NEW
AMERICA
BY
TALMUD
RULES

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Come and Hear (TM)

An Educational Forum for the Examination
of Religious Truth and Religious Tolerance

"MY BATTLE ON EARTH HAS JUST BEGUN."
SHERRY SHRINER
Alien Nation
THE WATCHER FILES

PizzaGate: CIA
Kids, sex clubs
& cocaine cartel

21.mp3 tracks
THE BLACK AWAKENING!
1 Extra Past Seminar On The Black Awakening.mp3
https://drive.google.com/file/d/1CuNsG6LZzkICRozwJ5Dxb6l0BZpTjrFc/view
2 Introduction And overview.mp3
https://drive.google.com/file/d/14i-O7lNqfnTZd5oef3pz5VbFcotQcZi2/view
3 Play Is Forward The Satanic End Game.mp3
https://drive.google.com/file/d/1lnnlts-Yj4TWzazBhVBdmJtG3ZTRvpsT/view
4 Critical Mass And The Stock Pile Of Dark Powe
https://drive.google.com/file/d/1spKjayQcTK7ZuokX_TvkUxJYPMqKyJDM/view
5 GREAT REVOLT-A RITUAL BLOOD BATH.mp3
https://drive.google.com/file/d/1RNDpv8zQtTWkx6NbhxQ2oTalVj1chPCQ/view
6 BLACK AWAKENING-COLLASPING THE WALL.mp3

https://drive.google.com/file/d/19lEcaXWsmoOKeGYsmg6X8OS_1-5cLCDs/view
7 BASESSIONSIXELIMANATION.mp3
https://drive.google.com/file/d/1sYCaZyVT4V7pkJWjRodXc55sKFzsQsfj/view
8 BASESSIONSEVENBONDINGRITUAL.mp3
https://drive.google.com/file/d/1zkGMMJCJk-3BhvcErk4IhpugVTFAPbf8/view
9 BASESSION8ELITEBROTHERHOOD.mp3
https://drive.google.com/file/d/1ddn2gsl1c-2l2rVwrmjuRGuwFTWHJIPB/view
10 BASESSIONNINECHOSENONES.mp3
https://drive.google.com/file/d/12siC2-LqGwvxn5EXo4Iar1rseqc_b0z5/view
11 BLACKAWAKENINGSESSION10.mp3
https://drive.google.com/file/d/1v8njLRZXbgd2UAawpgSfY6s2_-J-QOzR/view
12 BLACKAWAKENINGSESSIONINFILTRATION11.mp3
https://drive.google.com/file/d/1kifhnnqbFMluwLeI86P5hKHrHk-RmdRP/view
13 BLACKAWAKENINGSESSIONSLEEPERS12.mp3
https://drive.google.com/file/d/1g5l7Kd0x26C0ZqoOo4DDSXek-phvQats/view
14 BLACKAWAKENINGSESSION13 HANDLERS.mp3
https://drive.google.com/file/d/16pmJQb_xYa7zQFOfsvYZuB52HqADOZhI/view
15 BLACKAWAKENINGSESSION14DAYACTIVATION.mp3
https://drive.google.com/file/d/1_pnrrx38ZyFAkIYTMfWDdi_HwfStNZZb/view
16 BLACKAWAKENINGSESSION15THELAMB.mp3
https://drive.google.com/file/d/1ZmoDjCNdn5c7CUZVCeAnin2P3_GdYm8L/view
17 BASESSION16greatestingathering.mp3
https://drive.google.com/file/d/1OatUVlDS-CjiJanWcp_gvXJqJsYgcjaC/view
18 BLACKAWAKENINGSESSION17.mp3
https://drive.google.com/file/d/1lXcpmytzbfQhtN31_zj92eeNO5n-p3aH/view
19 BLACKAWAKENINGSESSION18.mp3
https://drive.google.com/file/d/13HuwgVpgKmvZeMN5ruwkPC7Q5gbbzgil/view
20 BLACKAWAKENINGSESSION19.mp3
https://drive.google.com/file/d/1NtCAi3ryGzuf-IAzCbJykLky8_ghLmpp/view
21 BLACKAWAKENINGSESSION20.mp3
https://drive.google.com/file/d/1GKBtzOiV45mca-zzxFmLzDeulbW0rUPd/view

6 videos Murdered By The Monarchs

1 how the royals look upon YOU - Murdered by the monarchs
https://drive.google.com/file/d/1UKpP9XhceYXFqI5VkMpUdkYVMGdXZ-cX/view?usp=sharing
2 Murdered by The Monarchs - Full Documentary enigma tv (Low)
https://drive.google.com/file/d/1aP1AUFHwZOebCcFP3FXJ-IFRuJj6Y-IN/view?usp=sharing

3 Murdered by the monarchs
https://drive.google.com/file/d/1Xfnf9gNrmhEJRnnWuzx2wT2kEWuvQvhg/view?usp=sharing
4 The Illuminati Murdered by the Monarchs Part 1
https://drive.google.com/file/d/1THN_0Di278YtHQayl5z-C_4O6L19WaVM/view?usp=sharing
5 The Illuminati Murdered by the Monarchs Part 2
https://drive.google.com/file/d/1h4ws2z984UkdPd82lRAD0bEwmzylENld/view?usp=sharing
6 Illuminati Vol 3 - Murdered by the Monarchy Part 3
https://drive.google.com/file/d/1oCTYuBG_NX-O7Cz7YtuLxHtLV5uj6HGm/view?usp=sharing

2 interview videos of Rabbi Abe Finkelstein

1 BLOOD SACRIFICE FOR MCDONALDS DVD FEAT ZIONIST RABBI ABE FINKELSTEIN JAMES WICKSTROM HQ
https://drive.google.com/file/d/1_Px9eOR-OxdaX8edVIXDCV-dANVzr02Z/view?usp=sharing
2 INTERVIEW WITH RABBI ABE FINKELSTEIN
https://drive.google.com/file/d/1sJ1Z_Ob8p1aMydeKLLpGI-ZuuP3Eb04E/view?usp=sharing

9 PIZZAGATE videos
Mes.fm/pizzagate
1 😠KILL ROOM PIZZAGATE EXPOSED🍕 🤔 PRESENTED BY REALITY CALLS
https://drive.google.com/file/d/12y_9y4JQ61x5owql6QhZB2_p05MQgWAh/view?usp=sharing
2 🍕 #PizzaGate 🤔🍕 #PedoGate😠The UnAnswered Questions Documentary - Part 1
https://drive.google.com/file/d/10u97vR5JJVR6q0nmKQg36ab61iDo4NEn/view?usp=sharing
3 🍕 #PizzaGate 🤔🍕 #PedoGate😠The UnAnswered Questions Documentary - Part 2
https://drive.google.com/file/d/1C15X8hdAYo08d0b7HX6-WPjWOOeU9P1G/view?usp=sharing
4 🍕 #PizzaGate 🤔🍕 #PedoGate😠The UnAnswered Questions Documentary - Part 3
https://drive.google.com/file/d/1oKIvXumwtpcIPxb_h6VEvkQ5liTZbwXz/view?usp=sharing
5 MY MOST IMPORTANT VIDEO! BARACK OBAMA'S, HILLARY CLINTON'S CHILD TORTURE CULT SOROS, UNTHANKABLE IN PLAIN SIGHT, COMITPIZZAGATE!
https://drive.google.com/file/d/1tqMHMOnSkkHgojbE2uvWsuJNgHSYmE9k/view?usp=sharing
6 🍕 #Pizzagate is Real - Tearing Away the Veil
https://drive.google.com/file/d/17IAw9FP5OGnsQLGFx-SJxVHxiUTxcA8b/view?usp=sharing
7 The Kinsey Syndrome How and Why Pizza became Pedophilia Pizzagate-HQ
https://drive.google.com/file/d/1-T6Da0fjzaOwalzxC28TKW66nB_wSgq8/view?usp=sharing
8 🍕 #They are eating the children!😠Pizza Gate! Plymouth Fury
https://drive.google.com/file/d/1n5HxfZZx5_3xkO2VwamN1wXxADnUZPD1/view?usp=sharing
9 🍕 #This Pizza Gate Shit has really gotten totally outer limits, superstars we know doing this madness- HD

https://drive.google.com/file/d/1dMq6knz53yBDeCpLPXxj8BHuUq88P_En/view?usp=sharing

31 PIZZAGATE videos

🍕 #PizzaGate😠Part 1🤔Madeleine McCann Disappearance (HD)
https://drive.google.com/file/d/1WY3A_3H2jyr9HRcztZ9gsimxtBpxMid0/view?usp=sharing
🍕 #PizzaGate😠Part 2🤔ACORN Controversy (HD)
https://drive.google.com/file/d/1ya8DiN4SxINJBb6FTIosnNDfPL0YjKFH/view?usp=sharing
🍕 #PizzaGate😠Part 3🤔Obama's Close Ties to ACORN (HD)
https://drive.google.com/file/d/1e9lPqMGBJzRX9v90qdAZbfiQ6SHT6SMz/view?usp=sharing
🍕 #PizzaGate😠Part 4🤔McCann Podesta Connection (Debunking Snopes and New York Times) (HD)
https://drive.google.com/file/d/1QytF1zt2n0qDEHemnl4HFaYMub6Yqoge/view?usp=sharing
🍕 #PizzaGate😠Part 5🤔Madeleine McCann Case Gaspar Statements (HD)
https://drive.google.com/file/d/1LAme7lsYr5_JV3WcbhzoxNotSkBwv1NZ/view?usp=sharing
🍕 #PizzaGate😠Part 6🤔McCann Case Yvonne Martin Statements (HD)
https://drive.google.com/file/d/1a9kja6_1jUu12ZFtkE-Vw1lil_D7usbX/view?usp=sharing
🍕 #PizzaGate😠Part 7🤔McCann Podesta Conspiracy Theories ADVICE (HD)
https://drive.google.com/file/d/1TTQwxeqlmKHUwW4qZel_w9qfRiaU_Gt3/view?usp=sharing
🍕 #PizzaGate😠Part 8🤔Madeleine McCann Case Clement Freud (HD)
https://drive.google.com/file/d/1G1mryNwbY1OTXf1ziEFjQ9-bTNftCnC_/view?usp=sharing
🍕 #PizzaGate😠Part 9🤔McCann Case What Did Clement Freud Know About Madeleine (HD)
https://drive.google.com/file/d/1jaipMf6-4b4pys8EkXOGOeZTw5XA-Cgd/view?usp=sharing
🍕 #PizzaGate😠Part 10🤔Kate McCann's Bizarre Book Madeleine (HD)
https://drive.google.com/file/d/1QFsXkQZ3k4mVKimoT_5v3gqWXSDMO8yO/view?usp=sharing
🍕 #PizzaGate😠Part 11🤔Fake News, Search Trends, Jeff Sessions, #NationalPizzaDay, and MORE (HD)
https://drive.google.com/file/d/1Rp4kG7L3I1D7S5F4u8WA_SiBtVHuCrJb/view?usp=sharing
🍕 #PizzaGate😠Part 12🤔FBI Pedophile Logos and Symbols (HD)
https://drive.google.com/file/d/1fgrWJjfzS38yGcqsJww3FDBeODoVaR6O/view?usp=sharing
🍕 #PizzaGate😠Part 13🤔NY Times 2005 Pedophilia Investigation + Catherine Agnew + MORE (HD)
https://drive.google.com/file/d/13cfQpw_042waWOGRs9BVK6JAw78x4-8c/view?usp=sharing
🍕 #PizzaGate😠Part 14🤔NY Times 2005 Pedophilia Investigation Justin Berry + Milo + Ted Heath + MORE (HD)
https://drive.google.com/file/d/1YGh825P8OyVqk8oDKEguKAI3RDHSS5c3/view?usp=sharing
🍕 #PizzaGate😠Part 15🤔Kurt Eichenwald and Justin Berry + Censorship + #CNNLeaks + MORE (HD)

https://drive.google.com/file/d/1DzmfsWSncTIVGAH7JSzv0KVbhU_yFzRR/view?usp=sharing
🍕 #PizzaGate 😠Part 16🤔Alex Jones vs. Bill Clinton (HD)
https://drive.google.com/file/d/13KB76LM3oK3WQtePFy2-g8obL_Up7hfL/view?usp=sharing
🍕 #PizzaGate 😠Part 17🤔Kurt Eichenwald vs Bill Moran + Censorship + Cernovich %2F Epstein Lawsuit (HD)
https://drive.google.com/file/d/16a82kfhe0WM56fMzCSjGSirGM_J6Xsmm/view?usp=sharing
🍕 #PizzaGate 😠Part 18🤔#Vault7 #YearZero & Pedophile Blackmail & Ken Livingstone (HD)
https://drive.google.com/file/d/1jOEGUXyZrUbdFSw0wez-Ah1_uMBLw60F/view?usp=sharing
🍕 #PizzaGate 😠Part 19🤔Memetics Meme Warfare + March 25th Washington DC Protest (HD)
https://drive.google.com/file/d/1wjx_na9hozRT0HUHZk6WH4cXaUF9gmo0/view?usp=sharing
🍕 #PizzaGate 😠Part 20🤔BLogo & LBLogo Origins + Alex Jones Apology + Dr. Phil + Trudeau Foundation (HD)
https://drive.google.com/file/d/1jgXmkyt6NXyNZdhHdR1S8V1hnr9VydTX/view?usp=sharing
🍕 #PizzaGate 😠Part 21🤔GLogo Origins + YouTube Censorship + Craig Sawyer + April 7th NYC Protest (HD)
https://drive.google.com/file/d/1bUkYpcSbasDO8UWR6WBsJuLctIbZYFcX/view?usp=sharing
🍕 #PizzaGate 😠Part 22🤔CLogo Origins + Google Censorship + Haiti UN Trafficking + MORE Censorship (HD)
https://drive.google.com/file/d/1wMvv15ABx2VYZdzbsskfY5K6CDiqPuam/view?usp=sharing
🍕 #PizzaGate 😠Part 23🤔Pedophilia Activism & Normalization + Ronald Bernard + Macron + Bill Nye + MORE (HD)
https://drive.google.com/file/d/1ymhP7HFlE69oQlSJH7CVe0-PlHrL8Xkj/view?usp=sharing
🍕 #PizzaGate 😠Part 24🤔Misleading ‘PizzaGate’ vs. ‘Fake News’ Google Search Trends + Gematria (HD)
https://drive.google.com/file/d/1WIvLdnRXDI6BTGLrXXim3Yh9YU_DpzFP/view?usp=sharing
🍕 #PizzaGate 😠Part 25🤔Madeleine McCann Case Brenda Leyland Twitter 'Troll' PsyOp! + #SethRich (HD)
https://drive.google.com/file/d/1d78daPUgzGNAEqISmN5Iqm9hoKbBWs_j/view?usp=sharing
🍕 #PizzaGate 😠Part 26🤔Is David Brock Controlled by Hillary Clinton + David Seaman Contest (HD)
https://drive.google.com/file/d/1z4LiP66ble6vGy2hCYZRk0WjKhUYO9ix/view?usp=sharing
🍕 #PizzaGate 😠Part 27🤔Was #SpiritCooking Too Much For Kanye West + Marina Abramovic + Katy Perry (HD)
https://drive.google.com/file/d/1UoDZna-VPwblpPvo4XV6Kby1O99H8lKH/view?usp=sharing
🍕 #PizzaGate 😠Part 28🤔David Brock Blackmail Scandal + Baphomet, United Nations, #ElsaGate + MORE (HD)
https://drive.google.com/file/d/1S4qfqk5e9b8sjvKq9-XETTo-ft_SO747/view?usp=sharing
🍕 #PizzaGate 😠Part 29🤔Pool Entertainment Luzzatto Email + WikiLeaks + 911 + MORE (HD)

https://drive.google.com/file/d/1kTxsea0Om_ve8dU09RCzSrRCcF7MqQ-H/view?usp=sharing
🍕 #PizzaGate 😠Part 30🤔Madeleine McCann Case Goes Right to the Top! + Halligan PsyOp + Podesta Efits (HD)
https://drive.google.com/file/d/1LxSqriooHEzpYoN5yQYrpi4_gGoXl0IW/view?usp=sharing
🍕 #PizzaGate 😠Part 31🤔Hollywood Victims Speak Out! #PedoWood + Weinstein + Mind Control (HD)
https://drive.google.com/file/d/12SoeTD8Xwv6m7Ex1BLaKCBQwej4hEkZq/view?usp=sharing

1 video

The Finders Secret CIA's child abduction operation.mp4
https://drive.google.com/file/d/11kHhENZuRC7RRgrxLu3uhAJzTT91veji/view?usp=drive_web

71 occult child abuse videos

4 videos

#KhazarianMafia #evil #history The Hidden History of the Incredibly Evil Khazarian Mafia.mp4
https://drive.google.com/file/d/1n5u5_UjnIQJlOJQu1I-NMC1oKRZ5cMlo/view?usp=sharing
Unmask the Khazarian Mafia #history #education #documentary.mp4
https://drive.google.com/file/d/1Ig04dnH3l60Jz5KykOdDwGbEV22Er0j7/view?usp=sharing
The Secret History of The Khazarian Mafia.mp4
https://drive.google.com/file/d/1BQr6rLG1dH3yZUnqt9k2BMCicc_l9Sou/view?usp=sharing
Midnight Think Tank ~ Hidden History of the Incredibly Evil Khazarian Mafia.mp4
https://drive.google.com/file/d/1W-uzrt3hloIiWN21e1U_Es1yi9AeMZk1/view?usp=sharing

1 Royals Hunting Children For Sport[720].mp4
https://drive.google.com/file/d/1x_duTPdVeMD4Wl0DPTwwsvC7vB8qJaRg/view?usp=sharing
2 Royals Hunting Children For Sport Part II[720].mp4
https://drive.google.com/file/d/1DeRXUgCLmE-h542ExKrU8YNWVPeFfUi6/view?usp=sharing
Royals Hunting Children For Sport Part III PII better Audio Pope Bergoglio and the Dutch Royals[720].mp4
https://drive.google.com/file/d/1K8q9TriW3tRnp_UOwu7OBXoQevG_kHdM/view?usp=sharing
60 Minutes Exposing The Truth About Boystown - Breaking the Silence (480p)
https://drive.google.com/file/d/1GzqjuNZiTueIT0g_RWhS34yKiLVVOZ6s/view?usp=sharing
BBC Correspondent - Dutroux Paedophile Scandal, Belgian X Files Olenka Frenkiel (2002) (480p)
https://drive.google.com/file/d/102flBJoWhsopbzcsvBNS6BaUQL_YybP9/view?usp=sharing
Belgium's X-Files - An Olenka Frenkiel Investigation (360p)

https://drive.google.com/file/d/1RyT-BANSVKUreOkfkuhHoOOQcz_8KMui/view?usp=sharing

Correspondent Belgium's X Files An Olenka Frenkiel Investigation Part 1 (480p)

https://drive.google.com/file/d/1GqXYD1Pf-Tr5LH-h6OahgmTLPwCXzDC8/view?usp=sharing

Correspondent Belgium's X Files An Olenka Frenkiel investigation Part 2 (360p)

https://drive.google.com/file/d/1rtKMBPYVG8YtTFoKDDPOPSVRoQIsvIlh/view?usp=sharing

Correspondent Belgium's X Files An Olenka Frenkiel investigation Part 3 (360p)

https://drive.google.com/file/d/1vY3qQP2gUheVn85xp468_eUp91eXYs_p/view?usp=sharing

Chateau des Amerois (480p)

https://drive.google.com/file/d/17VpKX5h6SIzXqaJ44oJWo0H4w2vG7cE8/view?usp=sharing

CONSPIRACY OF SILENCE [Banned Discovery Channel Documentary] (360p)

https://drive.google.com/file/d/1NanI2rZfEfTUouBEVR_CthlaC6oCEWS8/view?usp=sharing

David Shurter - Satanic Ritual Abuse and MKUltra Survivor (480p)

https://drive.google.com/file/d/117NeFwh7f0oD2IBh6psgBsHB7lWw0NGS/view?usp=sharing

Decades of Satanic Abuse - LISTEN TO THE CHILDREN Pt 1 (480p)

https://drive.google.com/file/d/1WPj99Ezx1ZssdN947DHMYB_6W8zI0okY/view?usp=sharing

Decades of Satanic Abuse - LISTEN TO THE CHILDREN Pt 2 (480p)

https://drive.google.com/file/d/1REB-XDfh31mZuk05W5CXWhttheomRDk-/view?usp=sharing

Elite Child Sex Slaves 1981 Forgotten Documentary (360p)

https://drive.google.com/file/d/1vS3rNqvygmwZvMh-mBXzbXyLXUsLrXOv/view?usp=sharing

Ex FBI Head Ted Gunderson Satanic McMartin Preschool Tunnels Pt 1 (360p)

https://drive.google.com/file/d/1ANGSCxs_ukrkrQGlro5wQe9e-tRAIdS_/view?usp=sharing

Ex FBI Head Ted Gunderson Satanic McMartin Preschool Tunnels Pt 2 (360p)

https://drive.google.com/file/d/1oVCTDQbLDu0rFYwKKo8Eg6-Z1JPtFjLK/view?usp=sharing

Satanism and the CIA: International Trafficking in Children.mp4

https://drive.google.com/file/d/1y6db0GDOOx3YD2E46075gif2p2_fXF4X/view?usp=sharing

Fiona Barnett - Satanic Pedophile Network Exposed (480p)

https://drive.google.com/file/d/1cAp5bOR2oBHMM5v-cNv_RKX2QSkOUQ12/view?usp=sharing

Fiona Barnett - The Candy Girl Documentary (480p)

https://drive.google.com/file/d/1_RurITxva6cPvPNdA1pCGKusmjJ7bTYl/view?usp=sharing

Fritz Springmeier Revealed Ritual Belgium Castle.mp4 (360p)

https://drive.google.com/file/d/1CkzTzxj0EKQxmvmoL_5Z2aMGvgY85zkt/view?usp=sharing

GEOFFREY DICKENS MP ON SATANIC RITUAL ABUSE BABIES MURDERED (360p)

https://drive.google.com/file/d/1x04BdYQGZ1Zmn7XCGu7S_RN7XPkhZ6wd/view?usp=sharing

The Hampstead Paedophile Ring (480p).mp4

https://drive.google.com/file/d/1Xe_3ibxYhFdIVlivSLwH4dFrT_8W2Mpl/view?usp=sharing

Child meat @ SOME McDonald's.pdf

https://drive.google.com/file/d/1lWGgh4OoLk9VeypsZKHe_btFq2AtnWsQ/view?usp=sharing

Hampstead pedophilia the UK High Court excluded (480p) https://drive.google.com/file/d/188SCtawFdatWFAzQ6PQaFngAQGmr__jX/view?usp=sharing

Hampstead Christ Church Satanic Ritual Child Abuse Cover up Police testimony of Child 1 reupload

https://drive.google.com/file/d/1EBz-D6x3z-Uqu8wDxIOQbDY2NlnSXW2n/view?usp=sharing

Hampstead Christ Church Satanic Cult l Cover up Police testimony of Child 2 [360]

https://drive.google.com/file/d/12_QFfasTpubxusPRCEen_XpHNU0EyMwe/view?usp=sharing

Hampstead Cover Up Interview With Ella Abe The Sodomite Death Cult[720]

https://drive.google.com/file/d/1dhoxkHeaF-ZTlRuEAYwQaHT5WYhAbpGa/view?usp=sharing

HAMPSTEAD COVER UP on World Beyond Belief with Ella and Abraham[720]

https://drive.google.com/file/d/1AherT74krbVQAdlRUO6o2uxEH9aqWPu0/view?usp=sharing

Hampstead UK Satanic Sex Abuse Kids - New Interview with Mother and Boyfriend - Nov 2015 (480p)

https://drive.google.com/file/d/1ihrWkHAfSFQY6S_iL7MTOxq3tF1XvFSy/view?usp=sharing

Hampstead Cover Up Alisa Gabriel s Retractions Pedogate[720]

https://drive.google.com/file/d/1LtFlZ3fN3qxolhpCDnVPLimbTKdDtclX/view?usp=sharing

Part I Ella Draper & Abe Christie's testimony on Hampstead pedophilia the UK High Court excluded (480p)

https://drive.google.com/file/d/188SCtawFdatWFAzQ6PQaFngAQGmr__jX/view?usp=sharing

Horror Chateau Sautou in Sedan, France (480p).mp4

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Illuminati Leaked Footage from a Secret Ritual (360p)

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International Ritual Child Sacrifice, Torture and Trafficking (360p)

https://drive.google.com/file/d/1GMpl_xayAGpd9wEueAiRL9nMNliaM8jl/view?usp=sharing

Johnny Gosch Abduction - Disturbing Interview from 2005 - Elite's pedophile playground (360p)

https://drive.google.com/file/d/1BV098JwjabJfyblkJpc_neBX-XSY-AlG/view?usp=sharing

WHY JOHNNY CAN T COME HOME JOHNNY GOSCH[720]

https://drive.google.com/file/d/1NSsAD1ZaaboqJ816bgVKTfCBLzeF46rL/view?usp=sharing

Mothers of Darkness Castle in Belgium (480p).mp4

https://drive.google.com/file/d/1_slAz6svdaE29qjnzgycJPR4xzk_VJ0V/view?usp=sharing

Paedophile child-killer Marc Dutroux - Monster of Belgium (356p)

https://drive.google.com/file/d/1_418cOY6SQ9LcCn-5YiCfG_0sFRBmsaH/view?usp=sharing

CIA Satanism Ritual Child Abuse Ted Gunderson The Best Documentary Ever[720]

https://drive.google.com/file/d/1vPZdVgbGNglU13P4vL6_PHHrvPtve44a/view?usp=sharing

Illuminati Satanic MK Ultra Mind Control Victim Arizona Wilder[720]

https://drive.google.com/file/d/13_zPKWhbL3n1LeaS3A_IZI70MqVILtLx/view?usp=sharing

Illuminati Satanic MK Ultra Mind Control Victim Brice Taylor[720]

https://drive.google.com/file/d/15QPPQI2Y0w-cs3Sn9ESsqf1Tu-pn3Etj/view?usp=sharing

MK ULTRA Project Monarch[720]
https://drive.google.com/file/d/1MvCXz-TOxU5uPCHXjRmDxM-y-78CgmiN/view?usp=sharing
MKUltra Monarch Mind Control Disclosure Secrets Confessions WHISTLE BLOWER[720]
https://drive.google.com/file/d/1YNtTRxPBfadKja2WLH3AOGnxllL2PSIH/view?usp=sharing
SHOCKING CIA MKULTRA MONARCH MIND CONTROL WHISTLEBLOWER TELLS ALL[720]
https://drive.google.com/file/d/15BccN5h3vrVLNAggr55Mz5SUzWpGXyye/view?usp=sharing
MK Ultra Franklin Scandal Deposition of Paul Bonacci[720]
https://drive.google.com/file/d/1hNF2qe2hC-YfESMeM_cuLafacFD_kyrp/view?usp=sharing
Monarch Mind Control Victim Paul Bonacci Debriefing Part 1 of 2[720]
https://drive.google.com/file/d/1Yu1AlIo6N5Hm2y1rigVGJahNcePrpoF-/view?usp=sharing
Monarch Mind Control Victim Paul Bonacci Debriefing Part 2 of 2[720]
https://drive.google.com/file/d/1naDVqHzNpyeXzBf4I3QqOfIaWPfZy3MY/view?usp=sharing
Paul Bonacci Was at the Formation of N A M B L A in 1978 Interview w Ted Gunderson 93[720]
https://drive.google.com/file/d/1aiV2cBxAkaiqeZfjrXbcCxO6n1DfDZx9/view?usp=sharing
T moignage de Paul Bonacci par Gary Caradori Affaire Franklin cover up Snuff film Bohemian Grove[720]
https://drive.google.com/file/d/13k1vaVSzHUB0eHLbkyBTzKhTNJ5bHeOm/view?usp=sharing
Paul Bonacci dans l affaire Monarch The Franklin Cover Up[720]
https://drive.google.com/file/d/1cQmTk3LzsHDPtpLvjZbAXfc7vaWZkWki/view?usp=sharing
Paul Bonacci Arrives At Bohemian Grove summer 1985 part 3 wsubtitles (360p)
https://drive.google.com/file/d/1yisygIVw_NtXh2OePiMNDnhiwvXo_uZR/view?usp=sharing
Ritual child abuse in France - German documentary pt. 1-5 (480p)
https://drive.google.com/file/d/1B7DW85UTbK1M-04-ClmWWHi8XhpgMfrD/view?usp=sharing
Ritual child abuse in France - German documentary pt. 2-5 (480p)
https://drive.google.com/file/d/10i4CVnj6t46OhVOkJbCuzYkmo4mhh27h/view?usp=sharing
Ritual child abuse in France - German documentary pt. 3-5 (480p)
https://drive.google.com/file/d/1lRmz2Jll4xrXfsIWEpcGp18lXD6BJHeR/view?usp=sharing
Ritual child abuse in France - German documentary pt. 4-5 (480p)
https://drive.google.com/file/d/17z5DOOgBEFhKfrQJYmJCWc7o4iRXhX1m/view?usp=sharing
Ritual child abuse in France - German documentary pt. 5-5 (480p)
https://drive.google.com/file/d/1F43YCNIiO3C3y0kQYEB4fp6OsOLNt973/view?usp=sharing
Satanic Ritual Abuse Report Similar to Hampstead (360p)
https://drive.google.com/file/d/1-rya3yDPDuQdf6-zDS_7eDo2U9tBW8Kr/view?usp=sharing
Satanism Within the Elite Part 1 (480p).mp4
https://drive.google.com/file/d/1bElsZOf6uXgZ0jyOoZPBrKKM28RVmQA2/view?usp=sharing
Satanism Within the Elite Part 2 (480p).mp4
https://drive.google.com/file/d/13jV1l689i4A81gBR7YLaXR71hs2I90aJ/view?usp=sharing
Satanism Within the Elite Part 3 (480p).mp4

https://drive.google.com/file/d/1wv-qxUvW6qsKPIa3xH6PYk1BR61kwOox/view?usp=sharing
Sun Sea & Satan (480p).mp4
https://drive.google.com/file/d/1s9kRCWSnwSxmOlYq4HwHlYvnM-ptdiWj/view?usp=sharing
Survivors of Irish church child abuse speak out (360p)
https://drive.google.com/file/d/1OQOpg7mmh5-js7ogz7cN-E_cDN1eKsEY/view?usp=sharing
The Boy Business (360p).mp4
https://drive.google.com/file/d/1mTpLZGnFIek2NujljAWEFZvp1IlKnL5A/view?usp=sharing
The Franklin Cover Up Part 1 Child Abuse Satanism Murder in Nebraska Truth With Trishaly.mp4
https://drive.google.com/file/d/1VVYzAqq-k2fZkwBT8qgjssEn1Jo11EYI/view?usp=sharing
The Franklin Coverup Audiobook part 2 pedo pedogate sex trafficking.mp4
https://drive.google.com/file/d/1Czs5uEWPAwxBeFfI4D76IdEHKbm1wbSw/view?usp=sharing
Two Brave Guys Try to Infiltrate Mothers of Darkness Castle in Belgium (480p)
https://drive.google.com/file/d/1wUkzxPPfO5uNLEViHMZXzTgxWHG65JsL/view?usp=sharing
The Children of Table 34 complete film[720]
https://drive.google.com/file/d/11ZLg1lLq6-fMH2EO78hIbqcnMqFmjfot/view?usp=sharing

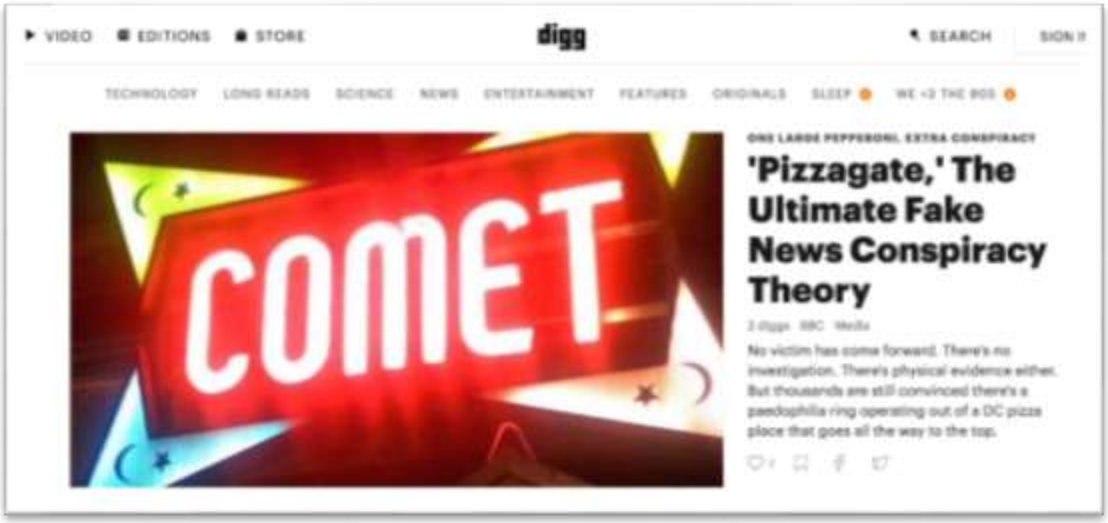
Dedicated to all the children out there, who
as you read this are locked away somewhere
awaiting their next torture session, gang rape, or
ritual sacrifice.

I offer this work as a service to them, that it
might help raise awareness and someday put an
end to the reign of satanism and pedophilia
on this Earth.

As we enjoy our "normal" lives,
we must never forget this goes on everyday,
and we must not stop until we put an end to it
and bring the perpetrators to justice.

PIZZAGATE – WHAT'S ALL THE FUSS ABOUT?

This is a primer for people who know nothing about "Pizzagate," except perhaps that the mainstream media has said it's all a hoax:


VIDEO
EDITIONS
STORE
digg
SEARCH
SIGN IN
TECHNOLOGY
LONG READS
SCIENCE
NEWS
ENTERTAINMENT
FEATURES
ORIGINALS
SLEEP
WE <3 THE 90S
COMET

ONE LARGE PEPPERONI, EXTRA CONSPIRACY

'Pizzagate,' The Ultimate Fake News Conspiracy Theory

No victim has come forward. There's no investigation. There's physical evidence either. But thousands are still convinced there's a paedophilia ring operating out of a DC pizza place that goes all the way to the top.

You may have even [seen the owner of Comet Ping Pong Jeffrey Alefantis on Faux News]() portraying the victim, after an angry out-of-work actor showed up with an AR-15 rifle at his restaurant and fired off a few rounds. The gunman had seen the Wikileaks material, including the Instagram screen grabs, and he said he "had to do something."

EXCLUSIVE
FOX NEWS channel
RESTAURANT OWNER SPEAKS OUT AFTER GUNMAN STORMS BUSINESS OVER CONSPIRACY THEORY

NEWSROOM
DEVELOPING STORY
POLICE: GUNMAN MOTIVATED BY FAKE NEWS
Brian Stelter | Host, Reliable Sources
LIVE
CNN
NEWSROOM
CEASEFIRE WOULD NOT INCLUDE GROUPS THE COUNC

The man should have just gone in, bought a slice of pizza and had a look around. It's just another red flag that he may have been part of this incident to support the "fake news" narrative, so people wouldn't want to look at the actual evidence for fear of being labeled a "conspiracy theorist."

It all started when Wikileaks released emails from Hilliary's campaign manager John Podesta's gmail acct on Oct 7, 2016.
The e-mails were not hacked by "Russians," they were in fact leaked by people in the US intelligence community who had had enough of the Clintons and their corruption.
Watch Steve Pieczenik as he explains in more detail what really happened and why:
https://www.youtube.com/watch?v=ov5kvWSz5LM
(4 min)

STEVE PIECZENIK
TALKS

In addition, here's a radio interview with Wikileaks founder Julian Assange on Sean Hannity's radio show from Dec 15, 2016. Listen as he talks about his sources and says overtly that Russia was not involved. Notice the clip of James Clapper as he says the evidence linking Russia is weak at best:
https://www.youtube.com/watch?v=YPgdARSYgGA
(26 min)

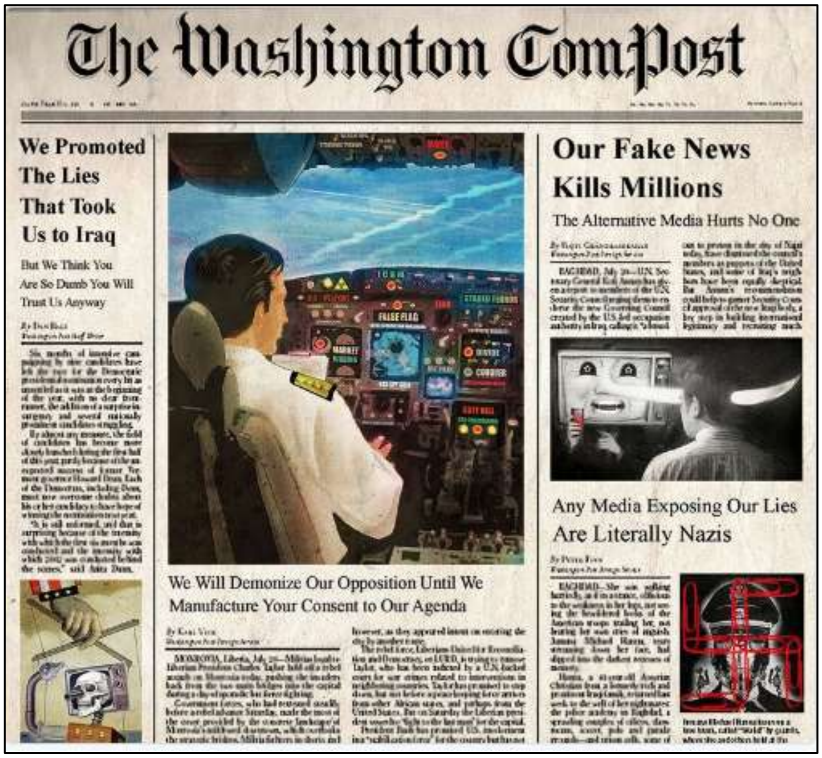
SO WHY ALL THE HYPE ABOUT RUSSIAN HACKING AND FAKE NEWS?

Because the biggest story in history just leaked out and people, especially young millennials, have taken the ball and run with it in true journalistic fashion.
What's the biggest story in history?
That there is an ENOURMOUS global child trafficking & pedophilia ring that is being run for the benefit of the political and business elite, and that law enforcement and the media are complicit in a cover up.

NBC NEWS WASHINGTON
BREAKING NEWS
U.S. ACCUSES RUSSIA OF DIRECTING RECENT HACKINGS
CNBC

The cold dark fact is that there is a giant underworld of child abuse that is completely unknown to most people. It has been there for decades, perhaps centuries, and its scope goes far beyond party lines or national boundaries. And "Pizzagate" is just another opportunity to bring this scourge of our species out into the light to face justice, and to free all the children locked away somewhere as you read this. Obviously those who are behind all of this know they must not let it get out, and will say or do anything to prevent that from happening.

On December 8 the "Countering Disinformation and Propaganda Act" passed in the Senate, *quietly inserted inside the 2017 National Defense Authorization Act (NDAA) Conference Report.* Obama signed of the NDAA on Dec 23rd 2016, and *the Countering Disinformation and Propaganda Act* is now law and will be used to control the narratives & squelch the alt media.



The Washington Compost

We Promoted The Lies That Took Us to Iraq

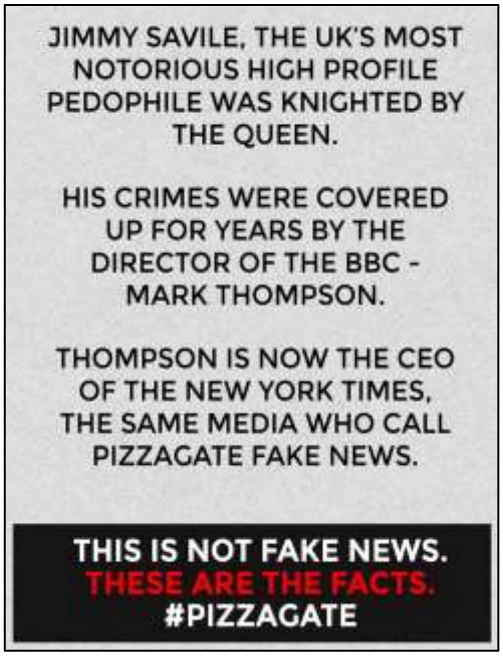
But We Think You Are So Dumb You Will Trust Us Anyway

Our Fake News Kills Millions

The Alternative Media Hurts No One

Any Media Exposing Our Lies Are Literally Nazis

We Will Demonize Our Opposition Until We Manufacture Your Consent to Our Agenda



JIMMY SAVILE, THE UK'S MOST NOTORIOUS HIGH PROFILE PEDOPHILE WAS KNIGHTED BY THE QUEEN.

HIS CRIMES WERE COVERED UP FOR YEARS BY THE DIRECTOR OF THE BBC - MARK THOMPSON.

THOMPSON IS NOW THE CEO OF THE NEW YORK TIMES, THE SAME MEDIA WHO CALL PIZZAGATE FAKE NEWS.

THIS IS NOT FAKE NEWS.
THESE ARE THE FACTS.
#PIZZAGATE

WikiLeaks
WikiLeaks

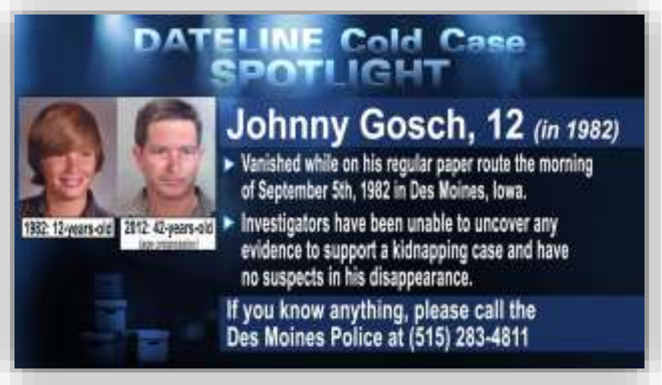
FAKE NEWS
INVASION

FOX NEWS
LIVE
BATTLE RAGES ON IN FIGHT OVER BANNING FAKE NEWS
BILL MCMORRIS
WASHINGTON FREE BEACON

LET'S START WITH A LITTLE BACKGROUND ON THE SUBJECT

HELP FIND
JOHNNY GOSCH!

The first obvious clue to a huge organized pedophilia network surfaced in 1982 with the [disappearance of 12 year old Johnny Gosch]() in Des Moines Iowa. Noreen Gosch, Johnny's mother, to this day has not given up on the search for her son and to find out what happened. http://www.johnnygosch.com/



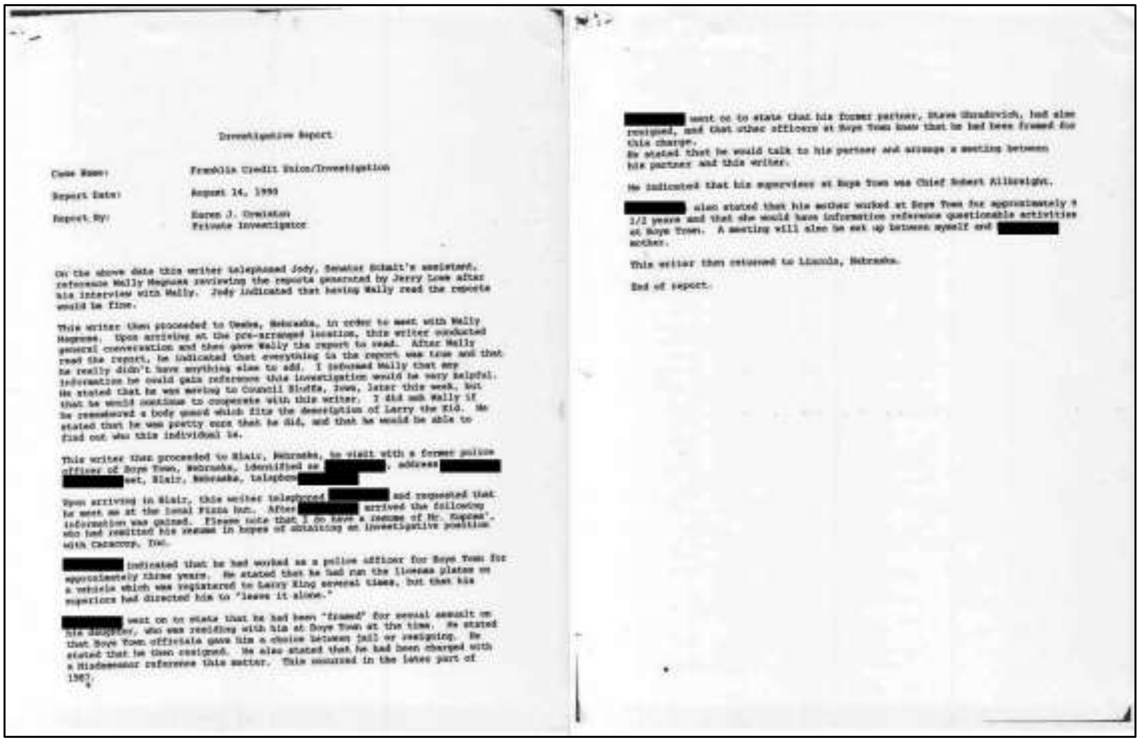
Johnny Gosch, 12 *(in 1982)*

- Vanished while on his regular paper route the morning of September 5th, 1982 in Des Moines, Iowa.
- Investigators have been unable to uncover any evidence to support a kidnapping case and have no suspects in his disappearance.

If you know anything, please call the Des Moines Police at (515) 283-4811

Noreen's story alone should have been a national headliner, but what happened to her and her son will really disturb you. Basically, not only did local & Federal law enforcement not help, ***they were actually in on it and covered it up*.**
Here's a short news clip with her story, followed by a radio interview:
https://www.youtube.com/watch?v=Ym7x2hC0m1M&t=8685s
(you may have to restart video from the beginning)

Noreen Gosch hired Private Investigators for years after Johnny was abducted, here is one report that shows how police who tried to move forward with an investigation were punished harshly:



Investigative Report

Case Name:	Franklin Credit Union/Investigation
Report Date:	August 14, 1990
Report By:	Karen J. Ormiston Private Investigator

On the above date this writer telephoned Jody, Senator Schmit's assistant, reference Wally Magnuss reviewing the reports generated by Jerry Lowe after his interview with Wally. Jody indicated that having Wally read the reports would be fine.

This writer then proceeded to Omaha, Nebraska, in order to meet with Wally Magnuss. Upon arriving at the pre-arranged location, this writer conducted general conversation and then gave Wally the report to read. After Wally read the report, he indicated that everything in the report was true and that he really didn't have anything else to add. I informed Wally that any information he could gain reference this investigation would be very helpful. He stated that he was moving to Council Bluffs, Iowa, later this week, but that he would continue to cooperate with this writer. I did ask Wally if he remembered a body guard which fits the description of Larry the Kid. He stated that he was pretty sure that he did, and that he would be able to find out who this individual is.

This writer then proceeded to Blair, Nebraska, to visit with a former police officer of Boys Town, Nebraska, identified as [redacted], address [redacted] eet, Blair, Nebraska, telephone [redacted]

Upon arriving in Blair, this writer telephoned [redacted] and requested that he meet me at the local Pizza Hut. After [redacted] arrived the following information was gained. Please note that I do have a resume of Mr. [illegible] who had remitted his resume in hopes of obtaining an investigative position with Caracorp, Inc.

[redacted] indicated that he had worked as a police officer for Boys Town for approximately three years. He stated that he had run the license plates on a vehicle which was registered to Larry King several times, but that his superiors had directed him to "leave it alone."

[redacted] went on to state that he had been "framed" for sexual assault on his daughter, who was residing with him at Boys Town at the time. He stated that Boys Town officials gave him a choice between jail or resigning. He stated that he then resigned. He also stated that he had been charged with a Misdemeanor reference this matter. This occurred in the later part of 1987.

[redacted] went on to state that his former partner, Steve [illegible], had also resigned, and that other officers at Boys Town knew that he had been framed for this charge.
He stated that he would talk to his partner and arrange a meeting between his partner and this writer.

He indicated that his supervisor at Boys Town was Chief Robert Allbright.

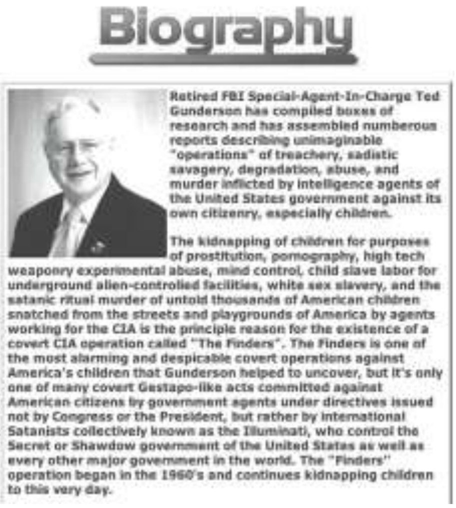
[redacted] also stated that his mother worked at Boys Town for approximately 9 1/2 years and that she would have information reference questionable activities at Boys Town. A meeting will also be set up between myself and [redacted] mother.

This writer then returned to Lincoln, Nebraska.

End of report.

Ted Gunderson, retired head of the Los Angeles FBI office, helped Noreen Gosch with her case and speaks very highly of her. In this video he gives us the grim numbers as of about 2005:

- 4-5 million practicing satanists in the US
- 83 children abducted **every hour** in the US (= 1,992 per day, 727,000 per year)
- 50,000-60,000 people sacrificed each year in satanic rituals in the US (150/day)



Biography

Retired FBI Special-Agent-In-Charge Ted Gunderson has compiled boxes of research and has assembled numberous reports describing unimaginable "operations" of treachery, sadistic savagery, degradation, abuse, and murder inflicted by intelligence agents of the United States government against its own citizenry, especially children.

The kidnapping of children for purposes of prostitution, pornography, high tech weaponry experimental abuse, mind control, child slave labor for underground alien-controlled facilities, white sex slavery, and the satanic ritual murder of untold thousands of American children snatched from the streets and playgrounds of America by agents working for the CIA is the principle reason for the existence of a covert CIA operation called "The Finders". The Finders is one of the most alarming and despicable covert operations against America's children that Gunderson helped to uncover, but it's only one of many covert Gestapo-like acts committed against American citizens by government agents under directives issued not by Congress or the President, but rather by international Satanists collectively known as the Illuminati, who control the Secret or Shawdow government of the United States as well as every other major government in the world. The "Finders" operation began in the 1960's and continues kidnapping children to this very day.

Here is a one-hour speech Ted made before he was murdered for speaking out about this. He goes into great detail and it's well worth the small investment of time:
https://www.youtube.com/watch?v=BplUD6kQYuU&list=PLMiamrKO3r0ROCE6yFzUlfyyq0lg_oBCi&index=7

CONSPIRACY OF SILENCE

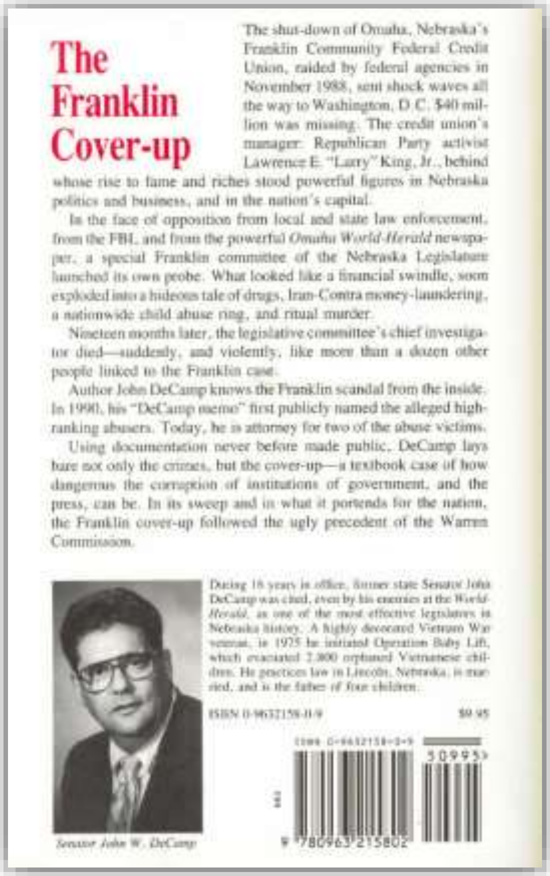
The Documentary "**Conspiracy of Silence**" was scheduled to air on May 3, 1994 on the Discovery Channel, but influential members of Congress pressured the cable industry to stop the airing and destroy all copies of it. Here is a copy, and trust me they DON'T want you to see this!
https://www.youtube.com/watch?v=ggxiBWv4xYE
(55 min)

CONSPIRACY
OF
SILENCE

THE FRANKLIN COVER UP

In 1989 came the “Franklin Cover Up” scandal, former US Congressman John DeCamp exposed a network of pedophilia in Nebraska that went all the way to the White House: https://www.amazon.com/Franklin-Cover-up-Satanism-Murder-Nebraska/dp/0963215809/ref=sr_1_1

Here’s a 40-minute video on the Franklin Cover Up featuring Senator John DeCamp: https://www.youtube.com/watch?v=mXiKIlh3dqg&index=5&list=PLMiamrKO3r0S8bgELVBo-EdoYOj1wmPVr&t=6s



The Franklin Cover-up

The shut-down of Omaha, Nebraska’s Franklin Community Federal Credit Union, raided by federal agencies in November 1988, sent shock waves all the way to Washington, D.C. $40 million was missing. The credit union’s manager: Republican Party activist Lawrence E. “Larry” King, Jr., behind whose rise to fame and riches stood powerful figures in Nebraska politics and business, and in the nation’s capital.

In the face of opposition from local and state law enforcement, from the FBI, and from the powerful *Omaha World-Herald* newspaper, a special Franklin committee of the Nebraska Legislature launched its own probe. What looked like a financial swindle, soon exploded into a hideous tale of drugs, Iran-Contra money-laundering, a nationwide child abuse ring, and ritual murder.

Nineteen months later, the legislative committee’s chief investigator died—suddenly, and violently, like more than a dozen other people linked to the Franklin case.

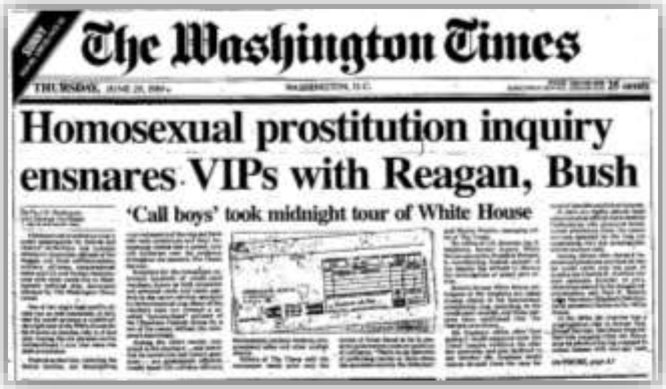
Author John DeCamp knows the Franklin scandal from the inside. In 1990, his “DeCamp memo” first publicly named the alleged high-ranking abusers. Today, he is attorney for two of the abuse victims.

Using documentation never before made public, DeCamp lays bare not only the crimes, but the cover-up—a textbook case of how dangerous the corruption of institutions of government, and the press, can be. In its sweep and in what it portends for the nation, the Franklin cover-up followed the ugly precedent of the Warren Commission.

During 18 years in office, former state Senator John DeCamp was cited, even by his enemies at the *World-Herald*, as one of the most effective legislators in Nebraska history. A highly decorated Vietnam War veteran, in 1975 he initiated Operation Baby Lift, which evacuated 2,800 orphaned Vietnamese children. He practices law in Lincoln, Nebraska, is married, and is the father of four children.

Senator John W. DeCamp

ISBN 0-9632158-0-9 $9.95



The Washington Times

THURSDAY, JUNE 29, 1989 WASHINGTON, D.C.

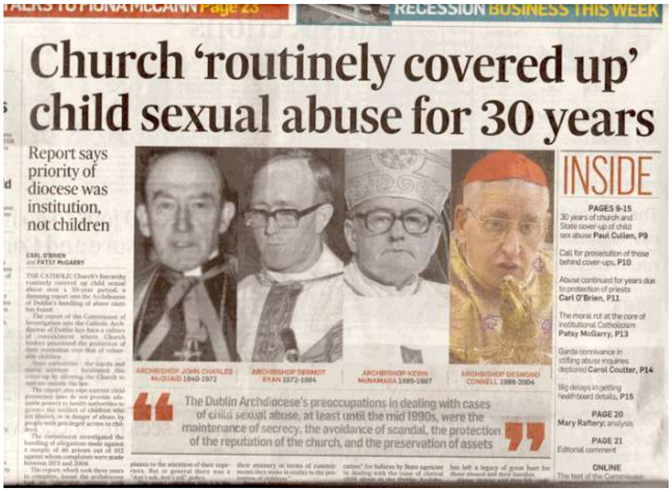
Homosexual prostitution inquiry ensnares VIPs with Reagan, Bush

‘Call boys’ took midnight tour of White House

CATHOLIC CHURCH PEDOPHILIA EPIDEMIC
Remember the massive cover-up of pedophilia
by the Catholic Church,
without any significant remorse,
recourse for the victims, or reform?

As Robin Williams so eloquently said,
"Child abuse is not just a sin, it's a felony!"

https://en.wikipedia.org/wiki/Catholic_Church_sexual_abuse_cases



RECESSION BUSINESS THIS WEEK

Church 'routinely covered up' child sexual abuse for 30 years

Report says priority of diocese was institution, not children

CARL O'BRIEN and PATSY McGARRY

ARCHBISHOP JOHN CHARLES McQUAID 1940-1972

ARCHBISHOP DERMOT RYAN 1972-1984

ARCHBISHOP KEVIN McNAMARA 1985-1987

ARCHBISHOP DESMOND CONNELL 1988-2004

"The Dublin Archdiocese's preoccupations in dealing with cases of child sexual abuse, at least until the mid 1990s, were the maintenance of secrecy, the avoidance of scandal, the protection of the reputation of the church, and the preservation of assets"

INSIDE

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30 years of church and State cover-up of child sex abuse **Paul Cullen, P9**

Call for prosecution of those behind cover-ups, **P10**

Abuse continued for years due to protection of priests
Carl O'Brien, P11

The moral rot at the core of institutional Catholicism
Patsy McGarry, P13

Garda connivance in stifling abuse inquiries deplored **Carol Coulter, P14**

Big delays in getting healthboard details, **P15**

PAGE 20
Mary Raftery: analysis

PAGE 21
Editorial comment

ONLINE

JIMMY SAVILE

And who could forget the Jimmy Savile case, where a BBC star with direct ties to the Crown raped a child an average of once a week for over 40 years. His "problem" was well known by the BBC staff, and no one gets that close to the "Royal Family" without *intense* scrutiny.
Savile even raped dead bodies & terminally ill children dying in the hospital. He was knighted though, maybe for getting away with it for so long:

MORE PEDOPHILES DICSOVERED IN BRITIAN

This story update was posted while I was writing this in December 2016.
If 3,500 people are suspects, the number of victims could be in the many tens of thousands:

"Britain's historical child sex scandal has hit record proportions with nearly 3,500 people now under investigation over claims of abuse. Children as young as 4 years old were abused"
https://www.rt.com/uk/371119-child-sex-scandal-football/

THERE'S A GIANT PEDOPHILIA SCANDAL UNFOLDING IN AUSTRALIA

An Internet pedophile ring with up to 70,000 members — thought to be the world's largest —has been uncovered by police, a security official said Wednesday.

Europol director Rob Wainwright said Wednesday the ring, which communicated using an Internet forum, was "probably the largest online pedophile network in the world."

Cori Bassett, a public affairs officer for U.S. Immigration and Customs Enforcement, said in an email that there had been five arrests and four convictions in the U.S. in connection with Operation Rescue.

"The website operated from a server based in the Netherlands and, at its height, boasted up to 70,000 members worldwide," it added.

"It attempted to operate as a 'discussion–only' forum where people could share their sexual interest in young boys without committing any specific offences, thus operating 'below the radar' of police attention," Europol said.

"Having made contact on the site, some members would move to more private channels, such as email, to exchange and share illegal images and films of children being abused. Computers seized from those arrested have harvested huge quantities of child abuse images and videos," it added.

http://www.nbcnews.com/id/42108748/ns/us_news-crime_and_courts/t/massive-online-pedophile-ring-busted-cops/#.WF7O91t6ZYI

"60 MINUTES" AUSTRALIA, ANOTHER OLDER HORRIFYING CASE

Check out this short story by 60 Minutes Australia about a young girl abused by her grandmother, her story is one of the worst I have ever heard.

The mother left the child with her father (whom she had divorced) as she was having personal issues at the time. The father left the girl with his mother, who let the girl be raped and witness to ritualistic torture and murder.
She was impregnated many times, they would abort the fetus and kill it in front of her.
One time they ate it in front of her and made her eat it too, while laughing at her:
https://www.youtube.com/watch?v=sLgNm_ay4Sk&index=4&list=PLMiamrKO3r0S8bgELVBo-EdoYOj1wmPVr
(15 min)

PEDOPHILE RING DISCOVERED IN NORWAY CASE

http://www.foxnews.com/world/2016/11/20/lawyers-politicians-among-20-men-arrested-in-norwegian-pedophile-network-probe.html

POLITIET
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NTB

Lawyers, politicians among 20 men arrested in Norwegian pedophile network probe

HELSINKI – Norwegian police are investigating a pedophile network suspected to involve at least 51 people, and which includes the abuse of infants and at least one case of a suspect acknowledging abusing his own children.

Police have arrested 20 men so far in western Norway, with three convictions, in Norway's largest abuse case to date, Deputy Police Chief Gunnar Floystad said. The 31 other suspects are from other regions in Norway.

Floystad told reporters Sunday that many of the suspects are highly educated, and include lawyers and politicians. He said he could not reveal more details pending the conclusion of the investigation, known as "Dark Room," which began in 2015.

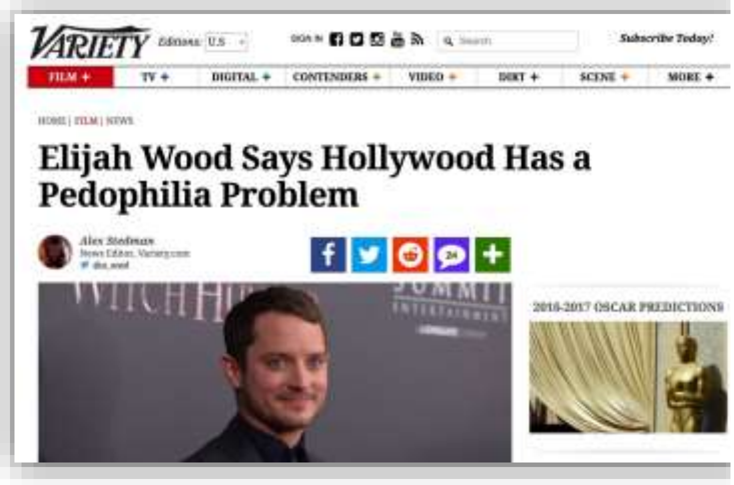
Prosecutors said the perpetrators met on the dark web, using encryption and anonymity to hide their tracks.

HOLLYWOOD IS ALSO A CESSPOOL OF CHILD ABUSE

On May 23, 2016, Lord of the Rings lead actor Elijah Wood said Hollywood's biggest problem has always been pedophilia.

These allegations were covered in Variety, the top Hollywood magazine, among other sources such as the Sunday Times.

Here are a few excerpts from Variety, as they are highly relevant:


VARIETY
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VIDEO +
DIRT +
SCENE +
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2016-2017 OSCAR PREDICTIONS

Elijah Wood Says Hollywood Has a Pedophilia Problem

Alex Stedman

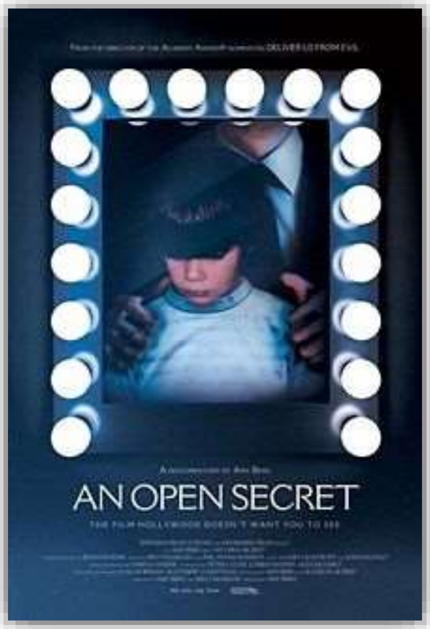
"The actor, in a new interview with the Sunday Times is accusing Tinseltown of having a pedophilia problem, saying "a lot of vipers" are preying on children in the business.

"Clearly something major was going on in Hollywood. It was all organized. There are a lot of vipers in this industry, people who only have their own interests in mind," he said.

"There is darkness in the underbelly… People with parasitic interests will see you as their prey…."

He added that he's been "led down dark paths to realize that these things probably are still happening."

Amy Berg's documentary "An Open Secret" revealed the full scope of the Hollywood pedophilia problem, and was completely squashed by the Establishment after its premiere. Watch it on Youtube: https://www.youtube.com/watch?v=4eeGX4SlF1s


DELIVER US FROM EVIL
AN OPEN SECRET
THE FILM HOLLYWOOD DOESN'T WANT YOU TO SEE

It was only shown in nine theaters in Denver and Seattle starting on June 5th, 2015, and was quickly removed.

It eventually got distribution by cutting it from an R to a PG-13 rating, long after the "buzz" had worn off.

So With That Harsh and Well-Established Reality As The Backdrop, Now Let's Take A Look At "Pizzagate"

WIKILEAKS RELEASES JOHN PODESTA'S E-MAILS

The Podesta emails went public as of October 7, 2016, and were devastating to the Clinton campaign for other reasons, at least initially.

As the Millennium Report pointed out, "John Podesta is not only the ultimate Democratic powerbroker, Beltway insider and powerful political fixer, his professional resume is both long and deep in the U.S. Federal Government.

"[Podesta] was Bill Clinton's White House Chief of Staff back in the 1990s, Barack Obama's Counselor to the President, and Chairman of Hillary Clinton's 2016 presidential campaign."

There is also tangible proof that the emails are legitimate as DKIM was used on the servers, and the public keys are valid. This was discussed rather thoroughly in the reddit thread before they closed it, although might be covered in the voat thread now.
To date Wikileaks has published over 10 million e-mails without a single fake.
And so far no one has officially contested the validity of the leaked emails.

FOOD-RELATED KEYWORDS USED TO SPEAK IN CODE

Out of 2,060 total emails in the first Podesta collection, there are 149 instances of "pizza", 73 of hot dog, 85 of cheese, 78 of pasta, 41 of sauce, 84 of ice cream and 47 of walnut.

The word "map," which can refer to a telltale clue that could destroy the entire crime ring if left behind, such as through DNA evidence, appears 917 times.

That's almost half of all the emails. These words often appear in very, very bizarre contexts that have nothing to do with food. That is one key element of Pizzagate.

The term "pizza" itself appears to be code for a sexual partner, particularly if it is a minor, and again appears 149 times.

Although "walnut" appears 47 times in very strange ways, the equally popular nut "cashew" doesn't appear even once. This is most likely because "walnut" is a code word and "cashew" is not.

An innocuous, non-code-word junk food like "French fries" only appears 13 times. "Milkshake" only appears six times.

"Vegetable" only appears 24 times. "Pear" only appears 25 times. "Grape" only appears six times. "Avocado" only appears four times. "Strawberry" only appears twice. None of these are code words.

UNDERSTAND THE CODE WORDS

Law enforcement authorities and online "Urban Dictionary" resources have identified the specific terms we just mentioned – pizza, cheese, sauce, pasta, et cetera – as code words for child sex trafficking.

Code words allow people engaging in illegal activities to have a cover story in the event that their communications are discovered.

A simple, much less serious example of code-speak would be a college student referring to a bag of weed as a "book", such as when talking on the phone or in an email about it.

People engaging in criminal activities have always been aware of surveillance, and use code terms to avoid getting caught, or at least reduce the risk.

A simple-sounding question like "Read any good books lately?" can lead to knowing laughter in cases like our hypothetical pot-smoking college students.

Here are the main words to watch for as we move forward:

"hotdog" = boy
"pizza" = girl
"cheese" = little girl
"pasta" = little boy
"ice cream" = male prostitute
"walnut" = person of color
"map" = semen
"sauce" = orgy

YOU CAN RESEARCH IT FOR YOURSELF

Pizza and other specific food terms appear in very suspicious, non-food-related ways in hundreds of different letters sent by Clinton's campaign manager John Podesta and others. (1, 2, 3)

Here are three notable examples:

> https://wikileaks.org/podesta-emails/emailid/19018
>
> *I consider ice cream, its purchase, and its consumption a rather serious business. We can't just willy-nilly toss it out and about in casual references, especially linked with the word "free".*

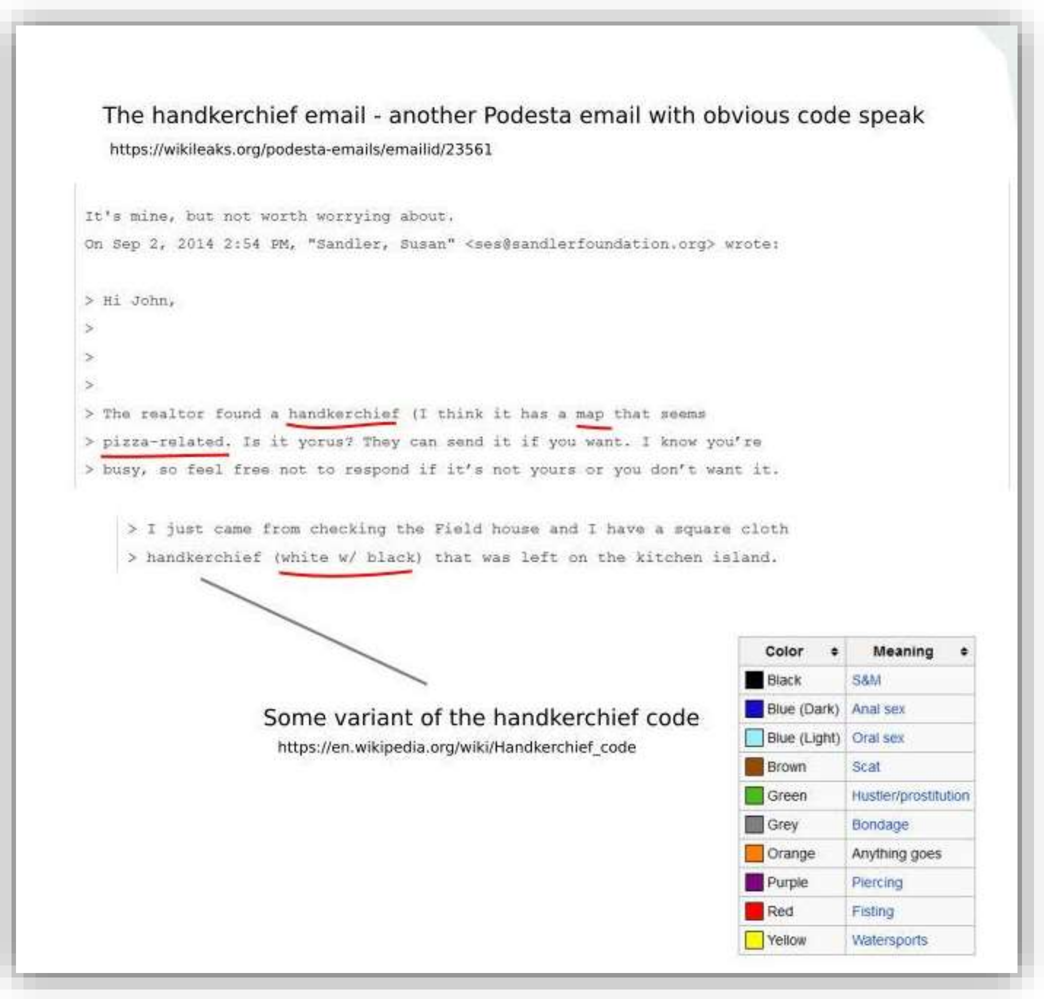
https://wikileaks.org/podesta-emails/emailid/30613

Lo and behold, instead of pasta and wonderful sauces, it was a lovely, tempting assortment of cheeses, Yummy. I am awaiting the return of my children and grandchildren from their holiday travels so that we can demolish them.

Ps. Do you think I'll do better playing dominos on cheese than on pasta?
(cheese is code for a little girl, pasta means little boy, not sure what "playing dominoes" is)

https://wikileaks.org/podesta-emails/emailid/32795

Hi John, The realtor found a handkerchief, I think it has a map that seems pizza-related. Is it yours?



The handkerchief email - another Podesta email with obvious code speak

https://wikileaks.org/podesta-emails/emailid/23561

```
It's mine, but not worth worrying about.
On Sep 2, 2014 2:54 PM, "Sandler, Susan" <ses@sandlerfoundation.org> wrote:

> Hi John,
>
>
>
> The realtor found a handkerchief (I think it has a map that seems
> pizza-related. Is it yorus? They can send it if you want. I know you're
> busy, so feel free not to respond if it's not yours or you don't want it.

    > I just came from checking the Field house and I have a square cloth
    > handkerchief (white w/ black) that was left on the kitchen island.
```

Some variant of the handkerchief code

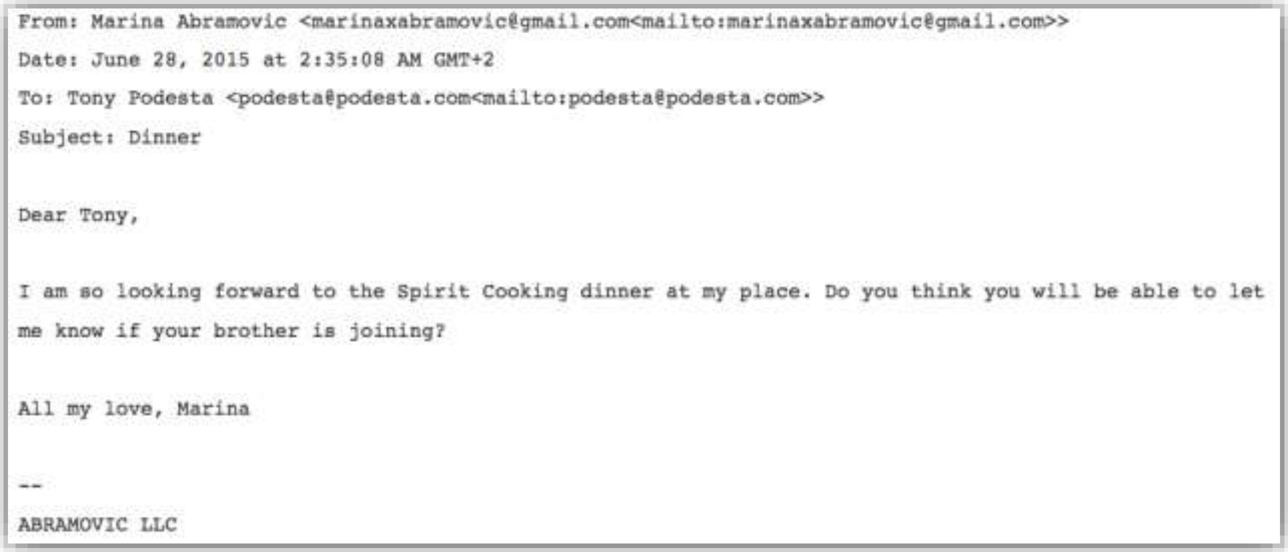
https://en.wikipedia.org/wiki/Handkerchief_code

Color ⬍	Meaning ⬍
■ Black	S&M
■ Blue (Dark)	Anal sex
■ Blue (Light)	Oral sex
■ Brown	Scat
■ Green	Hustler/prostitution
■ Grey	Bondage
■ Orange	Anything goes
■ Purple	Piercing
■ Red	Fisting
■ Yellow	Watersports

Handkerchiefs are apparently used to catch sexual fluids and are saved by the perpetrator as a memento. "Map" is a code word for semen. Trust me, people this rich don't care if they lost a hanky and they sure as heck don't eat this much pizza. More on the pizza part later…

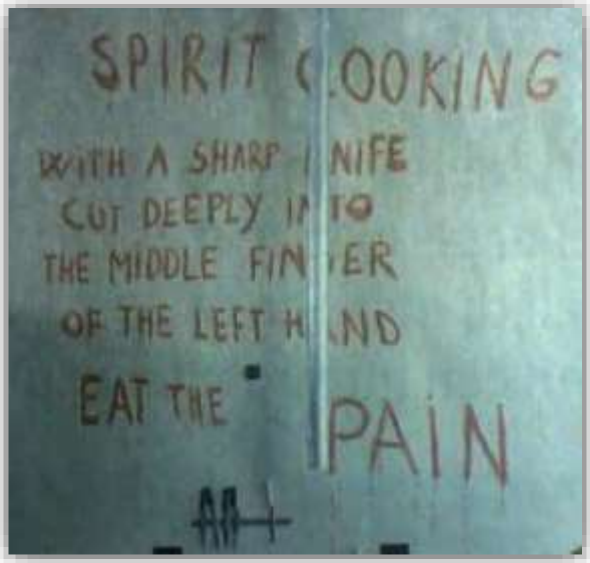
SPIRIT COOKING

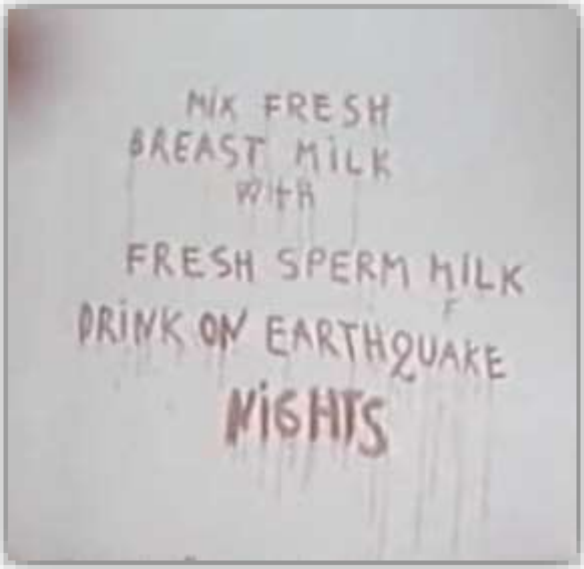
We also learned about “Spirit Cooking,” a mock-satanic ritual involving blood, semen and breast milk. Children were in attendance, along with celebrities and other power brokers like the Podestas. Here’s an e-mail of Marina Abramovic inviting the Podesta brothers to the ceremony: https://wikileaks.org/podesta-emails/emailid/15893



```
From: Marina Abramovic <marinaxabramovic@gmail.com<mailto:marinaxabramovic@gmail.com>>
Date: June 28, 2015 at 2:35:08 AM GMT+2
To: Tony Podesta <podesta@podesta.com<mailto:podesta@podesta.com>>
Subject: Dinner

Dear Tony,

I am so looking forward to the Spirit Cooking dinner at my place. Do you think you will be able to let
me know if your brother is joining?

All my love, Marina

--
ABRAMOVIC LLC
```

So let’s have a look at what a “Spirit Cooking” ceremony is really all about. Remember the reference “cut deeply into the middle finger of the left hand” as I will refer to it a bit later on.

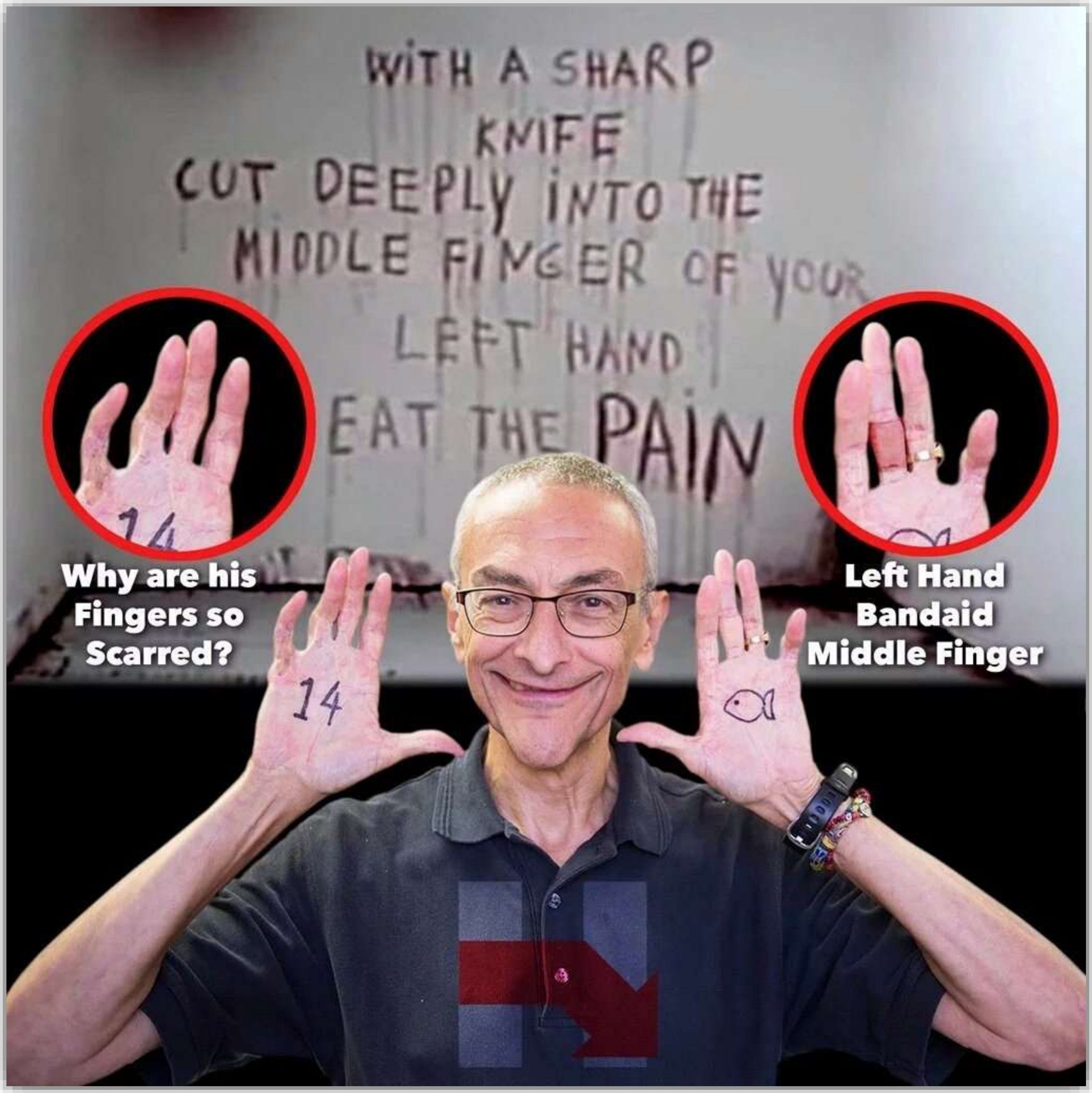

SPIRIT COOKING
WITH A SHARP KNIFE
CUT DEEPLY INTO
THE MIDDLE FINGER
OF THE LEFT HAND
EAT THE PAIN


MIX FRESH
BREAST MILK
WITH
FRESH SPERM MILK
DRINK ON EARTHQUAKE
NIGHTS

**These photos are from a chart, the black lines connected various people and photos on the chart*

And here's a photo of John Podesta with occult markings on his hands. Notice the band-aid on his left-hand middle finger, consistent with the spirit cooking ritual mentioned earlier:

("cut deeply into the middle finger of the left hand and eat the pain")

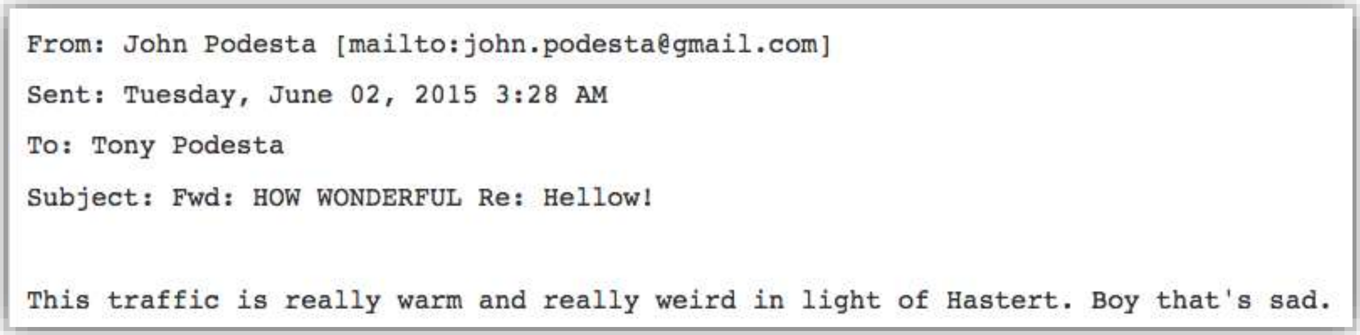

WITH A SHARP KNIFE CUT DEEPLY INTO THE MIDDLE FINGER OF YOUR LEFT HAND EAT THE PAIN
14
Why are his Fingers so Scarred?
Left Hand Bandaid Middle Finger
14

STRONGER TOGETHER
SPIRIT COOKING
BEN GARRISON

Notice the freaky cannibal artwork hanging in John Podesta's office:

And John's brother Tony Podesta is very close friends with former Speaker of the House and convicted pedophile Dennis Hastert. Here's a cryptic e-mail from John to Tony about Dennis after he was caught, obviously in some sort of code:

https://wikileaks.org/podesta-emails/emailid/12865



From: John Podesta [mailto:john.podesta@gmail.com]
Sent: Tuesday, June 02, 2015 3:28 AM
To: Tony Podesta
Subject: Fwd: HOW WONDERFUL Re: Hellow!

This traffic is really warm and really weird in light of Hastert. Boy that's sad.

Yes, it's always sad when a grown man is held accountable for raping kids…NOT! WTF?!?
And what sort of "traffic" is he referring to?!?

POLICE
HOMELAND SECURITY

Now let's have a look at John's brother Tony Podesta, and then we'll move on to Comet Ping Pong and Jeffrey Alefantis.

Here’s an interview with Tony Podesta where he speaks about Dennis Hastert, and that they are “still friends.” Tony’s not going to let a little thing like child rape come between old friends:

http://www.chicagomag.com/Chicago-Magazine/Felsenthal-Files/December-2013/How-the-Podesta-Brothers-Rose-From-the-39th-Ward-to-the-White-House/

And notice what is said in the article about his brother John and his temper, “*Politico*’s *Glenn Thrush says that your brother* ***(John Podesta) can have a “short fuse;” that he has “a sulfuric evil twin [named Skippy] so fearsome that even the brash Rahm Emanuel scrambled for cover.”***

Next let’s have a look at Tony’s unusual taste in art. He purchased a 7,000 square foot home that underwent 3 years of renovations to accommodate all of his “art.”

http://washingtonlife.com/2015/06/05/inside-homes-private-viewing/

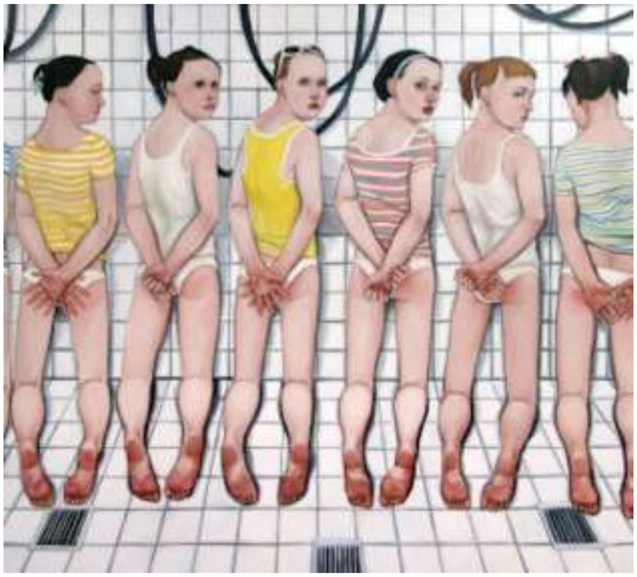
“Though he purchased the 7,000-square-foot residence in 2006, he was not able to move in until 2009 as it took nearly three years to finish the massive renovations he undertook”

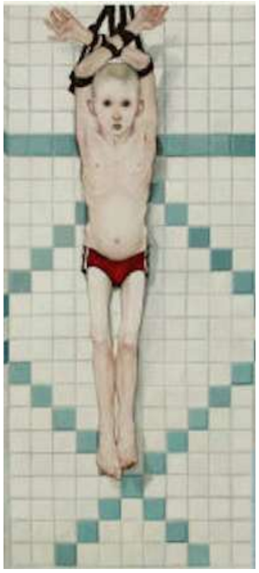
“He regularly opens his house to casual pizza parties co-hosted by his friend James Alefantis, the owner of Comet Ping Pong.”

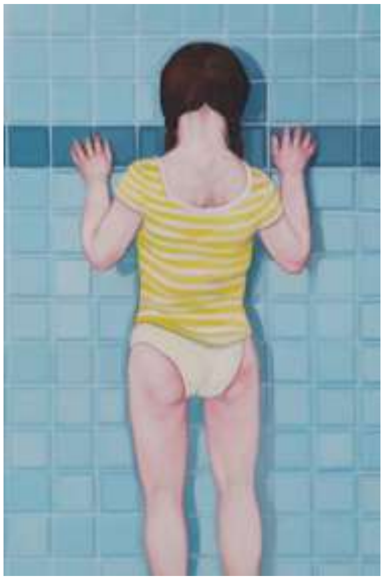
Notice how his flagship sculpture in the foyer of his home resembles Jeffrey Dahmer’s handiwork, complete with the absence of a head. This sculpture is called “the arch of hysteria.”

Jeffrey Dahmer loved to take Polaroids of his victims in strange poses after he had killed them. I suppose these were his trophies... in addition to the body parts he kept in the fridge. This person found himself to be quite the contortionist in death. *Practical Homicide Investigation by Vernon J. Geberth, CRC Press, 1996*
TONY PODESTA’S INSPIRATION?

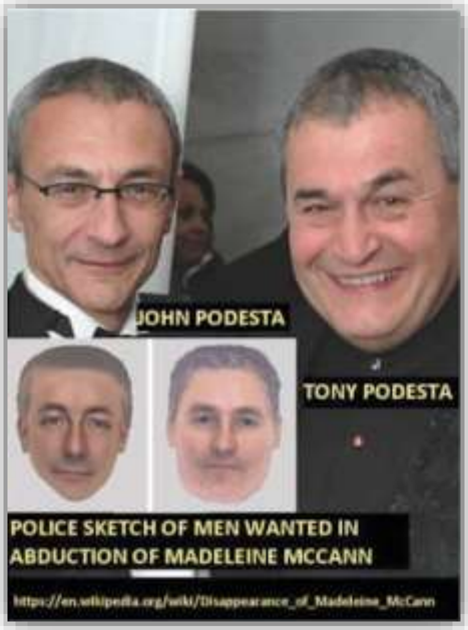
He is also quite is fond of the artwork of Biljana Djurdjevic… Would you hang these in your home?







And finally, the Podesta Brothers were apparently staying in Portugal at the time of Madeleine McCann’s disappearance on May 3, 2007. They were staying at the residence of Sigmund Freud’s grandson Sir Clement Freud, who is a known pedophile, and his home is just 1/3 mile from where Madeleine disappeared. Here’s a police sketch of the suspects, alongside photos of the Podestas.


JOHN PODESTA
TONY PODESTA
POLICE SKETCH OF MEN WANTED IN ABDUCTION OF MADELEINE MCCANN
https://en.wikipedia.org/wiki/Disappearance_of_Madeleine_McCann

Sir Clement Freud was tied to Madeleine’s disappearance, in fact he befriended the parents after the disappearance:
http://www.thedailybeast.com/articles/2016/06/14/freud-s-grandson-linked-to-madeleine-mccann-and-vip-pedophile-ring.html

And Scotland Yard says they know who took Madeleine but they cannot arrest them, because “*International Law will not allow them to be brought to justice*.”
https://www.youtube.com/watch?v=z8c3f26M8-Q

So before we even get to Comet Ping Pong & James Alefantis, let’s recap:

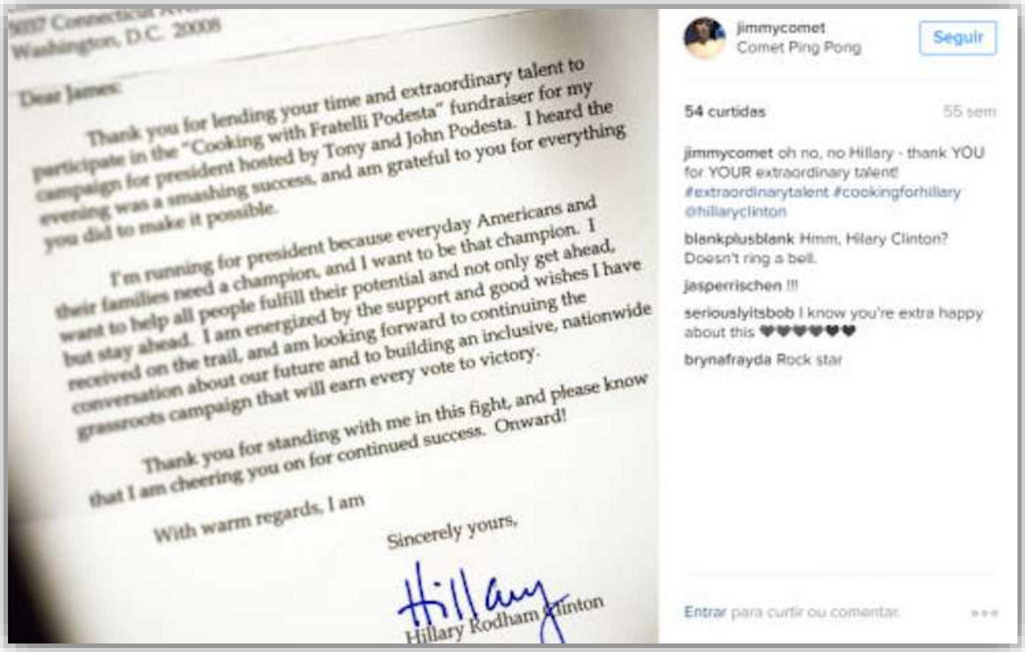
- A huge global pedophilia network has operated since at least 1980
- This pedophilia ring reaches to the very highest levels of church & state
- Previous investigation**s** have been silenced by federal & local law enforcement
- The Podesta e-mails are LOADED with obvious & known pedophilia code words
- The Podesta’s enjoy attending satanic rituals like “Spirit Cooking”
- The Podesta’s have bizarre taste in art associated with satanic rituals
- The Podesta brothers highly resemble suspects at a child abduction crime scene
- The Podesta’s are connected and active at the HIGHEST levels of government
- Mainstream Media is obviously ignoring this epic scandal as much as possible

JAMES ALEFANTIS AND COMET PING PONG

Let’s have a look at James Alefantis, the owner of Comet Ping Pong pizza parlor in Washington DC:

For starters, James Alefantis appears to be a pseudonym cipher designed to resemble “J’aime les enfants,” which means “I love children” in French.

He is also well connected with the Podestas & the Clinton Campaign:



5037 Connecticut
Washington, D.C. 20008

Dear James:

Thank you for lending your time and extraordinary talent to participate in the “Cooking with Fratelli Podesta” fundraiser for my campaign for president hosted by Tony and John Podesta. I heard the evening was a smashing success, and am grateful to you for everything you did to make it possible.

I’m running for president because everyday Americans and their families need a champion, and I want to be that champion. I want to help all people fulfill their potential and not only get ahead, but stay ahead. I am energized by the support and good wishes I have received on the trail, and am looking forward to continuing the conversation about our future and to building an inclusive, nationwide grassroots campaign that will earn every vote to victory.

Thank you for standing with me in this fight, and please know that I am cheering you on for continued success. Onward!

With warm regards, I am

Sincerely yours,

Hillary

Hillary Rodham Clinton

jimmycomet
Comet Ping Pong

54 curtidas 55 sem

jimmycomet oh no, no Hillary - thank YOU for YOUR extraordinary talent! #extraordinarytalent #cookingforhillary @hillaryclinton

blankplusblank Hmm, Hilary Clinton? Doesn't ring a bell.

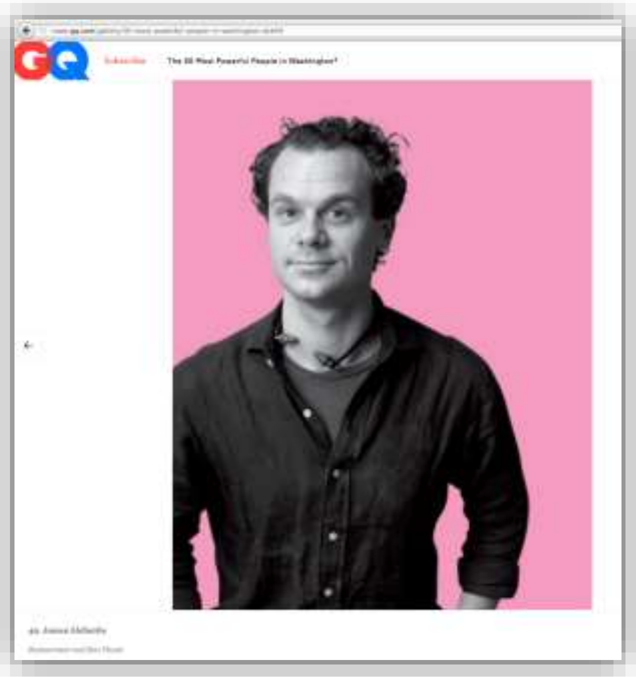
jasperrischen !!!

seriouslyitsbob I know you're extra happy about this ❤❤❤❤❤❤

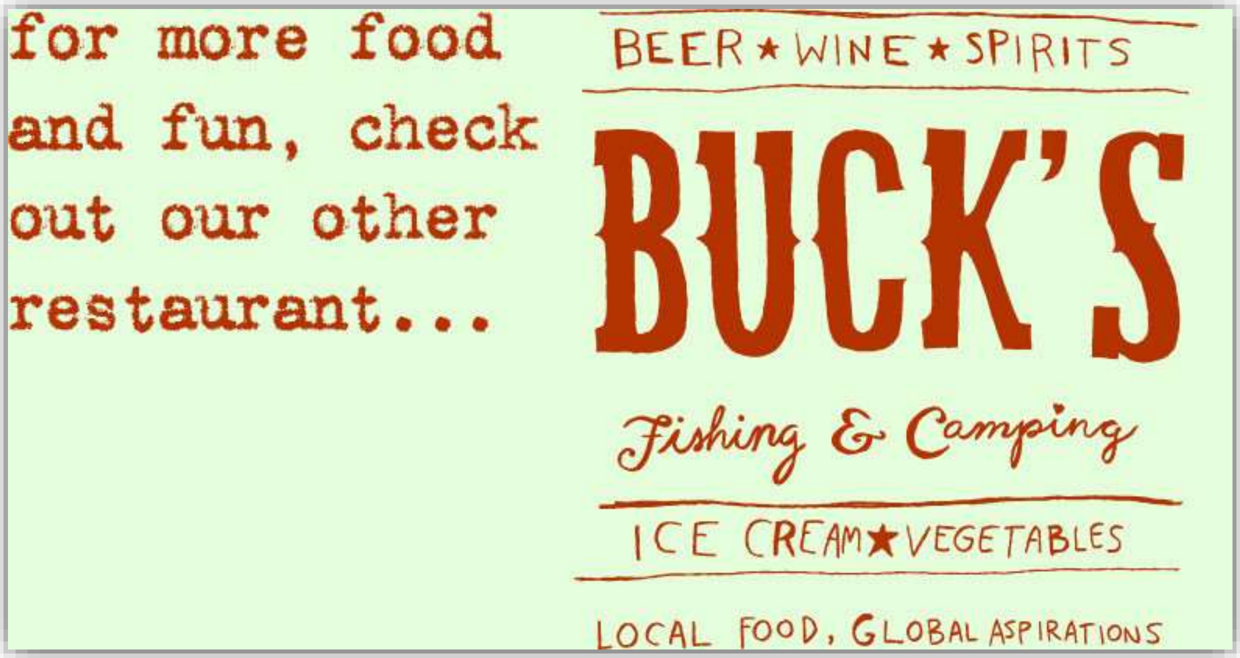
brynafrayda Rock star

Entrar para curtir ou comentar.

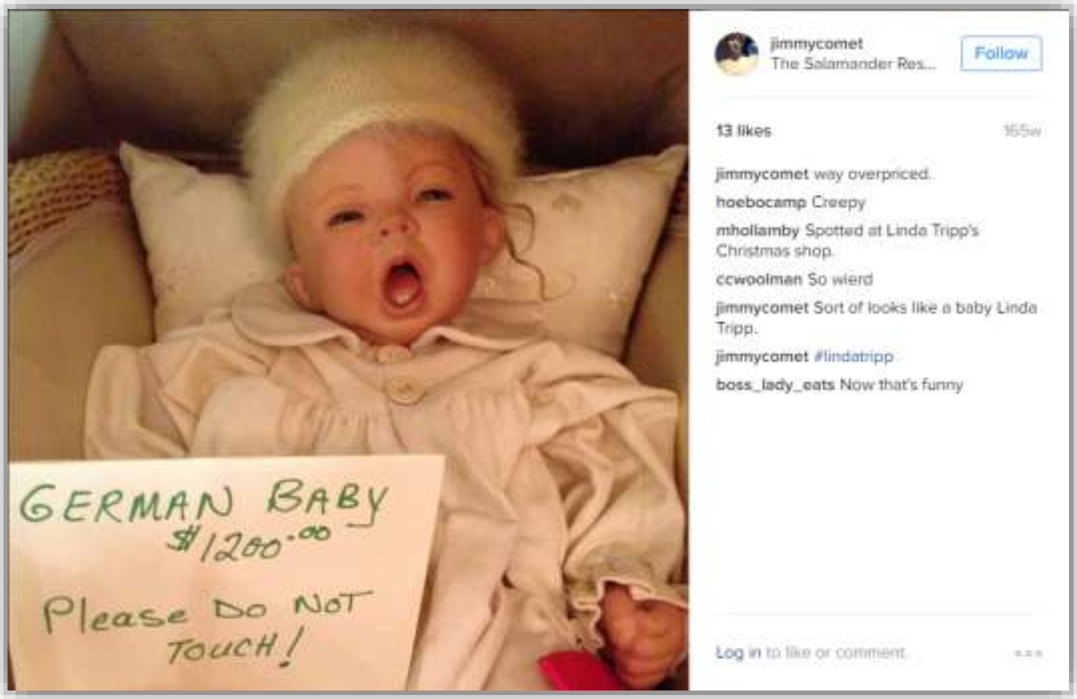
And GQ magazine named him one of the “50 most powerful people” in Washington DC:



He owns Comet Ping Pong club, as well as Buck’s Fishing & Camping two doors down from Comet:


for more food and fun, check out our other restaurant...
BEER ★ WINE ★ SPIRITS
BUCK’S
Fishing & Camping
ICE CREAM★VEGETABLES
LOCAL FOOD, GLOBAL ASPIRATIONS

Now let’s look at some of his leaked Instagram posts, notice the comments for some context:



jimmycomet
The Salamander Res...

13 likes 165w

jimmycomet way overpriced.

hoebocamp Creepy

mhollamby Spotted at Linda Tripp's Christmas shop.

ccwoolman So wierd

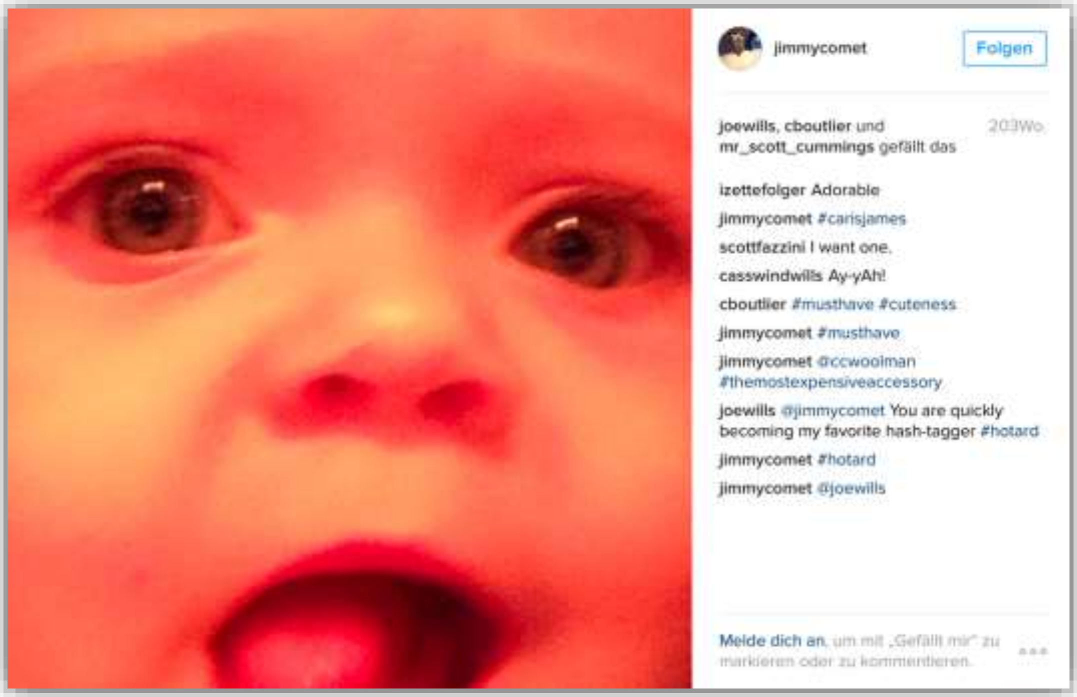
jimmycomet Sort of looks like a baby Linda Tripp.

jimmycomet #lindatripp

boss_lady_eats Now that's funny

Log in to like or comment.

Here he refers to this baby as a “*hotard*”, short for whore + retard:



jimmycomet

joewills, cboutlier und **mr_scott_cummings** gefällt das 203Wo.

izettefolger Adorable

jimmycomet #carisjames

scottfazzini I want one.

casswindwills Ay-yAh!

cboutlier #musthave #cuteness

jimmycomet #musthave

jimmycomet @ccwoolman #themostexpensiveaccessory

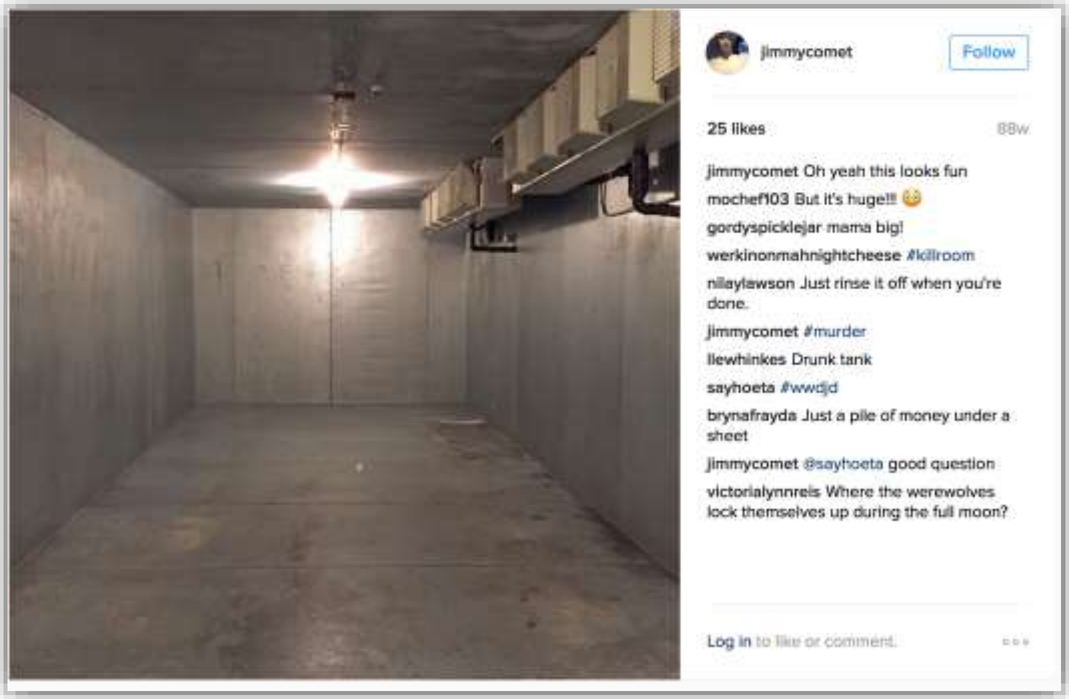
joewills @jimmycomet You are quickly becoming my favorite hash-tagger #hotard

jimmycomet #hotard

jimmycomet @joewills

Melde dich an, um mit „Gefällt mir“ zu markieren oder zu kommentieren.

And who likes to share pictures of creepy torture rooms with the hashtag ***#murder***?!?



jimmycomet

25 likes 88w

jimmycomet Oh yeah this looks fun

mochef103 But it's huge!!! 😳

gordyspicklejar mama big!

werkinonmahnightcheese #killroom

nilaylawson Just rinse it off when you're done.

jimmycomet #murder

llewhinkes Drunk tank

sayhoeta #wwdjd

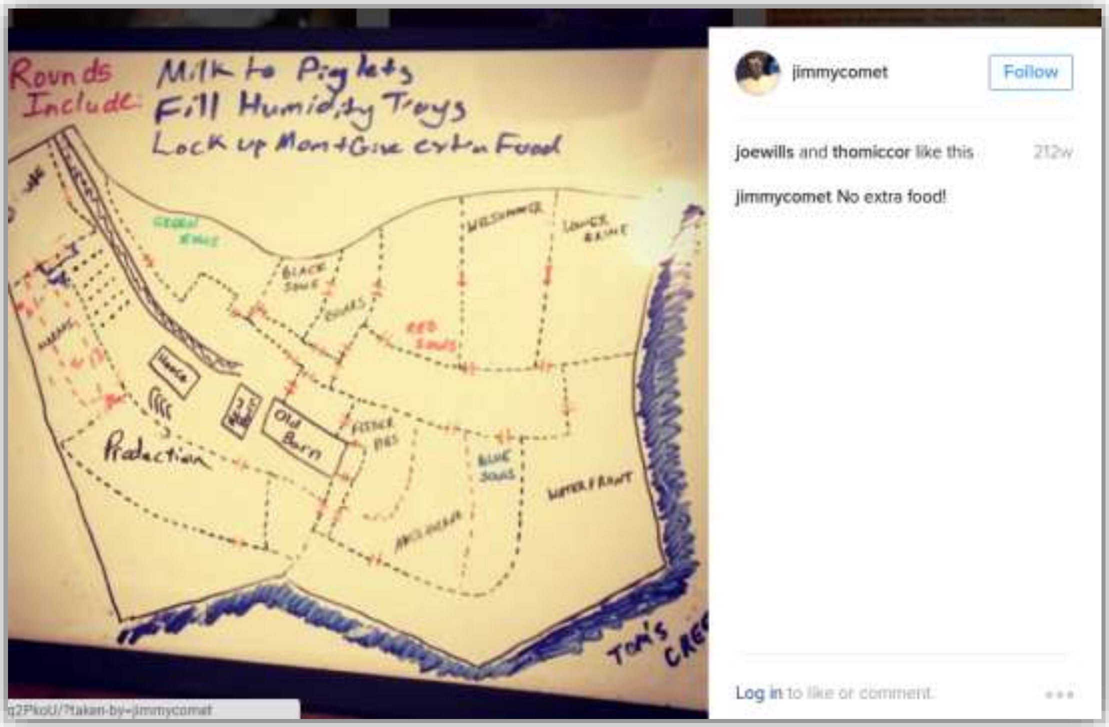
brynafrayda Just a pile of money under a sheet

jimmycomet @sayhoeta good question

victorialynnreis Where the werewolves lock themselves up during the full moon?

Log in to like or comment.

"Lock up mom" & "No extra food!"


Follow
Old Barn
Production
Black Sows
Boars
Red Sows
Blue Sows
Finisher Pigs
Waterfront
Lower Ravine
Tom's Cre
q2PkoU/?taken-by=jimmycomet

Rounds Include: Milk to Piglets
Fill Humidity Trays
Lock up Mom+Give extra Food

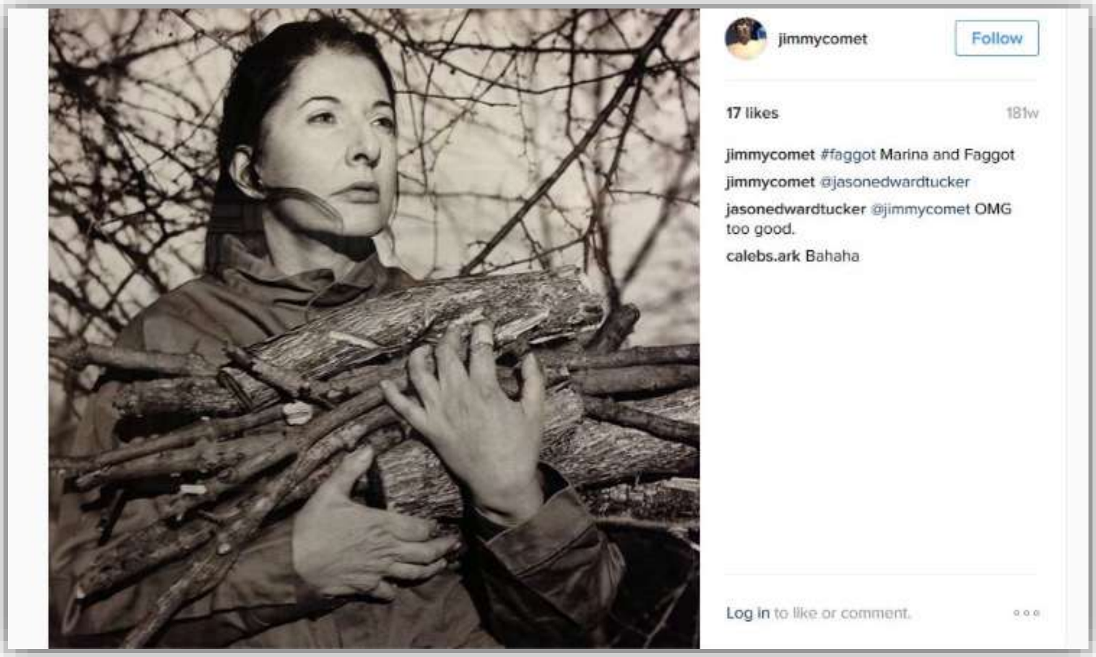
jimmycomet

joewills and **thomiccor** like this 212w

jimmycomet No extra food!

Log in to like or comment.

And he clearly knows “Spirit Cooker” Marina Abramovic, who by the way is apparently age 70:


jimmycomet
Follow

17 likes 181w

jimmycomet #faggot Marina and Faggot

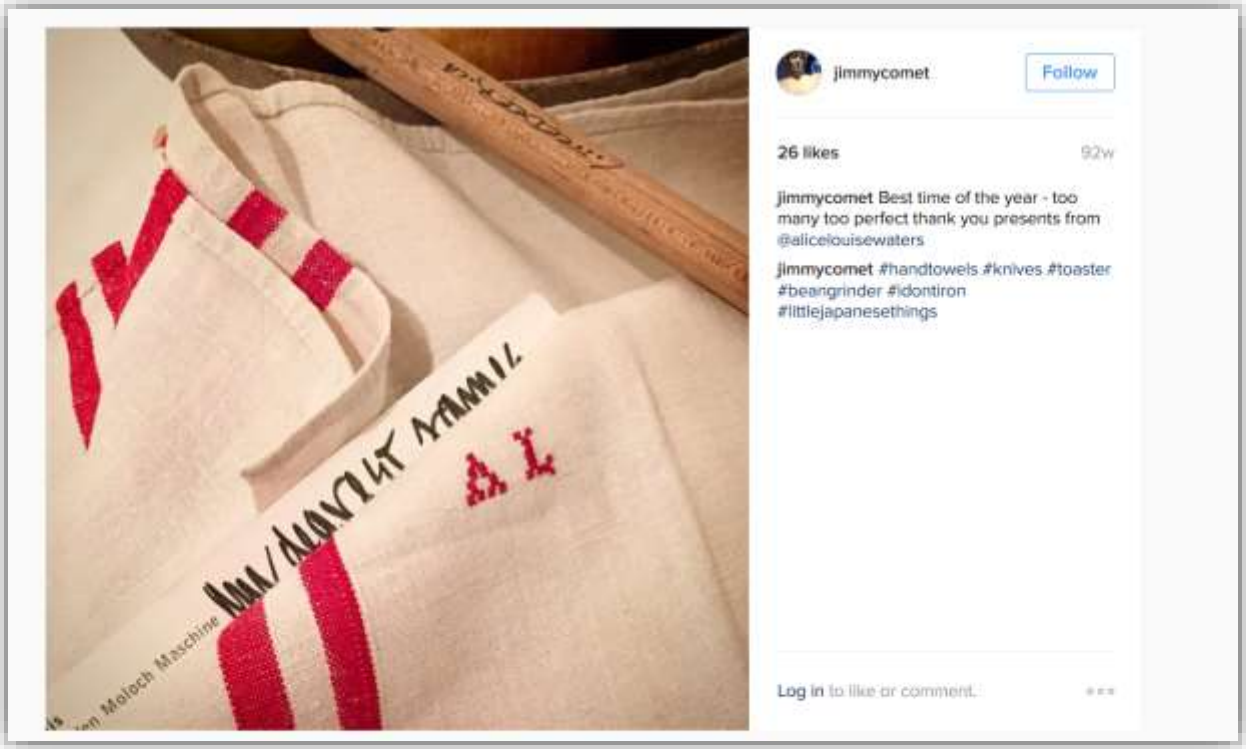
jimmycomet @jasonedwardtucker

jasonedwardtucker @jimmycomet OMG too good.

calebs.ark Bahaha

Log in to like or comment.

Here’s a “handkerchief” of sorts, notice the strange embroidery and the note about “Moloch”


Moloch Maschine
AL
jimmycomet
Follow

26 likes 92w

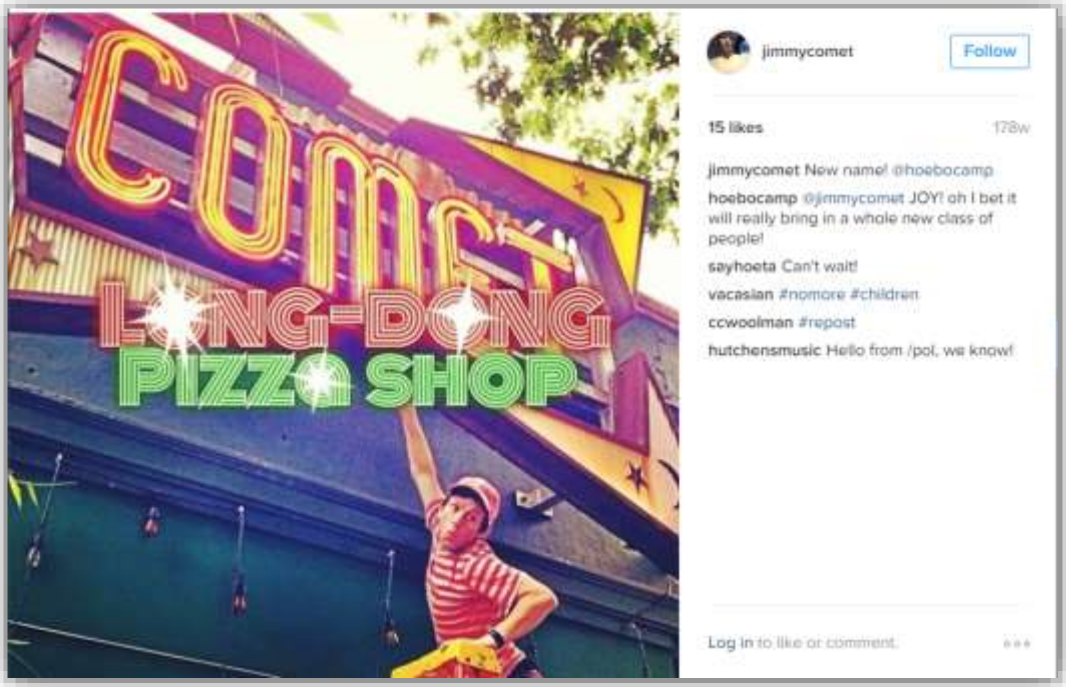
jimmycomet Best time of the year - too many too perfect thank you presents from @alicelouisewaters

jimmycomet #handtowels #knives #toaster #beangrinder #idontiron #littlejapanesethings

Log in to like or comment.

“**Moloch”** is the Biblical name relating to a Canaanite god associated with child sacrifice.”
https://en.wikipedia.org/wiki/Moloch

Self-Explanatory:



jimmycomet Follow

15 likes 178w

jimmycomet New name! @hoebocamp

hoebocamp @jimmycomet JOY! oh I bet it will really bring in a whole new class of people!

sayhoeta Can't wait!

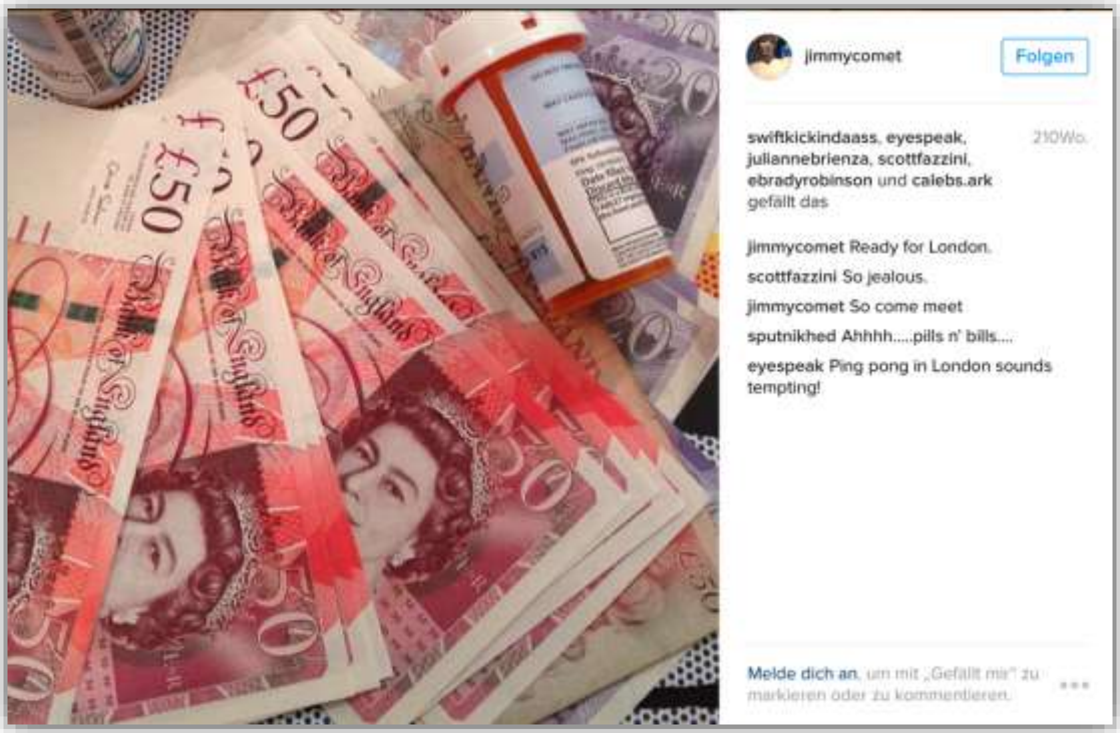
vacasian #nomore #children

ccwoolman #repost

hutchensmusic Hello from /pol, we know!

Log in to like or comment.

“*Ping pong in London sounds tempting*”??? Seems like an expensive game of Ping-pong and what’s with the drugs?!? He was smart enough to turn the label so you can’t see what the drug is…



jimmycomet Folgen

swiftkickindaass, **eyespeak**, **juliannebrienza**, **scottfazzini**, **ebradyrobinson** und **calebs.ark** gefällt das 210Wo.

jimmycomet Ready for London.

scottfazzini So jealous.

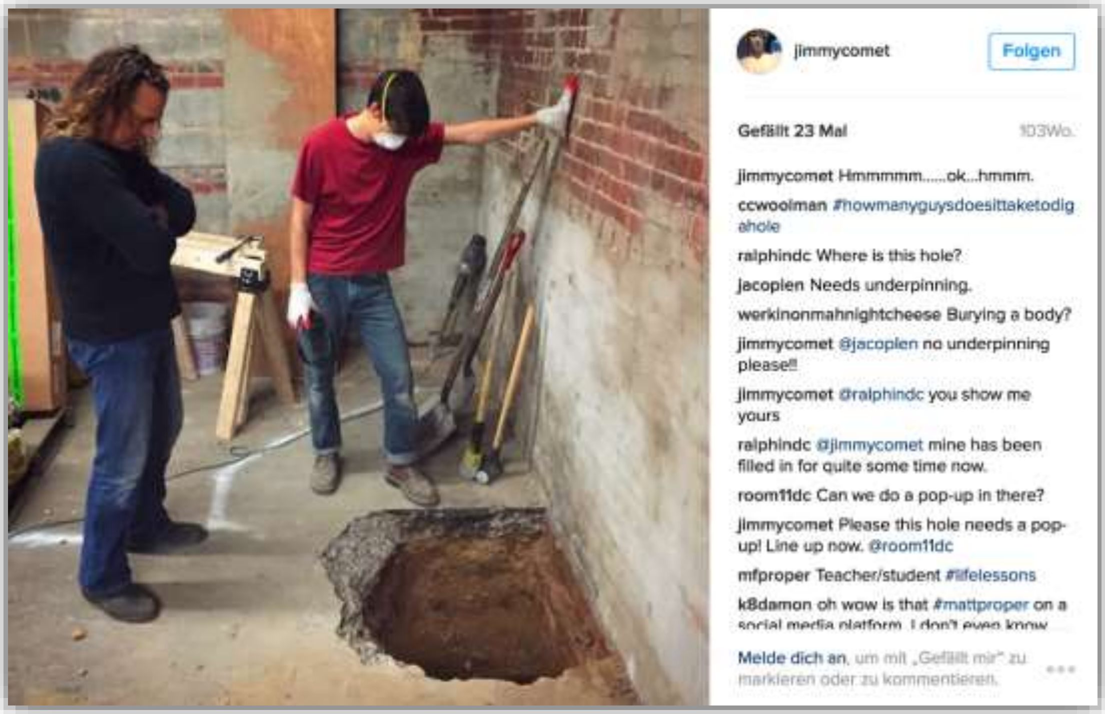
jimmycomet So come meet

sputnikhed Ahhhh.....pills n' bills....

eyespeak Ping pong in London sounds tempting!

Melde dich an, um mit „Gefällt mir“ zu markieren oder zu kommentieren.

These pictures got everyone thinking the trench is a tunnel used to move children around. Comet Ping Pong has no basement, however Buck's (owned by Alefantis and only two doors away) does have a basement. Also, "*Underpinning*" is a term used in tunnel making (see comments):



Gefällt 23 Mal 103Wo.

jimmycomet Hmmmmm......ok...hmmm.

ccwoolman #howmanyguysdoesittaketodigahole

ralphindc Where is this hole?

jacoplen Needs underpinning.

werkinonmahnightcheese Burying a body?

jimmycomet @jacoplen no underpinning please!!

jimmycomet @ralphindc you show me yours

ralphindc @jimmycomet mine has been filled in for quite some time now.

room11dc Can we do a pop-up in there?

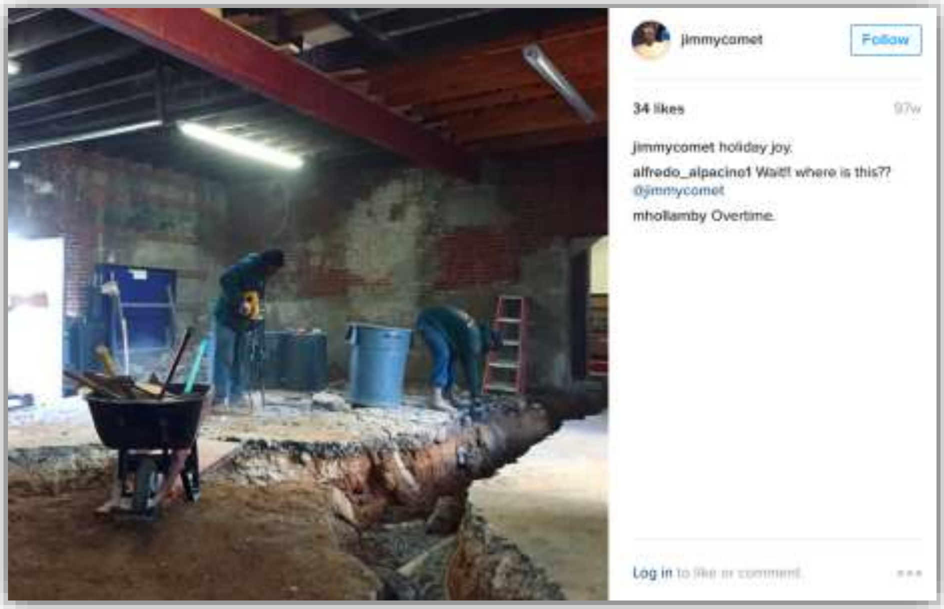
jimmycomet Please this hole needs a pop-up! Line up now. @room11dc

mfproper Teacher/student #lifelessons

k8damon oh wow is that #mattproper on a social media platform. I don't even know

Melde dich an, um mit „Gefällt mir" zu markieren oder zu kommentieren.

Notice the blue ping-pong table in the background of this photo on the left side:



34 likes 97w

jimmycomet holiday joy.

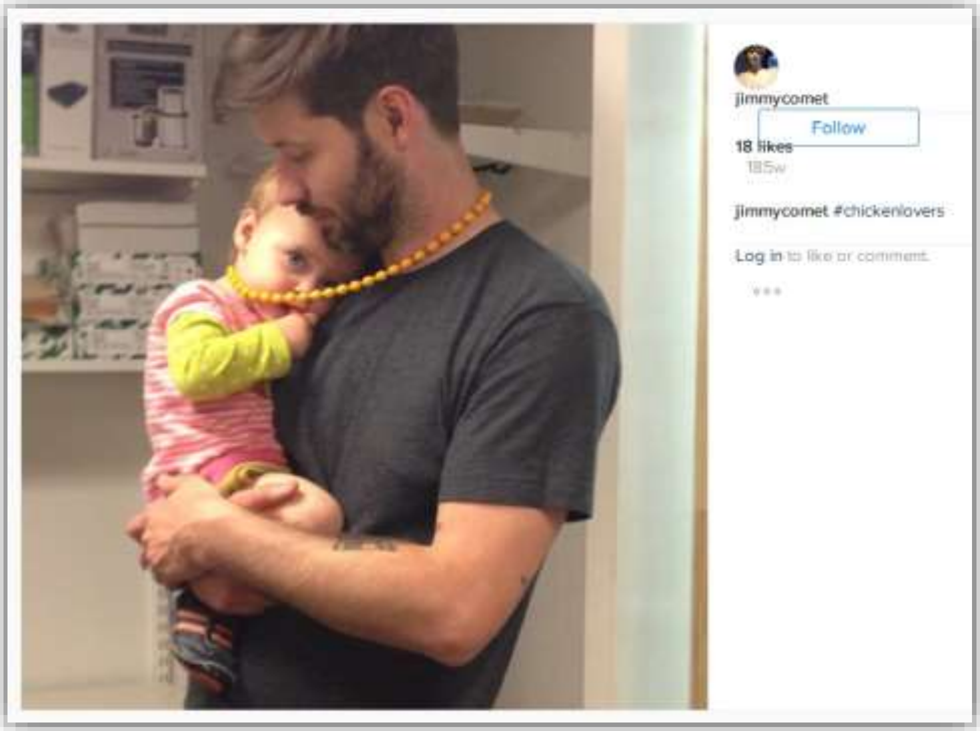
alfredo_alpacino1 Wait!! where is this?? @jimmycomet

mhollamby Overtime.

Log in to like or comment.

Here's a more detailed analysis of the ping pong table and the basement at Buck's: https://www.youtube.com/watch?v=8RaTDUcxNe8&t=9s

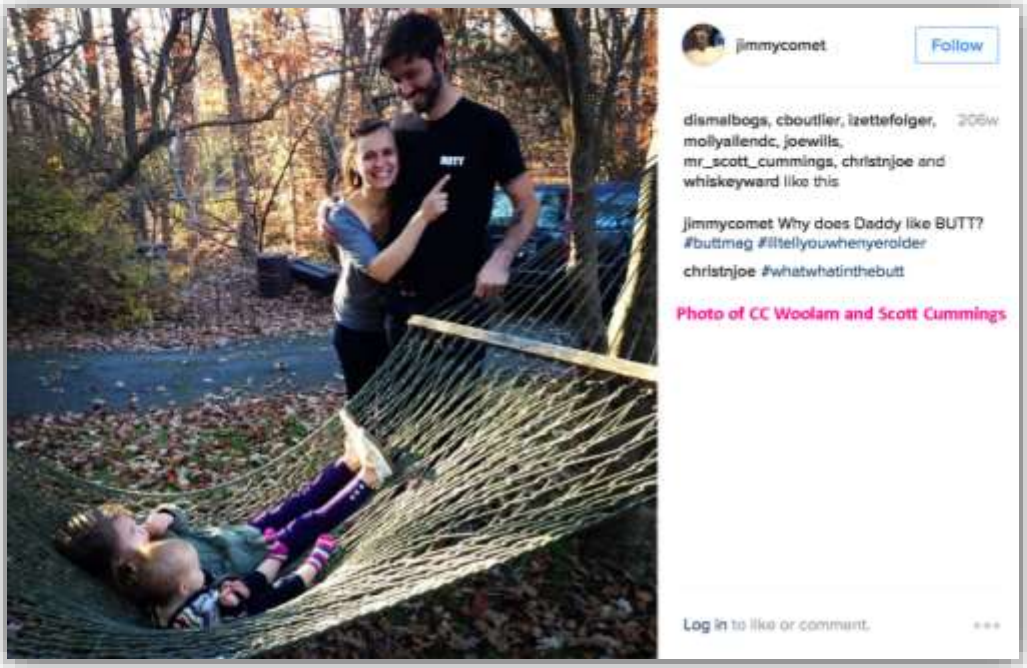
"Chicken Lovers" is a term that means "*An adult male homosexual sexually attracted to underage males. Used somewhat derogatorily.*"


Follow
18 likes
185w
Log in to like or comment.

jimmycomet

jimmycomet #chickenlovers

"*Why does Daddy like BUTT?*"


BUTT
Follow
206w
Log in to like or comment.

jimmycomet

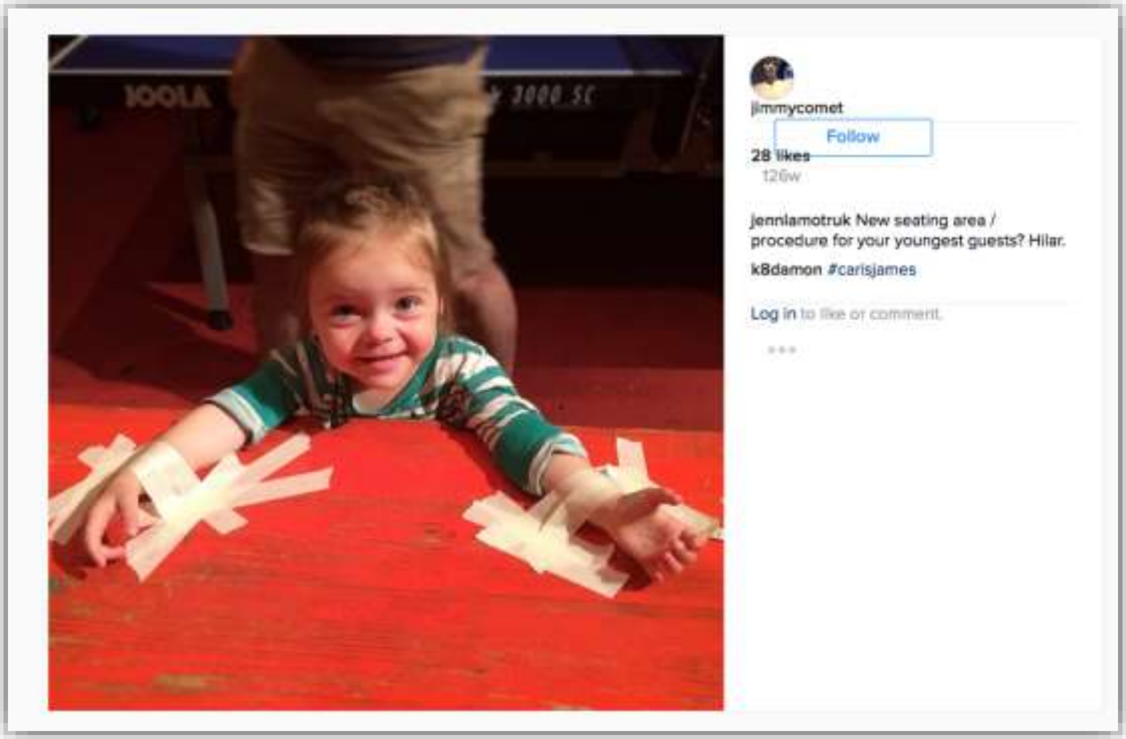
dismalbogs, cboutlier, izettefolger, mollyallendc, joewills, mr_scott_cummings, christnjoe and whiskeyward like this

jimmycomet Why does Daddy like BUTT? #buttmeg #illtellyouwhenyerolder

christnjoe #whatwhatinthebutt

Photo of CC Woolam and Scott Cummings

James Alefantis defended this photo on Fox News, saying the parents were there and they did this:


JOOLA
3000 SC
Follow
Log in to like or comment.

jimmycomet

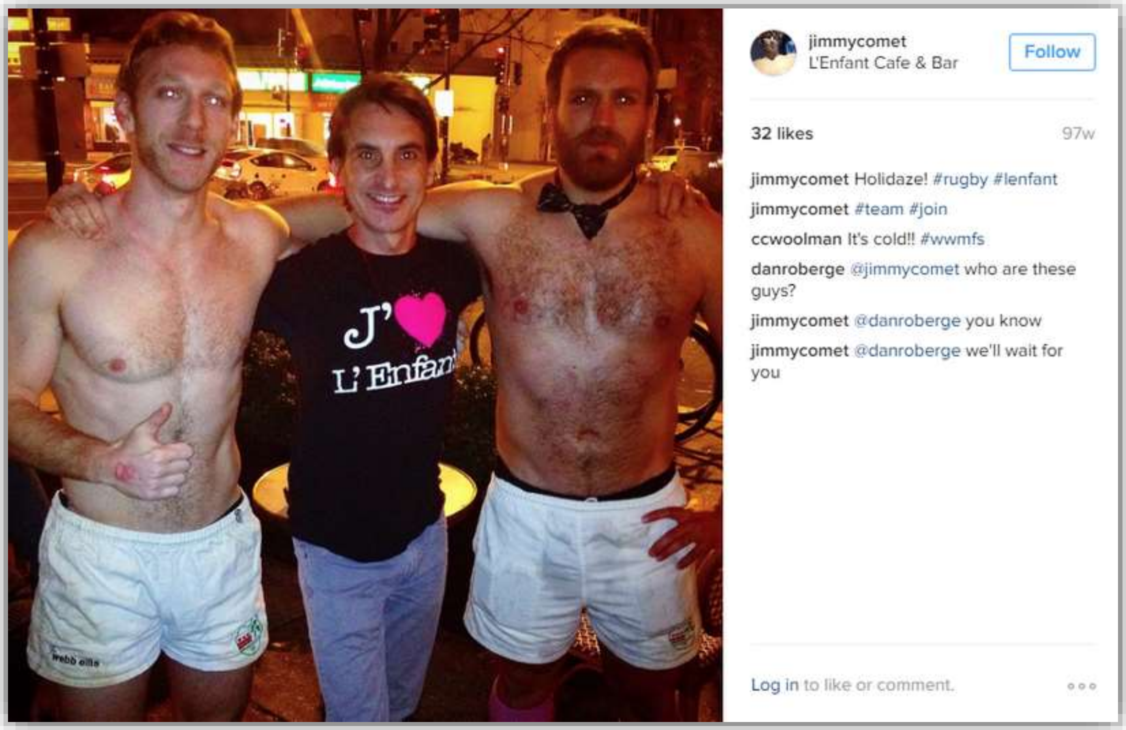
28 likes

126w

jennlamotruk New seating area / procedure for your youngest guests? Hilar.

k8damon #carisjames

"*I Love Children*" and "*Who are these guys?*" "*You know*"


Follow
J'♥ L'Enfant
webb ellis
Log in to like or comment.

jimmycomet
L'Enfant Cafe & Bar

32 likes 97w

jimmycomet Holidaze! #rugby #lenfant

jimmycomet #team #join

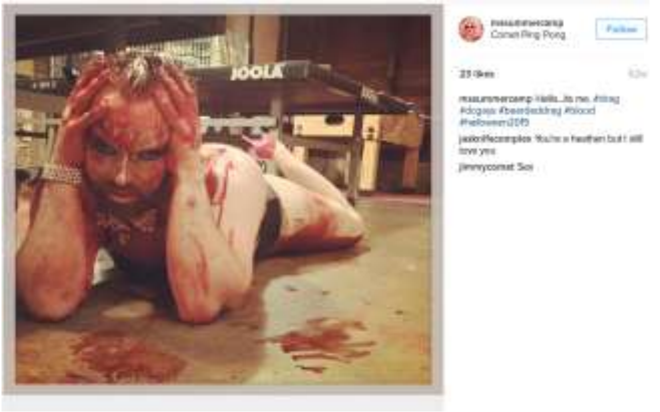
ccwoolman It's cold!! #wwmfs

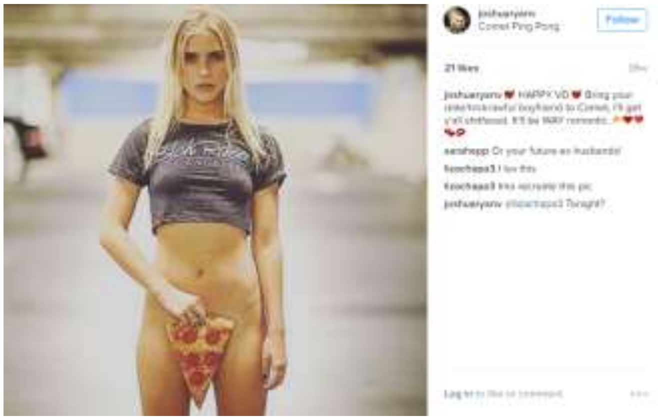
danroberge @jimmycomet who are these guys?

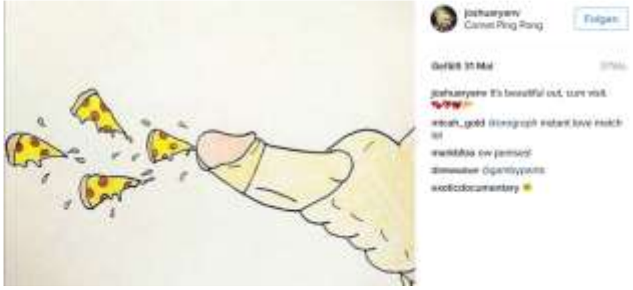
jimmycomet @danroberge you know

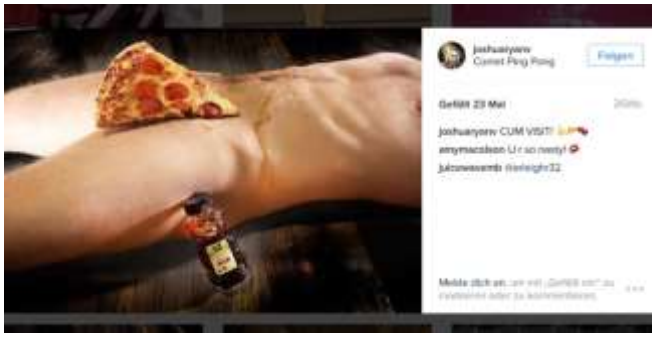
jimmycomet @danroberge we'll wait for you

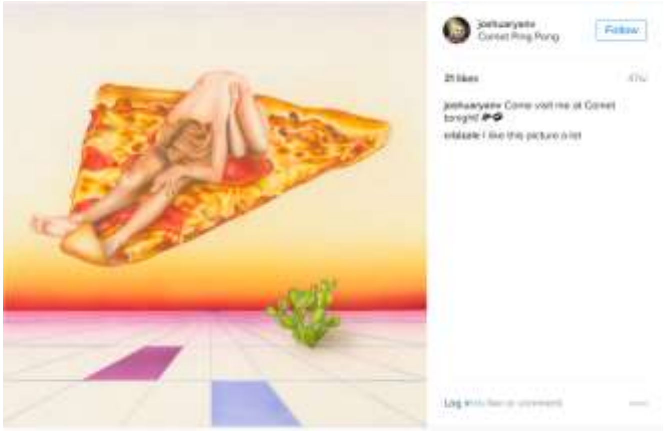
What you just saw above were all posts from James Alefantis. The first five posts below appear to be from employees as the posts say *Comet Ping Pong* on them, and the very last one (lower right) is not marked *Comet Ping Pong* from the sender but it does have a response by Alefantis:

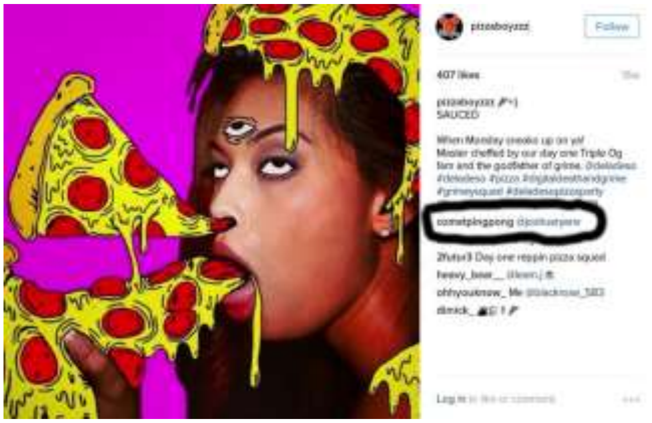




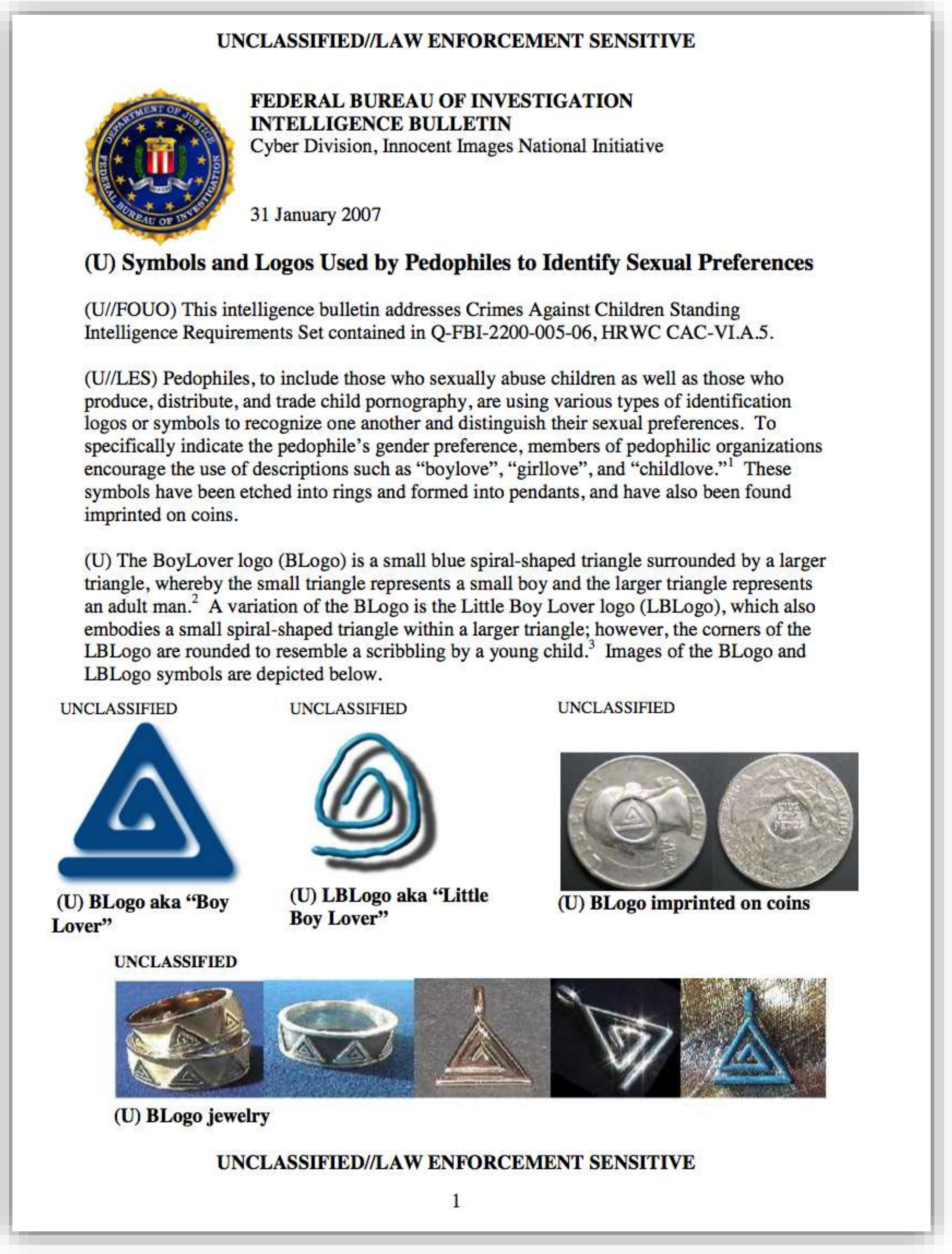








Before we go inside Comet Ping Pong, lets take a look at this unclassified FBI document about pedophilia symbols. Remember that satanists and people into the occult are really into symbols:



UNCLASSIFIED//LAW ENFORCEMENT SENSITIVE

FEDERAL BUREAU OF INVESTIGATION
INTELLIGENCE BULLETIN
Cyber Division, Innocent Images National Initiative

31 January 2007

(U) Symbols and Logos Used by Pedophiles to Identify Sexual Preferences

(U//FOUO) This intelligence bulletin addresses Crimes Against Children Standing Intelligence Requirements Set contained in Q-FBI-2200-005-06, HRWC CAC-VI.A.5.

(U//LES) Pedophiles, to include those who sexually abuse children as well as those who produce, distribute, and trade child pornography, are using various types of identification logos or symbols to recognize one another and distinguish their sexual preferences. To specifically indicate the pedophile's gender preference, members of pedophilic organizations encourage the use of descriptions such as "boylove", "girllove", and "childlove."[1] These symbols have been etched into rings and formed into pendants, and have also been found imprinted on coins.

(U) The BoyLover logo (BLogo) is a small blue spiral-shaped triangle surrounded by a larger triangle, whereby the small triangle represents a small boy and the larger triangle represents an adult man.[2] A variation of the BLogo is the Little Boy Lover logo (LBLogo), which also embodies a small spiral-shaped triangle within a larger triangle; however, the corners of the LBLogo are rounded to resemble a scribbling by a young child.[3] Images of the BLogo and LBLogo symbols are depicted below.

UNCLASSIFIED

(U) BLogo aka "Boy Lover"

UNCLASSIFIED

(U) LBLogo aka "Little Boy Lover"

UNCLASSIFIED

(U) BLogo imprinted on coins

UNCLASSIFIED

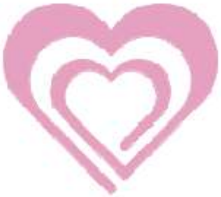
(U) BLogo jewelry

UNCLASSIFIED//LAW ENFORCEMENT SENSITIVE

1

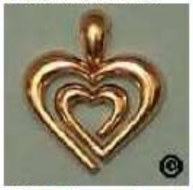
(U) The GirlLover logo (GLogo) depicted below is a small heart surrounded by a larger heart, which symbolizes a relationship between an adult male or female and minor girl.

UNCLASSIFIED



(U) GLogo a.k.a. "Girl Lover," Childlove

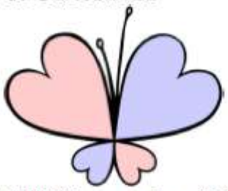
UNCLASSIFIED



(U) GLogo Pendant

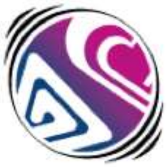
(U) The ChildLover logo (CLogo), as shown below, resembles a butterfly and represents non-preferential gender child abusers. The Childlove Online Media Activism Logo (CLOMAL), also represented below, is a general purpose logo used by individuals who use online media such as blogs and webcasts.[4]

UNCLASSIFIED



(U) CLogo a.k.a. "Child Lover"

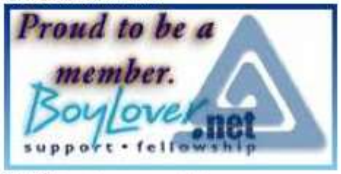
UNCLASSIFIED



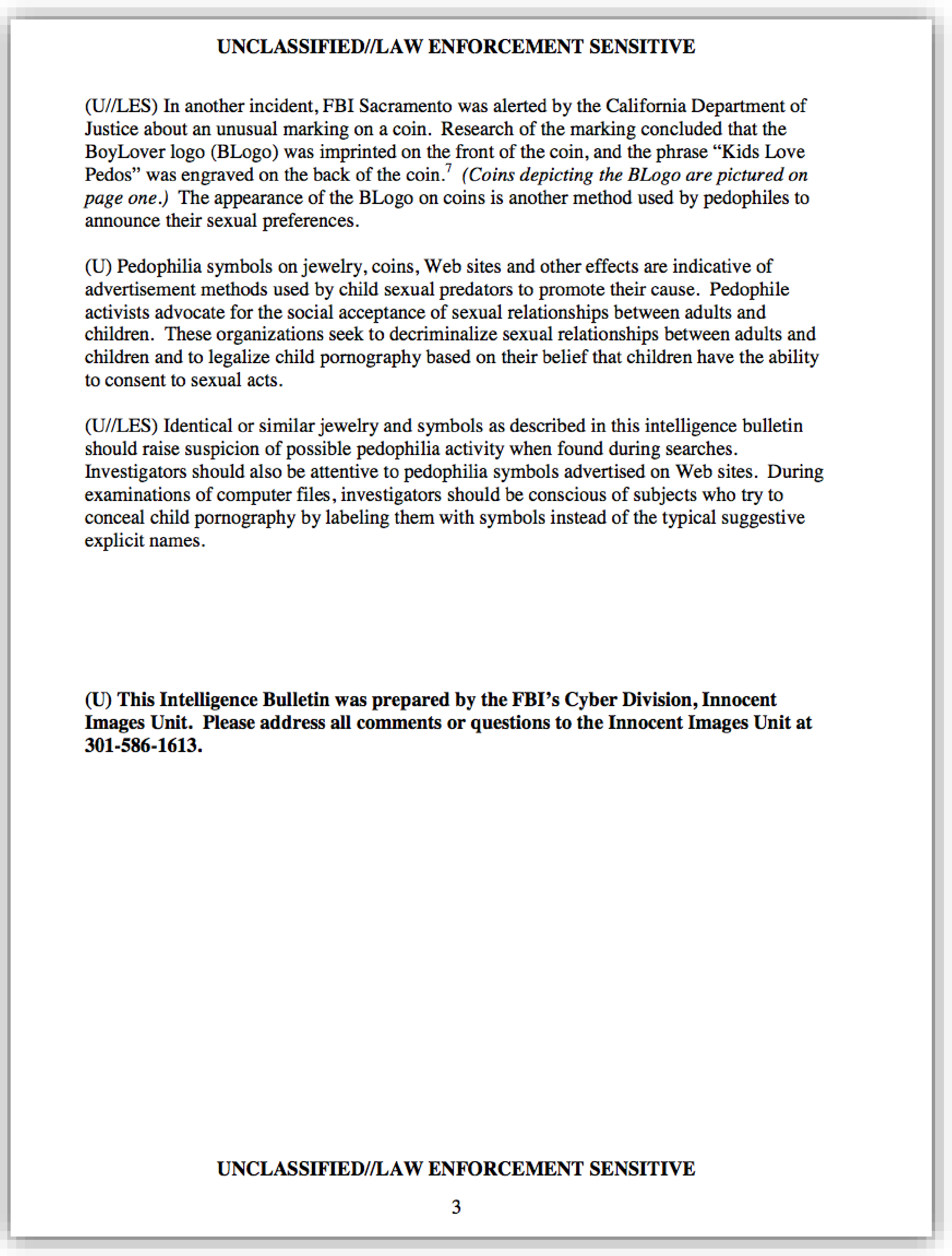
(U) CLOMAL a.k.a. Childlove Online Media Activism

(U//LES) FBI investigations in several cities have uncovered several symbols used by pedophiles to proclaim their attraction to children. After a seizure of a subject's computer in connection with an Innocent Images case in the Jacksonville Division, a Computer Analysis Response Team forensic examiner came across an unfamiliar symbol that was integrated into a Web site banner named "ATBOYS.COM, where the "A" in "ATBOYS" was actually the BoyLove symbol and written as follows: △TBOYS.com. It was further determined that "ATBOYS" is an acronym for Attracted To Boys.[5] These pedophilia symbols also appear on Web sites such as one of the banners advertised on www.boylover.net, shown below.[6]

UNCLASSIFIED



(U) Boylover.net banner



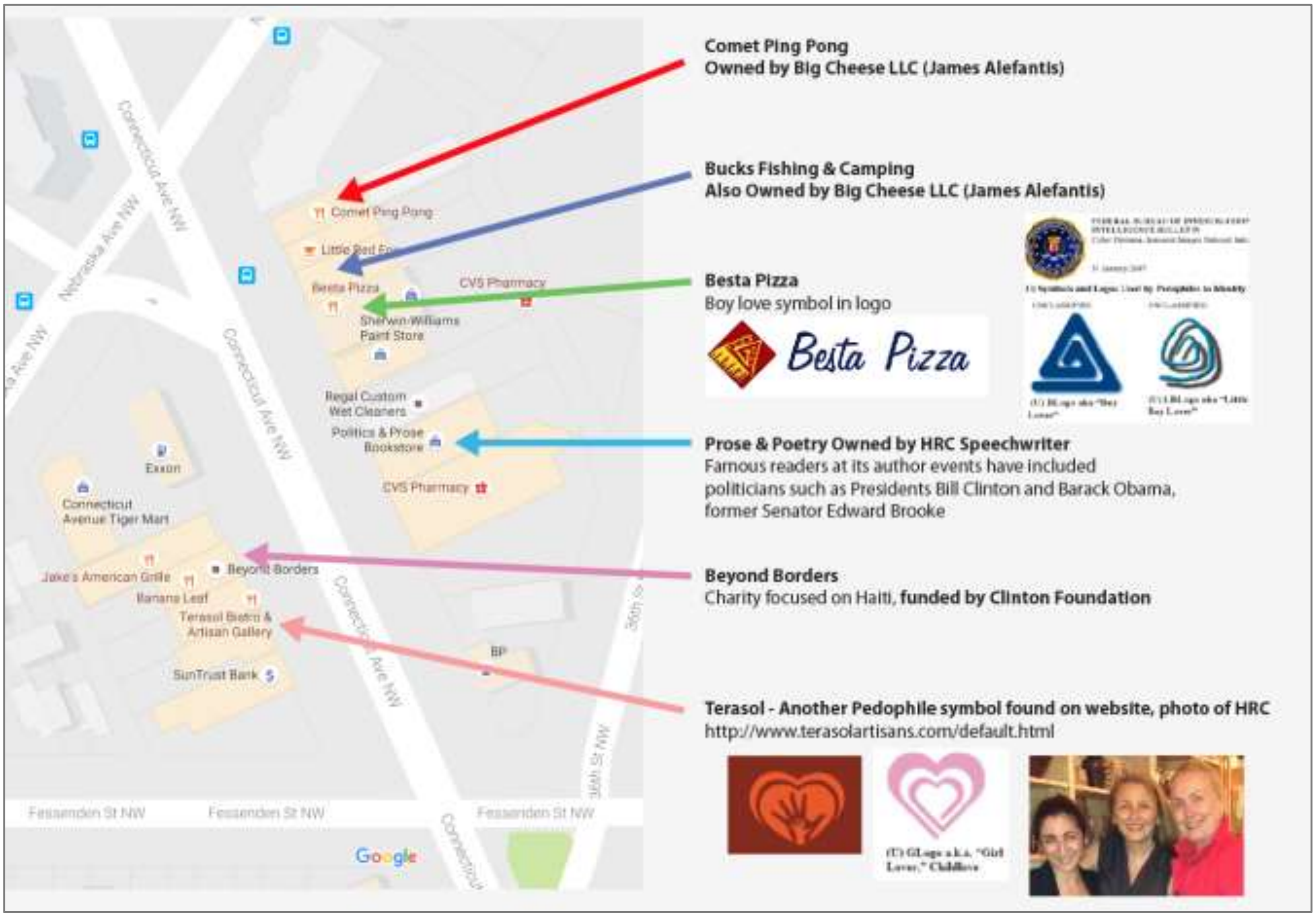
(U//LES) In another incident, FBI Sacramento was alerted by the California Department of Justice about an unusual marking on a coin. Research of the marking concluded that the BoyLover logo (BLogo) was imprinted on the front of the coin, and the phrase "Kids Love Pedos" was engraved on the back of the coin.[7] *(Coins depicting the BLogo are pictured on page one.)* The appearance of the BLogo on coins is another method used by pedophiles to announce their sexual preferences.

(U) Pedophilia symbols on jewelry, coins, Web sites and other effects are indicative of advertisement methods used by child sexual predators to promote their cause. Pedophile activists advocate for the social acceptance of sexual relationships between adults and children. These organizations seek to decriminalize sexual relationships between adults and children and to legalize child pornography based on their belief that children have the ability to consent to sexual acts.

(U//LES) Identical or similar jewelry and symbols as described in this intelligence bulletin should raise suspicion of possible pedophilia activity when found during searches. Investigators should also be attentive to pedophilia symbols advertised on Web sites. During examinations of computer files, investigators should be conscious of subjects who try to conceal child pornography by labeling them with symbols instead of the typical suggestive explicit names.

(U) This Intelligence Bulletin was prepared by the FBI's Cyber Division, Innocent Images Unit. Please address all comments or questions to the Innocent Images Unit at 301-586-1613.

Now let's check out Comet Ping Pong, one of the restaurants James Alefantis owns in Washington. We'll also take a look at some of the other businesses in the area as they all appear to be interconnected in some way.


Connecticut Ave NW
Nebraska Ave NW
Comet Ping Pong
Little Red Fox
Besta Pizza
CVS Pharmacy
Sherwin-Williams Paint Store
Regal Custom Wet Cleaners
Politics & Prose Bookstore
CVS Pharmacy
Exxon
Connecticut Avenue Tiger Mart
Jake's American Grille
Beyond Borders
Banana Leaf
Terasol Bistro & Artisan Gallery
SunTrust Bank
BP
36th St NW
Fessenden St NW
Fessenden St NW
Fessenden St NW
Google
Besta Pizza
(U) BLogo aka "Boy Lover"
(U) LBLogo aka "Little Boy Lover"
(U) GLogo a.k.a. "Girl Lover," Childlove

Comet Ping Pong
Owned by Big Cheese LLC (James Alefantis)

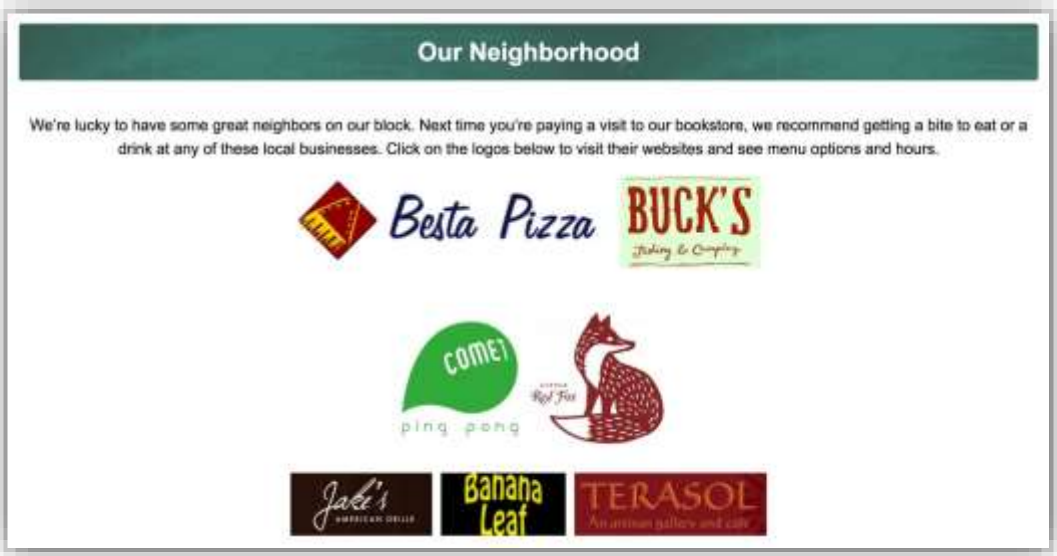
Bucks Fishing & Camping
Also Owned by Big Cheese LLC (James Alefantis)

Besta Pizza
Boy love symbol in logo

Prose & Poetry Owned by HRC Speechwriter
Famous readers at its author events have included politicians such as Presidents Bill Clinton and Barack Obama, former Senator Edward Brooke

Beyond Borders
Charity focused on Haiti, **funded by Clinton Foundation**

Terasol - Another Pedophile symbol found on website, photo of HRC
http://www.terasolartisans.com/default.html

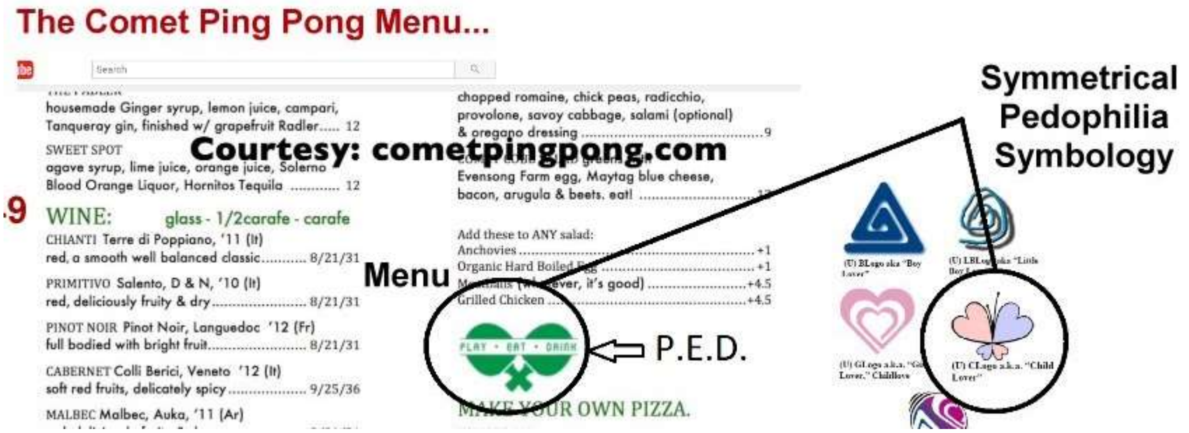


Our Neighborhood

We're lucky to have some great neighbors on our block. Next time you're paying a visit to our bookstore, we recommend getting a bite to eat or a drink at any of these local businesses. Click on the logos below to visit their websites and see menu options and hours.

Besta Pizza
BUCK'S
Fishing & Camping
COMET
ping pong
Little Red Fox
Jake's American Grille
Banana Leaf
TERASOL
An artisan gallery and cafe

Here’s the Comet menu, which has a logo of two ping-pong paddles on it that looks very similar to the FBI-identified logo for Child Lover. The wooden handles form a very clear Maltese/Templar cross, tilted sideways. There is also a subtle suggestion of a human face that has been blindfolded - the white strip over the two circular paddles - and gagged, as seen in the X. The "blindfold" over the paddles says, “Play. Eat. Drink.” This may be an acronym for PED – i.e. a pedophile.


The Comet Ping Pong Menu...
Search
Courtesy: cometpingpong.com
Menu
PLAY • EAT • DRINK
P.E.D.
Symmetrical Pedophilia Symbology
(U) BLogo aka “Boy Lover”
(U) LBLogo aka “Little Boy L
(U) GLogo a.k.a. “Gi Lover,” Childlove
(U) CLogo a.k.a. “Child Lover”

housemade Ginger syrup, lemon juice, campari, Tanqueray gin, finished w/ grapefruit Radler..... 12

SWEET SPOT
agave syrup, lime juice, orange juice, Solerno Blood Orange Liquor, Hornitos Tequila 12

WINE: glass - 1/2carafe - carafe

CHIANTI Terre di Poppiano, ’11 (It)
red, a smooth well balanced classic........... 8/21/31

PRIMITIVO Salento, D & N, ’10 (It)
red, deliciously fruity & dry....................... 8/21/31

PINOT NOIR Pinot Noir, Languedoc ’12 (Fr)
full bodied with bright fruit....................... 8/21/31

CABERNET Colli Berici, Veneto ’12 (It)
soft red fruits, delicately spicy.................... 9/25/36

MALBEC Malbec, Auka, ’11 (Ar)

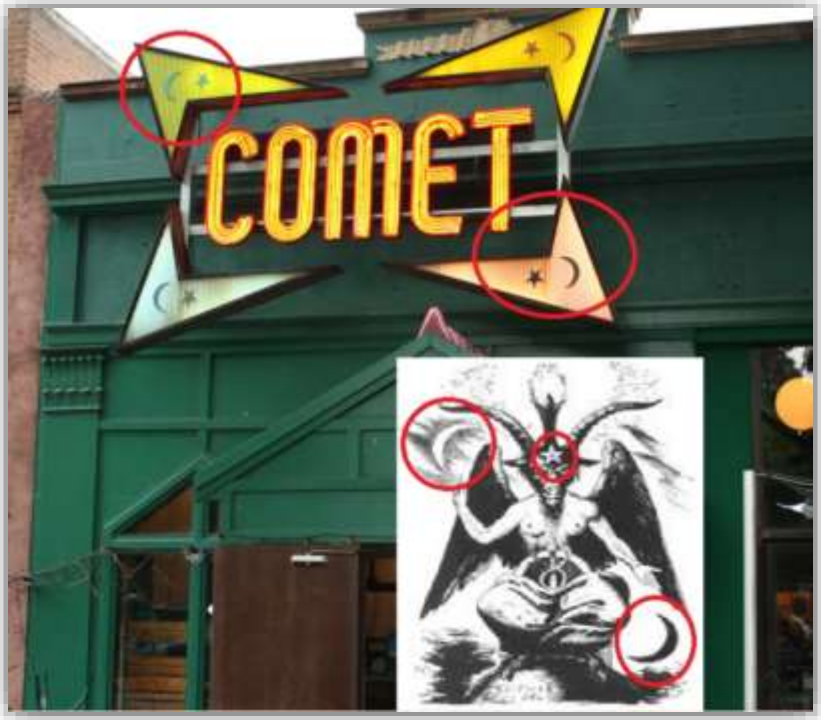
chopped romaine, chick peas, radicchio, provolone, savoy cabbage, salami (optional) & oregano dressing 9

Evensong Farm egg, Maytag blue cheese, bacon, arugula & beets. eat! ....

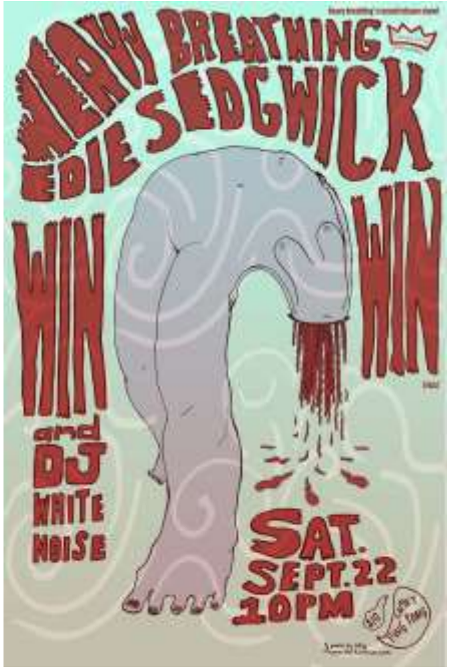
Add these to ANY salad:
Anchovies .... +1
Organic Hard Boiled Egg .... +1
Meatballs (whatever, it’s good) .... +4.5
Grilled Chicken .... +4.5

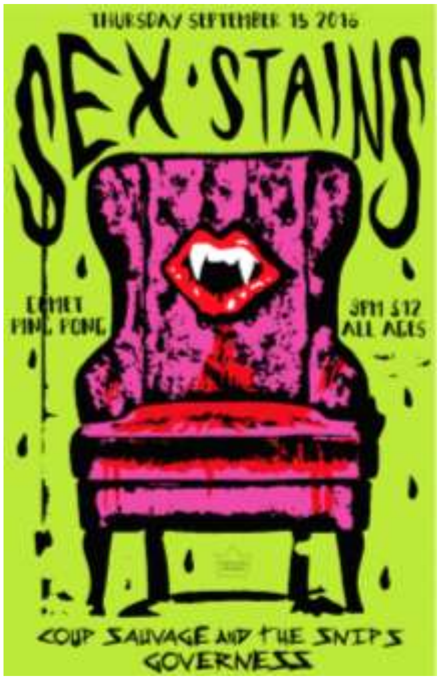
MAKE YOUR OWN PIZZA.

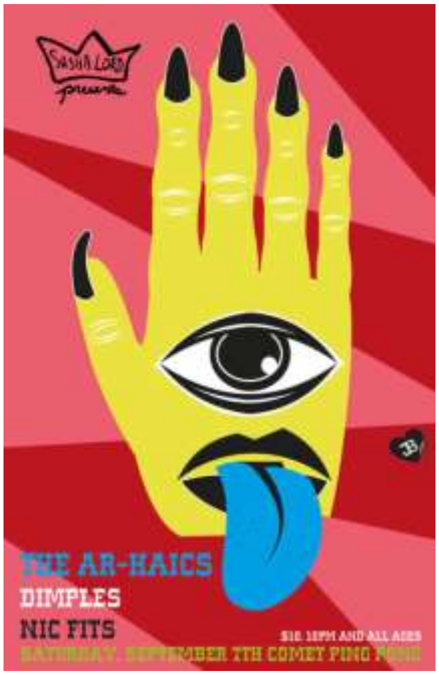
Notice the corner symbols used in the exterior sign. The crescents and stars in the Comet logo are familiar to dark scholars, as they appear around images of Baphomet, the goat-horned god.
The corners also resemble the wings. Remember, satanists are obsessed with symbols:

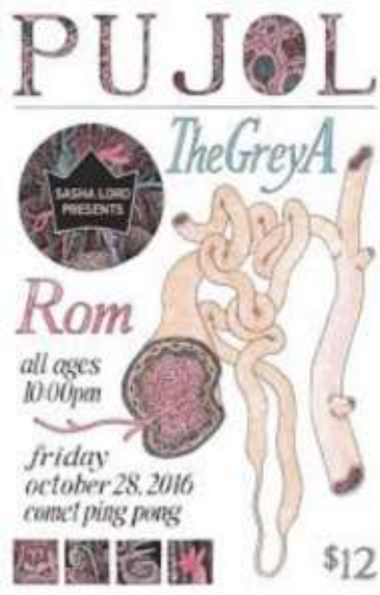


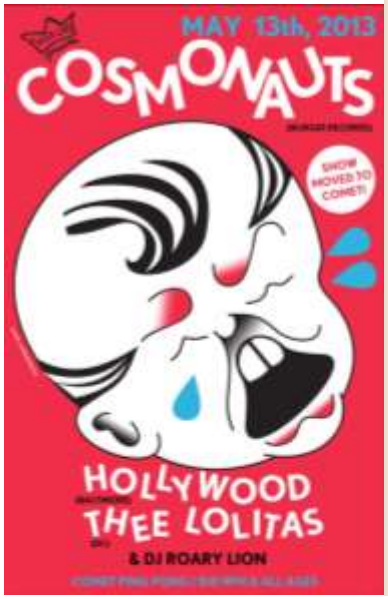
Inside they have unusual “all ages” live entertainment in the evenings, check out some of the posters. The last one is billed as an “Exorcism,” note the two slices of pizza groping each other:

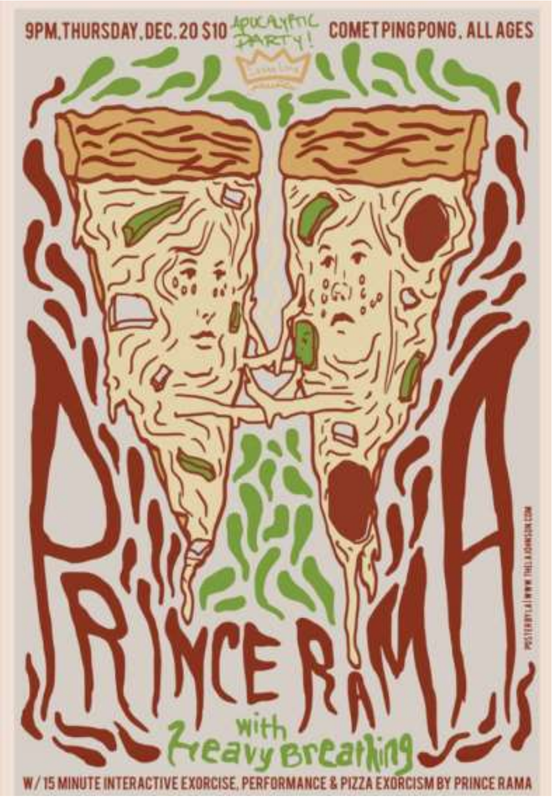

HEAVY BREATHING
EDIE SEDGWICK
WIN WIN
and DJ WHITE NOISE
SAT. SEPT. 22 10PM
comet ping pong


THURSDAY SEPTEMBER 15 2016
SEX·STAINS
COMET PING PONG
9PM $12 ALL AGES
COUP SAUVAGE AND THE SNIPS
GOVERNESS

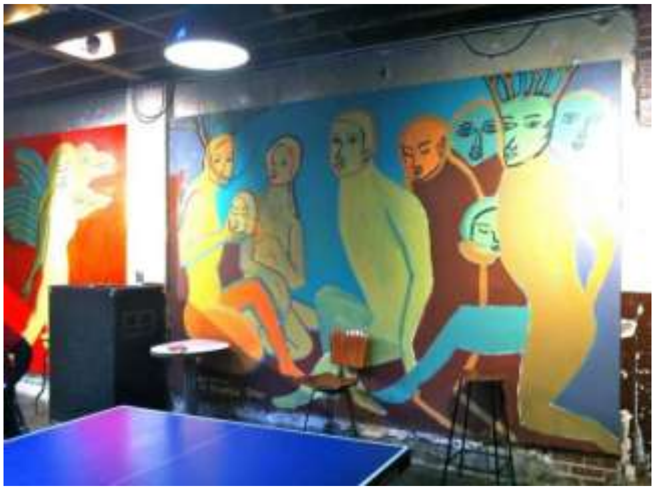

SASHA LORD presents
THE AR-HAICS
DIMPLES
NIC FITS
$10 10PM AND ALL AGES
SATURDAY SEPTEMBER 7TH COMET PING PONG


PUJOL
TheGreyA
SASHA LORD PRESENTS
Rom
all ages
10:00pm
friday
october 28, 2016
comet ping pong
$12

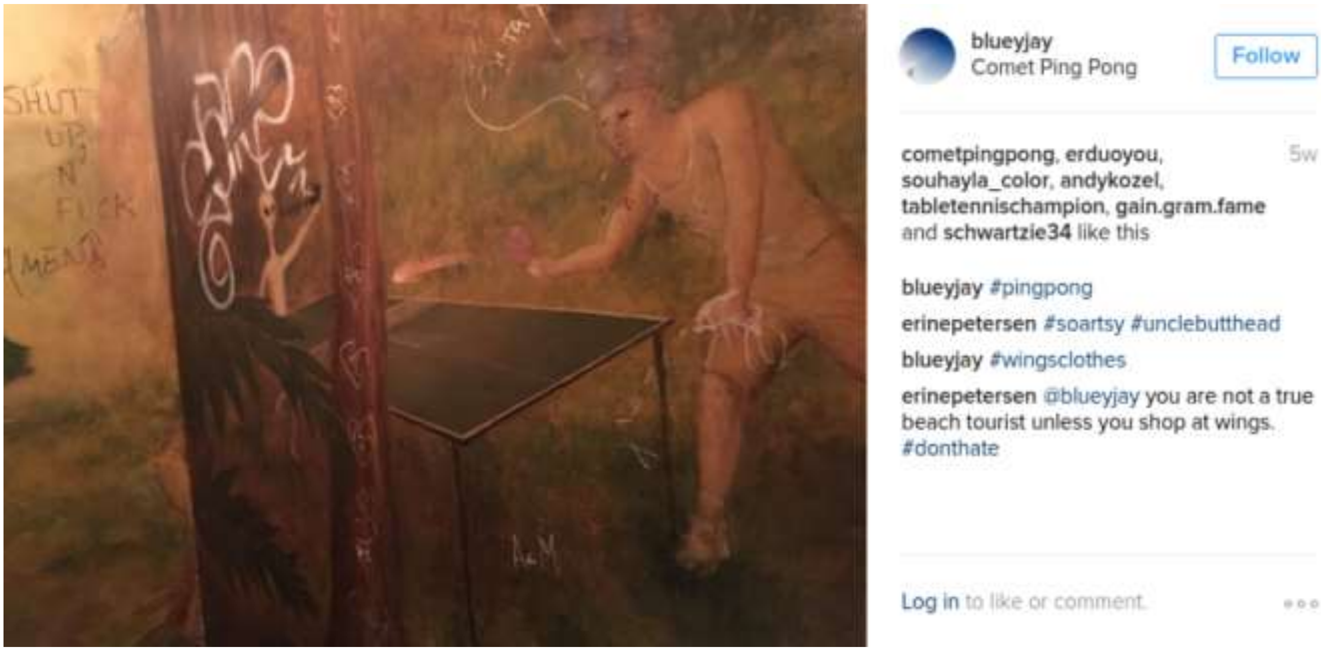

MAY 13th, 2013
COSMONAUTS
SHOW MOVED TO COMET!
HOLLYWOOD
THEE LOLITAS
& DJ ROARY LION


9PM, THURSDAY, DEC. 20 $10
APOCALYPTIC PARTY!
COMET PING PONG, ALL AGES
PRINCE RAMA
with Heavy Breathing
W/ 15 MINUTE INTERACTIVE EXORCISE, PERFORMANCE & PIZZA EXORCISM BY PRINCE RAMA

On the walls of the club, we see strange art and writing on the walls. Here's the "Recreation Room." Notice the painting behind the ping-pong players, shown close up on the right below.
It features beings holding the dismembered heads of smaller beings:



Here's another painting on the wall, with a man that appears to be ejaculating while playing ping pong with a smaller being. Also notice "Shut up n' fuck" written on the upper left. According to a recent interview with Alefantis these images have since been removed.



blueyjay
Comet Ping Pong

cometpingpong, erduoyou, souhayla_color, andykozel, tabletennischampion, gain.gram.fame and schwartzie34 like this 5w

blueyjay #pingpong

erinepetersen #soartsy #unclebutthead

blueyjay #wingsclothes

erinepetersen @blueyjay you are not a true beach tourist unless you shop at wings. #donthate

Log in to like or comment.

FINISH EATING YOUR PIZZA AFTER YOUR SESSION

Hackers on 4Chan claimed to have found a secret area of encrypted videos on the Comet Pizza website's server.

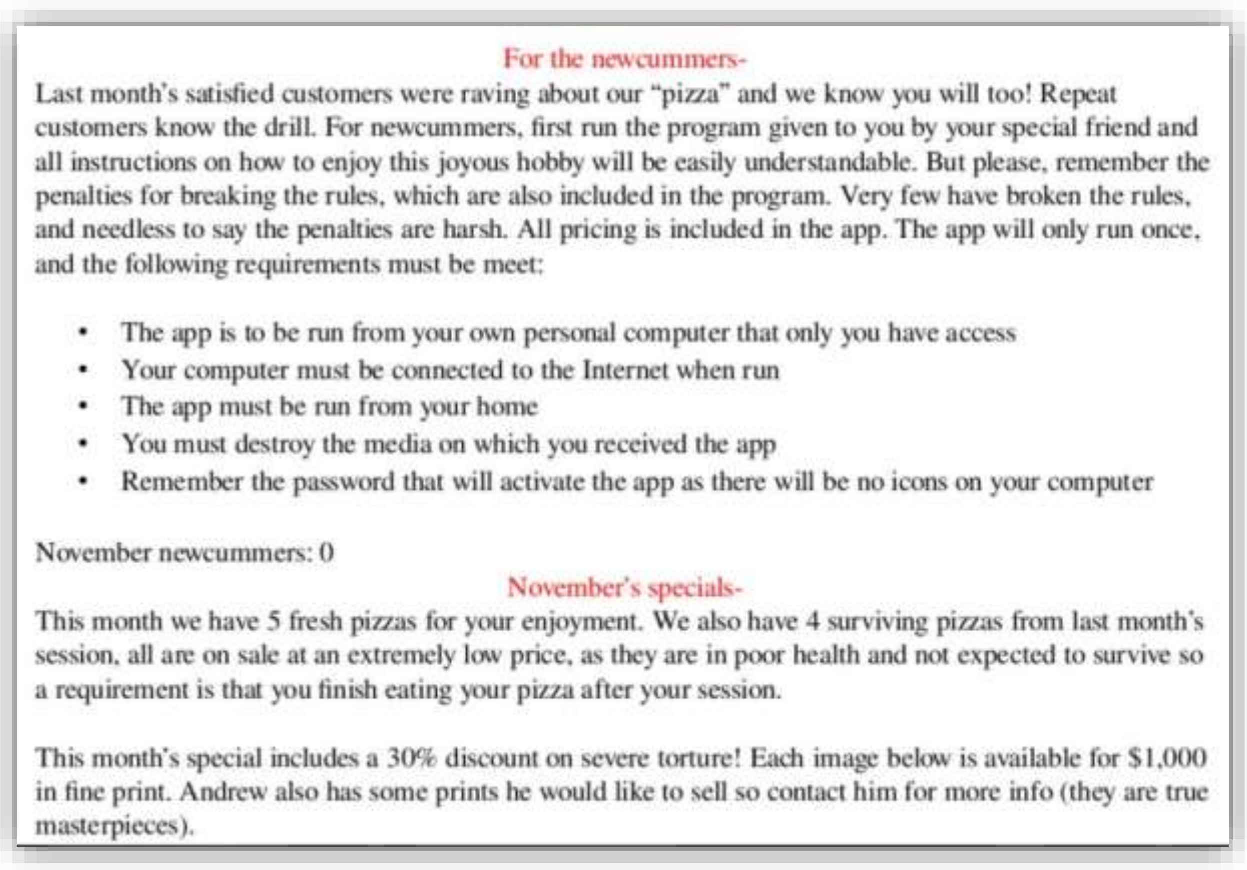
Although they could not de-encrypt the videos, they were able to extract an image with text on it that provided instructions to those who were accessing the videos.

The instructions used code language to discuss an app that viewers would download and use one time only.

When the disclaimer said "each image below is available for $1,000 in fine print," you most likely have to add a zero to get the price they are charging for a captured child.

"We have 4 surviving pizzas from last month's session, all are on sale at an extremely low price, as they are in poor health and not expected to survive so a requirement is that you finish eating your pizza after your session."

"This month's special includes a 30% discount on torture"



For the newcummers-

Last month's satisfied customers were raving about our "pizza" and we know you will too! Repeat customers know the drill. For newcummers, first run the program given to you by your special friend and all instructions on how to enjoy this joyous hobby will be easily understandable. But please, remember the penalties for breaking the rules, which are also included in the program. Very few have broken the rules, and needless to say the penalties are harsh. All pricing is included in the app. The app will only run once, and the following requirements must be meet:

- The app is to be run from your own personal computer that only you have access
- Your computer must be connected to the Internet when run
- The app must be run from your home
- You must destroy the media on which you received the app
- Remember the password that will activate the app as there will be no icons on your computer

November newcummers: 0

November's specials-

This month we have 5 fresh pizzas for your enjoyment. We also have 4 surviving pizzas from last month's session, all are on sale at an extremely low price, as they are in poor health and not expected to survive so a requirement is that you finish eating your pizza after your session.

This month's special includes a 30% discount on severe torture! Each image below is available for $1,000 in fine print. Andrew also has some prints he would like to sell so contact him for more info (they are true masterpieces).

MAJESTIC APE

Another disturbing aspect of Pizzagate are the videos of Majestic Ape.

The name "Amanda Kleinman" is likely a distraction, as Majestic does not look or sound like her: https://www.youtube.com/watch?v=sHzRntRmQls&feature=youtu.be&t=18s

The hands of Majestic Ape, as seen in these music videos, are clearly male. They have the same size and shape as those of Alefantis, and have no hair, just like those of Alefantis:

https://www.indiegogo.com/projects/heavy-breathing-s-release-of-airtight#/

The mouth that we see through Ape's mask looks exactly like Alefantis' mouth, including the thin lips, noticeable indentions around the philtrum below the nose, and the shape of the corners.

Furthermore, the voice of Majestic Ape while speaking through the vocoder, sounds exactly like a pitch-shifted version of Alefantis' voice. At the very least it is a man, perhaps that's the joke since they say the artists first name is "A Man Da."

Two tapings have emerged so far of Majestic joking about raping and murdering children and babies on the Comet Pizza stage—which again is owned and run by James Alefantis. The longer version has since been removed from Youtube, but here's a link to the second one: https://www.youtube.com/watch?v=9itWsqzFMVo

This captioned exchange about preferring children ended with a very creepy satan-laugh: (exchange starts at about 1 minute) https://www.youtube.com/watch?v=sHzRntRmQls&feature=youtu.be&t=18s

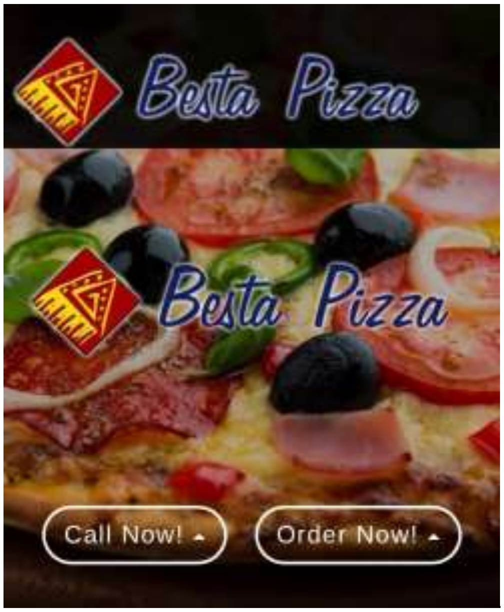
HE LIKES THE OLD SOUNDS

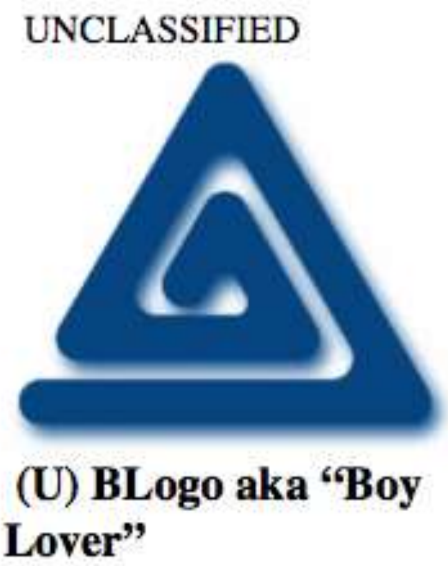
AND LITTLE BOYS
AND CHILDREN

WE ALL HAVE PREFERENCES

BESTA PIZZA

Another pizza place just a few doors down from Comet Ping Pong is Besta Pizza. “Besta” means “Beast” in Portuguese. You remember Portugal, where the Pedo brothers are exact matches to the child abduction suspect drawings? And the Besta logo is the same as the FBI’s “Boy Lover” symbol. Once the investigation revealed the meaning of their logo, the company changed it on their website, even while the original was still visible in their menu.




UNCLASSIFIED

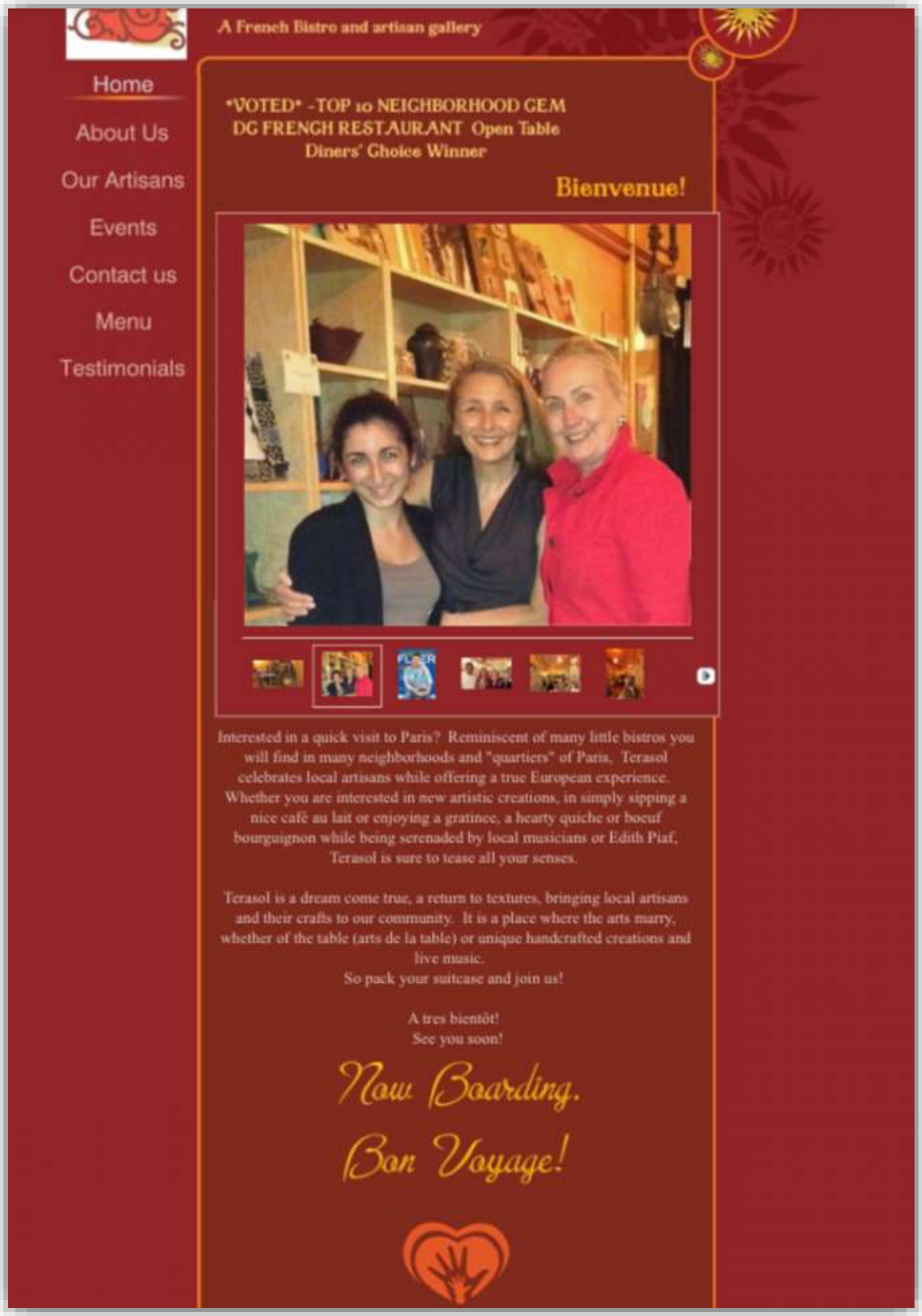
(U) BLogo aka “Boy Lover”

Remember the “Moloch Maschine” note with the hankies James Alefantis received as a gift? Moloch Maschine represents Moloch the god – child sacrifices were made in the fire oven in the belly - the belly of the beast - or BESTA.

Moloch Maschine
A L

TERRASOL BISTRO

Across the street from the two key pizza places is a bistro called Terasol. Up until recently, Terasol had the Girl Love logo prominently displayed on their website, right below a picture of a celebrity guest who just ran for President. Notice the smaller hand inside the larger hand, inside the FBI "Girl Lover" logo:



A French Bistro and artisan gallery

VOTED -TOP 10 NEIGHBORHOOD GEM
DC FRENCH RESTAURANT Open Table
Diners' Choice Winner

Bienvenue!

Interested in a quick visit to Paris? Reminiscent of many little bistros you will find in many neighborhoods and "quartiers" of Paris, Terasol celebrates local artisans while offering a true European experience. Whether you are interested in new artistic creations, in simply sipping a nice café au lait or enjoying a gratinee, a hearty quiche or boeuf bourguignon while being serenaded by local musicians or Edith Piaf, Terasol is sure to tease all your senses.

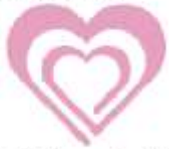
Terasol is a dream come true, a return to textures, bringing local artisans and their crafts to our community. It is a place where the arts marry, whether of the table (arts de la table) or unique handcrafted creations and live music.
So pack your suitcase and join us!

A tres bientôt!
See you soon!

Now Boarding.

Bon Voyage!

UNCLASSIFIED

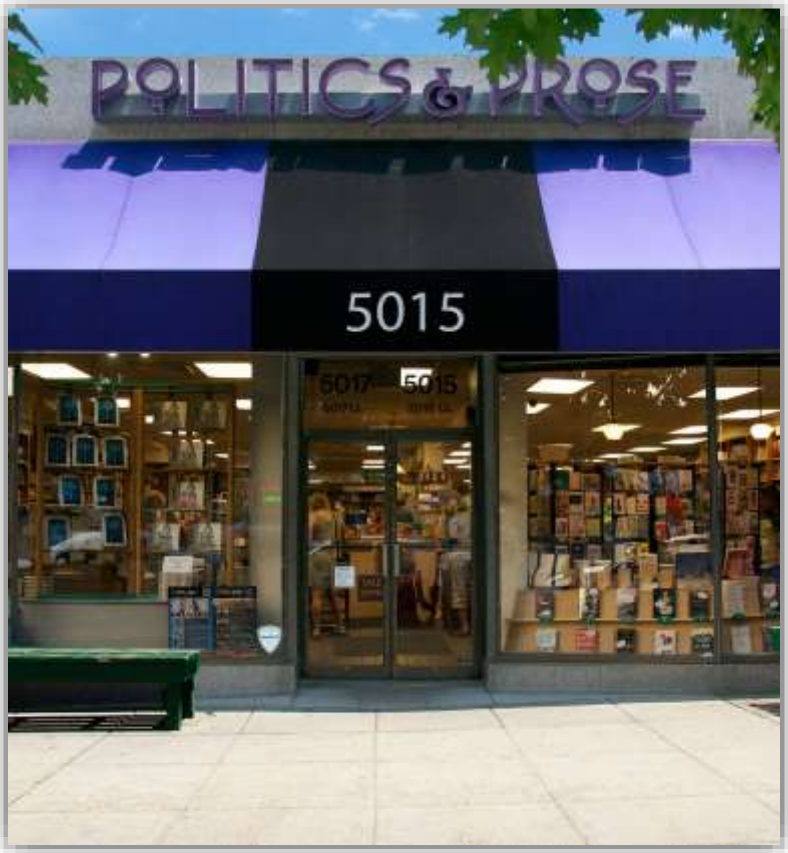


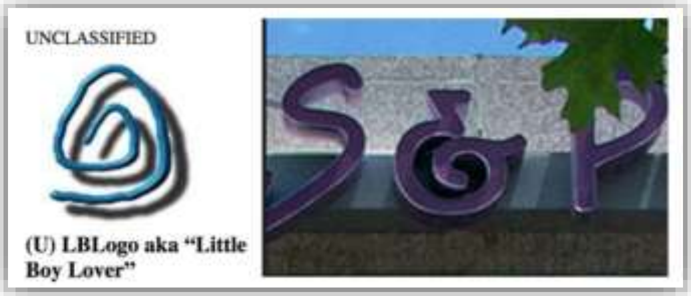
(U) GLogo a.k.a. "Girl Lover," Childlove

POLITICS & PROSE

The newly-altered version of the Besta Pizza logo has also appeared on the Politics & Prose Bookstore website, another business on the same block that has been implicated just since Pizzagate began. This business is apparently owned by Hillary's speechwriter.

As revealed on Wikipedia, the Politics & Prose storefront has the "Little Boy Lover" logo written into the ampersand (&) symbol in the middle of the title:

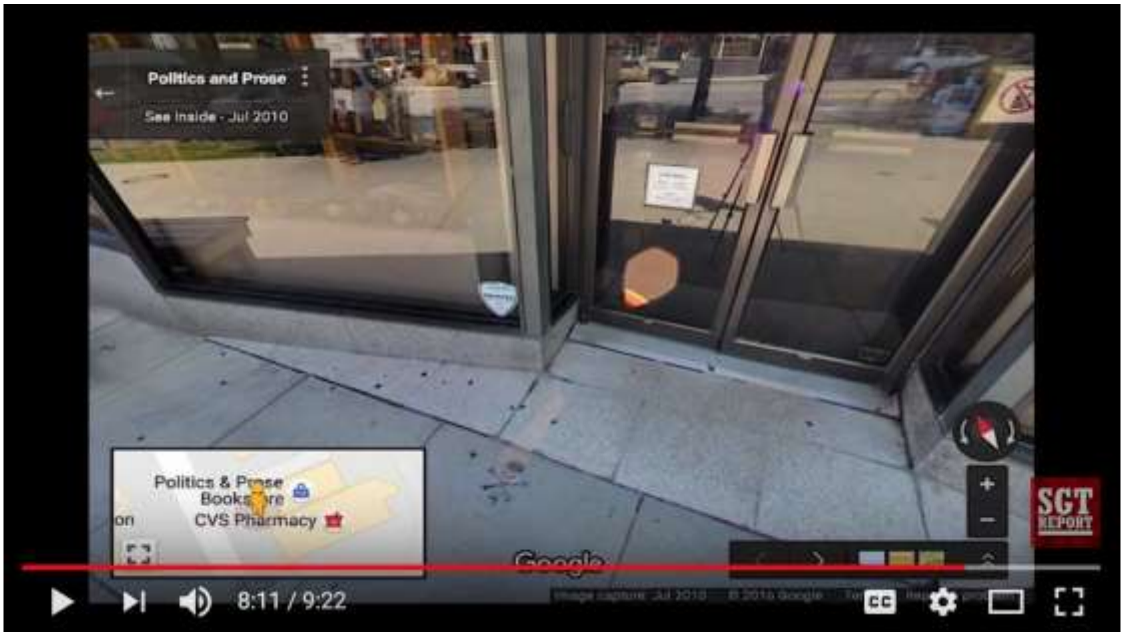

POLITICS & PROSE
5015
5017
5015

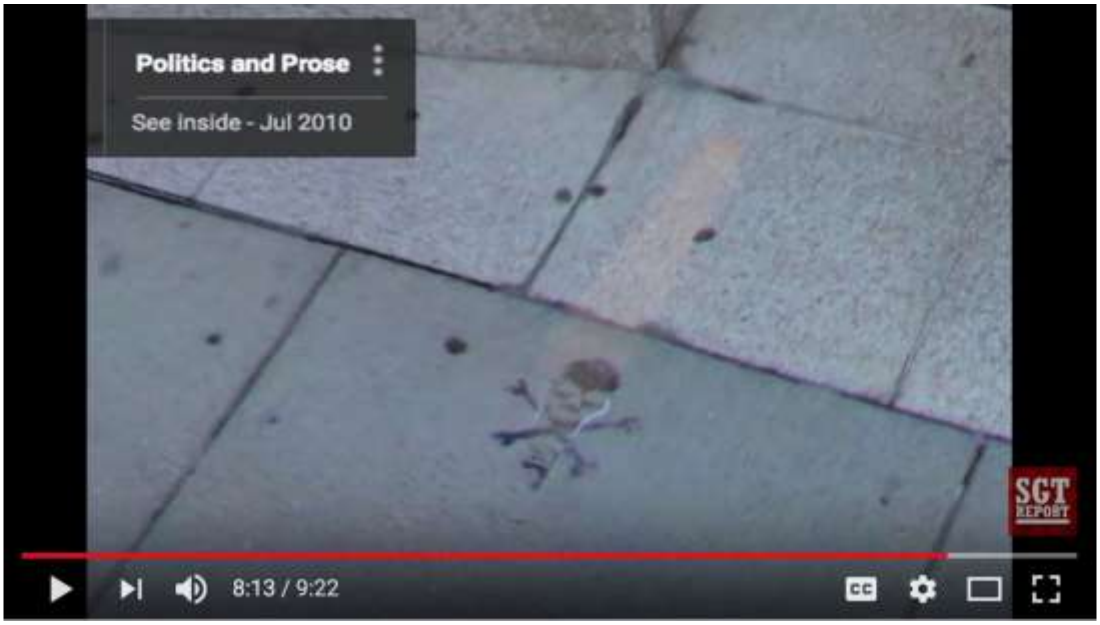

UNCLASSIFIED
(U) LBLogo aka "Little Boy Lover"
S & P

THE SKULL AND CROSSBONES

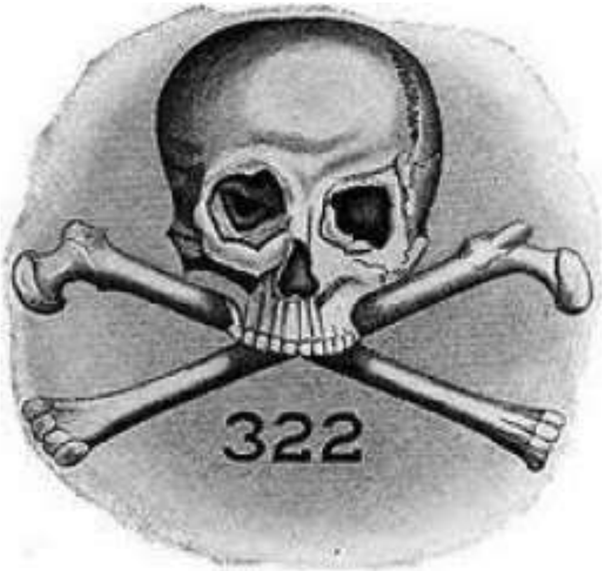
These two screen captures from a Sgt Report video reveal that a skull and crossbones "death" symbol was clearly visible on the sidewalk in front of Politics & Prose as of July 2010.

This symbol was easily visible in a Google Maps Street View search:


Politics and Prose
See inside - Jul 2010
Politics & Prose Bookstore
CVS Pharmacy
Google
8:11 / 9:22
SGT REPORT


Politics and Prose
See inside - Jul 2010
SGT REPORT
8:13 / 9:22

The Skull and Crossbones symbol is also seen in the Skull and Bones society, also known as the Brotherhood of Death, which many US presidents have been members of:



ALL THE WAY TO THE WHITE HOUSE

The email chain below is posted under the "Global Intelligence Files" leak at Wikileaks.org
The Global Intelligence Files are more than five million emails from the Texas-headquartered "global intelligence" company Stratfor:

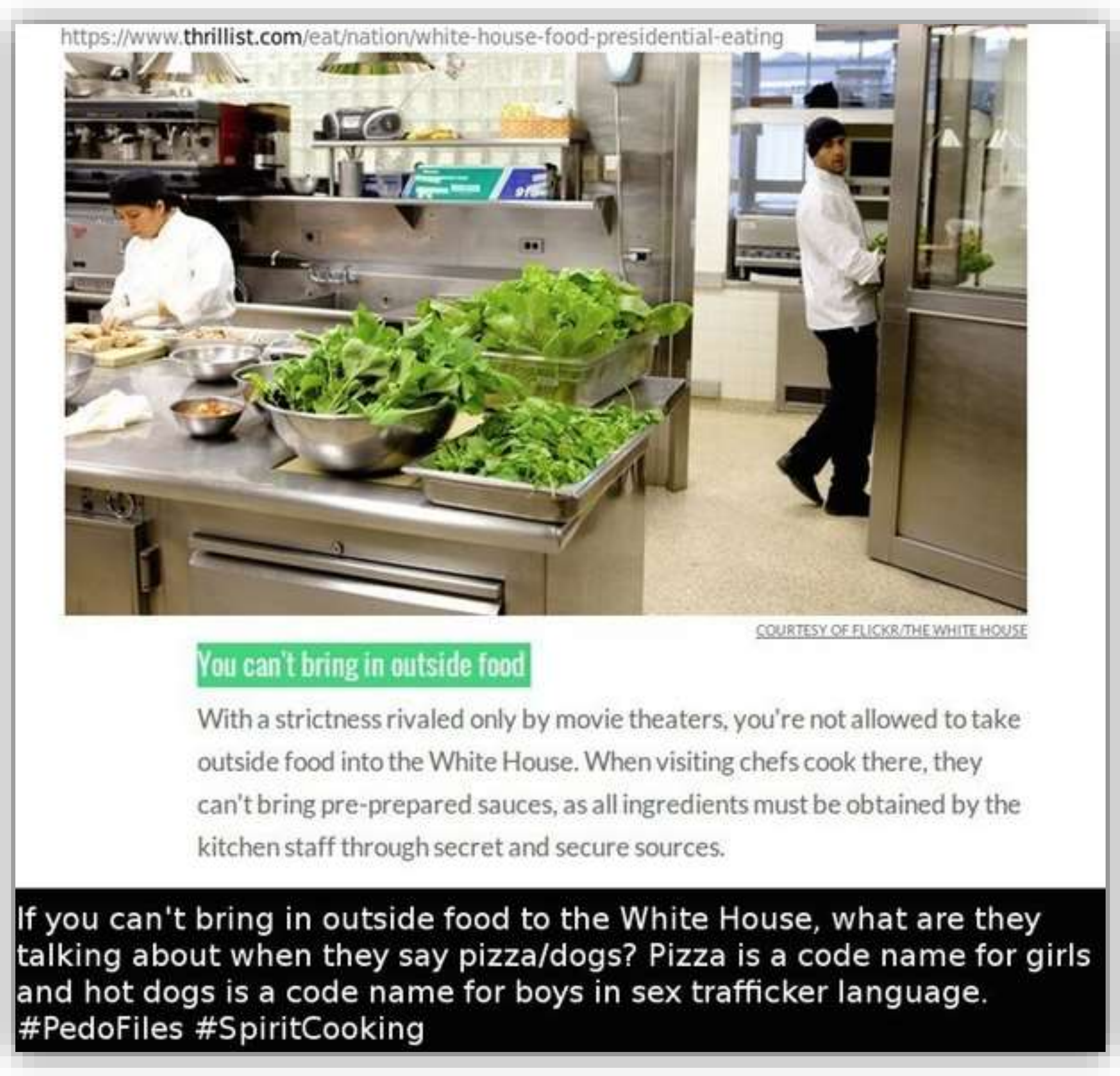
https://wikileaks.org/gifiles/docs/12/1223066_re-get-ready-for-chicago-hot-dog-friday-.html

> *From: Don Kuykendall [mailto:kuykendall@stratfor.com]*
> *Sent: Thursday, May 14, 2009 1:59 PM*
> *To: 'stratforaustin'*
> *Subject:* ***Get ready for "Chicago Hot Dog Friday"***
> ***To celebrate all you hot dogs out there. Aaric, you can participate as well!***
> ***Don R. Kuykendall***
> ***President***
> ***STRATFOR***
>
> *From: Fred Burton [mailto:burton@stratfor.com]*
> *Sent: Thursday, May 14, 2009 2:39 PM*
> *To: 'Don Kuykendall'*
> *Cc: 'Aaric Eisenstein'; 'Darryl O'Connor'; 'Copeland Susan'*
> *Subject: RE: Get ready for "Chicago Hot Dog Friday"*
> ***I think Obama spent about $65,000 of the tax-payers money flying in pizza/dogs from Chicago for a private party at the White House not long ago, assume we are using the same channels?***

RE: Get ready for "Chicago Hot Dog Friday"
If we get the same "waitresses," I'm all for it!!!
Aaric S. Eisenstein
STRATFOR
SVP Publishing
700 Lavaca St., Suite 900
Austin, TX 78701

Flying in $65,000 worth of hot dogs seems very odd, especially given that you cannot bring food into the White House.

However, when you consider that “hot dog” is a code word for boys, “pizza” is a code word for girls and “Waitress” means prostitute, then the whole email chain makes much more sense.



https://www.thrillist.com/eat/nation/white-house-food-presidential-eating

COURTESY OF FLICKR/THE WHITE HOUSE

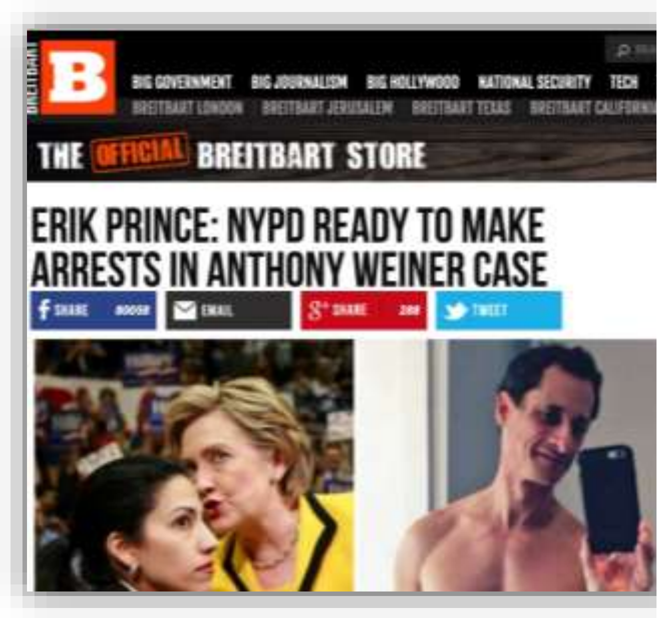
You can't bring in outside food

With a strictness rivaled only by movie theaters, you're not allowed to take outside food into the White House. When visiting chefs cook there, they can't bring pre-prepared sauces, as all ingredients must be obtained by the kitchen staff through secret and secure sources.

If you can't bring in outside food to the White House, what are they talking about when they say pizza/dogs? Pizza is a code name for girls and hot dogs is a code name for boys in sex trafficker language. #PedoFiles #SpiritCooking

BLACKWATER FOUNDER ERIK PRINCE'S STUNNING "REVEAL"

On November 4th 2016, Breitbart News featured a very significant article entitled
"Erik Prince: NYPD Ready to Make Arrests in Anthony Weiner Case."


BREITBART
B
BIG GOVERNMENT
BIG JOURNALISM
BIG HOLLYWOOD
NATIONAL SECURITY
TECH
BREITBART LONDON
BREITBART JERUSALEM
BREITBART TEXAS
BREITBART CALIFORNIA
THE OFFICIAL BREITBART STORE
SHARE
EMAIL
SHARE
TWEET

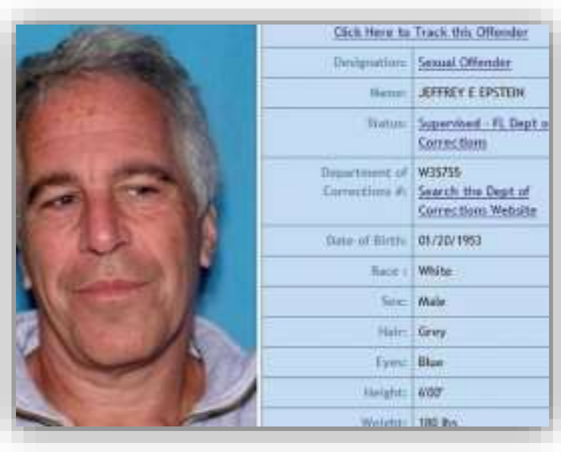
ERIK PRINCE: NYPD READY TO MAKE ARRESTS IN ANTHONY WEINER CASE

"Blackwater founder and former Navy SEAL Erik Prince… claimed he had insider knowledge of the investigation that could help explain why FBI Director James Comey had to announce he was reopening the investigation into Clinton's email server last week…"

"[The NYPD] found a lot of other really damning criminal information [in the 650,000 emails on Weiner's laptop],… including the fact that Hillary went to this sex island with convicted pedophile Jeffrey Epstein."

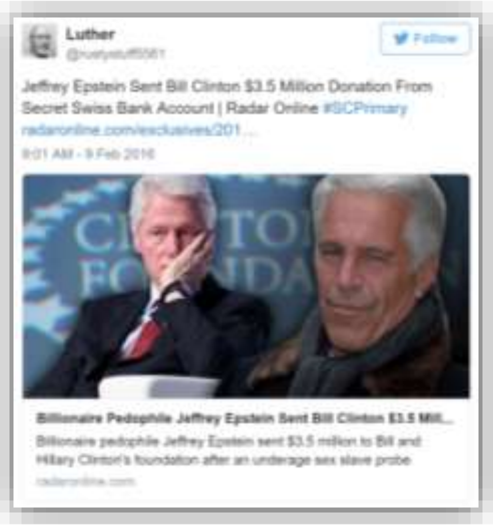
"Bill Clinton went there more than 20 times. Hillary Clinton went there at least six times," he said…

"The NYPD wanted to do a press conference announcing the warrants and the additional arrests they were making in this investigation, and they've gotten huge pushback, to the point of coercion, from the Justice Department."



Click Here to Track this Offender

Designation:	Sexual Offender
Name:	JEFFREY E EPSTEIN
Status:	Supervised - FL Dept o Corrections
Department of Corrections #:	W35755 Search the Dept of Corrections Website
Date of Birth:	01/20/1953
Race :	White
Sex:	Male
Hair:	Grey
Eyes:	Blue
Height:	6'00"
Weight:	180 lbs


Luther
Follow

Jeffrey Epstein Sent Bill Clinton $3.5 Million Donation From Secret Swiss Bank Account | Radar Online #SCPrimary radaronline.com/exclusives/201…

8:01 AM - 9 Feb 2016

Billionaire Pedophile Jeffrey Epstein Sent Bill Clinton $3.5 Mill…

Billionaire pedophile Jeffrey Epstein sent $3.5 million to Bill and Hillary Clinton's foundation after an underage sex slave probe

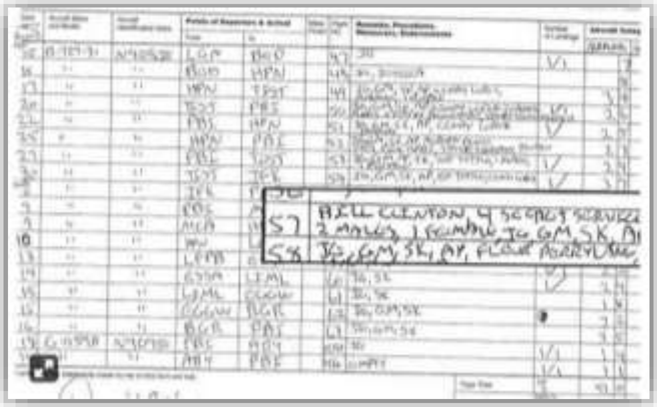
radaronline.com

As we read further in this key Breitbart article, we hear that the mayor of NYC wanted nothing to do with the 650,000 new emails, and the NYPD feels they are proof of "great evil:"

> *"As for [Bill de Blasio,] the mayor of New York City, [Blackwater founder Erik] Prince said he has heard that "de Blasio wants to stay away from this."*
>
> *"The [new Clinton email] evidence is so bad, the email content is so bad, that I think even [de Blasio] wants to stay away from it, which is really telling," he said….*
>
> *"For any cop that is aware of this level of wrongdoing, and they have veterans in their family… they owe it to them to stand up… and shine the light of truth on this* ***great evil****."…*
>
> *"This is stuff coming right off a hard drive that was owned by Weiner and his wife Huma Abedin, Hillary's closest adviser for the last 20 years," he said of the new bombshells.*
>
> *"This is not from some hacker or anybody else. This is a laptop seized from a warrant in a criminal investigation."…*
>
> *"This kind of evil, this kind of true dirt on Hillary Clinton – look, you don't have to make any judgments. Just release the emails," [Erik Prince] urged.*
>
> *"Just dump them. Let them out there. Let people see the light of truth."*

Steve Pieczenik confirms the Epstein connection in this three minute video: https://www.youtube.com/watch?v=12zVlaZyX3Q

STEVE PIECZENIK
TALKS


57 BILL CLINTON 4 SECRET SERVICE
2 MALES, 1 FEMALE JE GM SK
58 JE, GM, SK, AP,

And here's a scan of the actual flight log: http://www.foxnews.com/us/2016/05/13/flight-logs-show-bill-clinton-flew-on-sex-offenders-jet-much-more-than-previously-known.html

WHAT ABOUT BREITBART?

On February 4th, 2011, Andrew Breitbart tweeted, "How prog-guru John Podesta isn't [a] household name as [a] world class underage sex slave op cover-upper defending unspeakable dregs escapes me."

Then, a year later, all throughout February 2012, Breitbart telegraphed the release of a video that he said would appear on March 1st.

This video, he claimed, would be severely damaging to Obama's re-election campaign. "Wait till they see what happens March 1st," he said.

Right before the anticipated release, on February 28th, 2012, he tweeted, "How much longer until they kill me ("heart attack" or "car accident") or frame me for a crime? Read me while you can."

Andrew died of an alleged heart attack on March 1st, 2012—just two days later. Coincidence?

The coroner who conducted the investigation died of arsenic poisoning just two months later. It's not that hard to figure out what happened here.

WILL STEVE BANNON PURSUE JUSTICE?

Steve Bannon took over Breitbart News after Andrew's death, becoming Executive Chair in March 2012.

It is therefore very interesting that Trump appointed Bannon to a cabinet-level position as his chief strategist and senior counselor.

Mainstream Media outlets are in an all-out panic about Bannon's new role, doing everything they possibly can to demonize him.

Bannon does have character defects. The media is amplifying them to the point where it seems as if that's all there is to see.

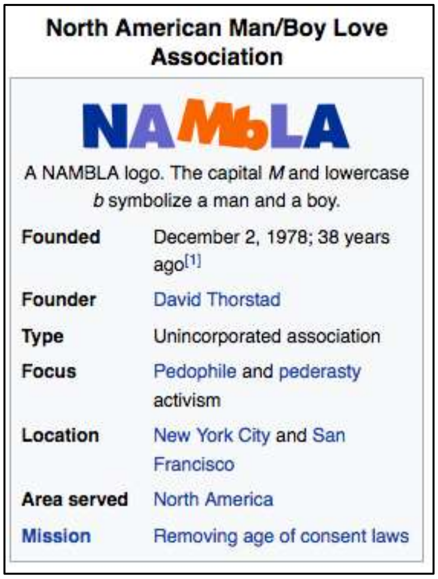
However, Bannon's appointment makes me hopeful that Pizzagate arrests will take place some time after the inauguration on January 20th.

THE CULTURE OF CHILD RAPE – NAMBLA & MODERN BOYLOVER MAGAZINE

"NAMBLA" is an acronym that stands for the North American Man Boy Love Association.

It was founded in 1978 and they believe "consentual" sex with young boys should be legal.
http://www.nambla.org/
https://en.wikipedia.org/wiki/North_American_Man/Boy_Love_Association

It was discovered during the Franklin Cover Up Scandal (see page 8) NAMBLA funneled massive amounts of money through the Franklin Credit Union.



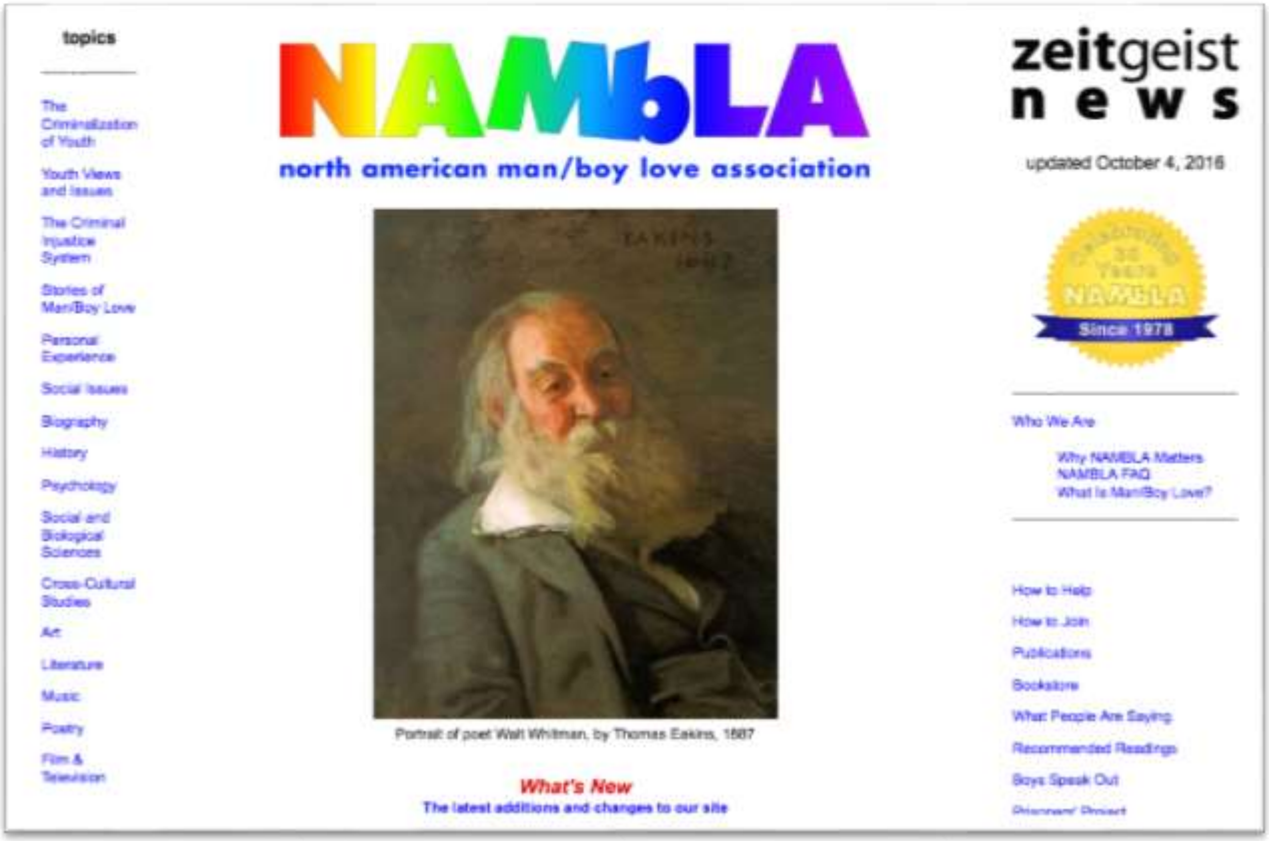
North American Man/Boy Love Association

A NAMBLA logo. The capital *M* and lowercase *b* symbolize a man and a boy.

Founded	December 2, 1978; 38 years ago[1]
Founder	David Thorstad
Type	Unincorporated association
Focus	Pedophile and pederasty activism
Location	New York City and San Francisco
Area served	North America
Mission	Removing age of consent laws

NAMBLA.org

The On-Line Voice of the North American Man/Boy Love Association



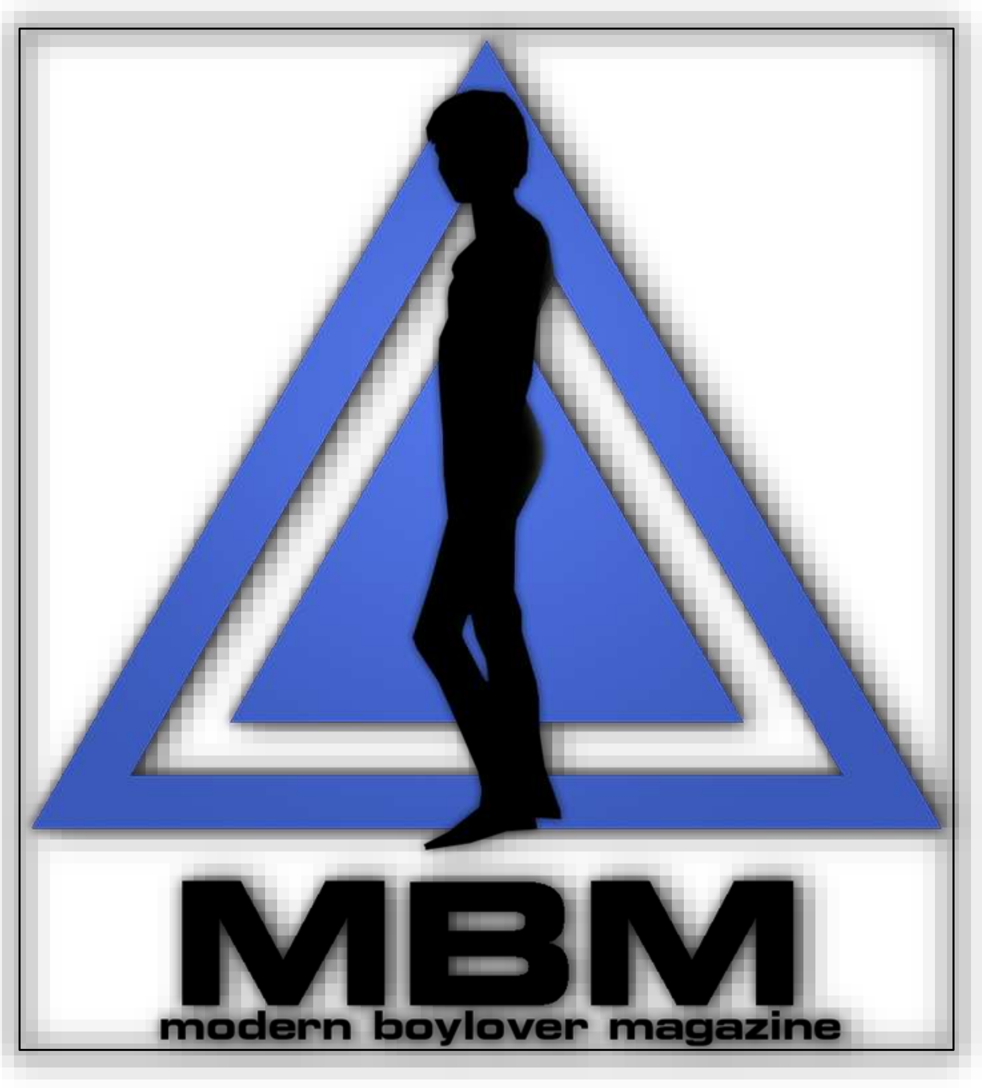
topics
The Criminalization of Youth
Youth Views and Issues
The Criminal Injustice System
Stories of Man/Boy Love
Personal Experience
Social Issues
Biography
History
Psychology
Social and Biological Sciences
Cross-Cultural Studies
Art
Literature
Music
Poetry
Film & Television
NAMbLA
north american man/boy love association
EAKINS 1887
zeitgeist news
updated October 4, 2016
Celebrating 38 Years NAMBLA Since 1978
Who We Are
Why NAMBLA Matters
NAMBLA FAQ
What Is Man/Boy Love?
How to Help
How to Join
Publications
Bookstore
What People Are Saying
Recommended Readings
Boys Speak Out
Prisoners' Project
What's New
The latest additions and changes to our site

Portrait of poet Walt Whitman, by Thomas Eakins, 1887

David Wilcock and his team at DivineCosmos.com found a digital copy of issue 14 of "Modern Boylover" magazine, which has no explicit pictures, while searching for the FBI document on LinkedIn SlideShare.

It appears to have been saved there as further evidence to be used in investigations. It is not at all something they recommend reading due to the "creep factor," which is off the charts.

The triangular Boylover logo appears all throughout the magazine, including the logo for KBLR (BoyLoveR) Radio.



The following pages are excerpts from Modern Boylover Magazine:

LETTER FROM THE EDITOR

Welcome to the fourteenth issue of Modern Boylover Magazine. As always, we bring together works from various boylove forums and resources. I would like to thank the members and staff of Enchanted-Island.com for joining MBM in our efforts!

The past few years have been less than productive for the magazine, which largely falls on me. I lost my way, I suppose you could say, to the point where I gave up on myself, and MBM entirely. While many credit me for saving the magazine after the fall of BLN, RyanJames saved it after the fall of 420Guy. In organizing Issue #13, he proved to me that MBM could still continue on.

What I've always loved about the magazine is the diversity of opinions and ideas. It's about showing the world how different we all really are....how human.

Thanks to YoungCity.net, BoyMoment.com and Boylover.org for your continued efforts and support. The magazine simply would not exist today if it wasn't for you!

We hope you enjoy reading this issue, and look forward to bringing you more in 2016!

-420Guy

4 ~Modern Boylover Magazine~

KBLR Radio - Your Boylove Pride Source

By RyanJames (DJ RyanJames)

KBLR-Radio is a new online radio station with the purpose of appealing to the boylovers around the world. KBLR plays music 24/7 with a high emphasis on boy music. There are also other styles of music and we are always working to improve and expand our music selection. We allow for requests during times when the AutoDJ is playing, as well as Live Shows with BL DJs. The sole purpose is to not only give boylovers a station to listen to and be proud of, but to also give boylovers a voice in the world. Feel free to tune in any time day or night and also look for announcements regarding the live shows. Eventually we will also be having a calendar of events so that listeners can find out when their favorite DJ will be Live next. We do offer listeners an opportunity to make donations as well as have merchandise for sale with the station's logo on it, with profits going back to the station for the purpose of maintaining servers, etc.

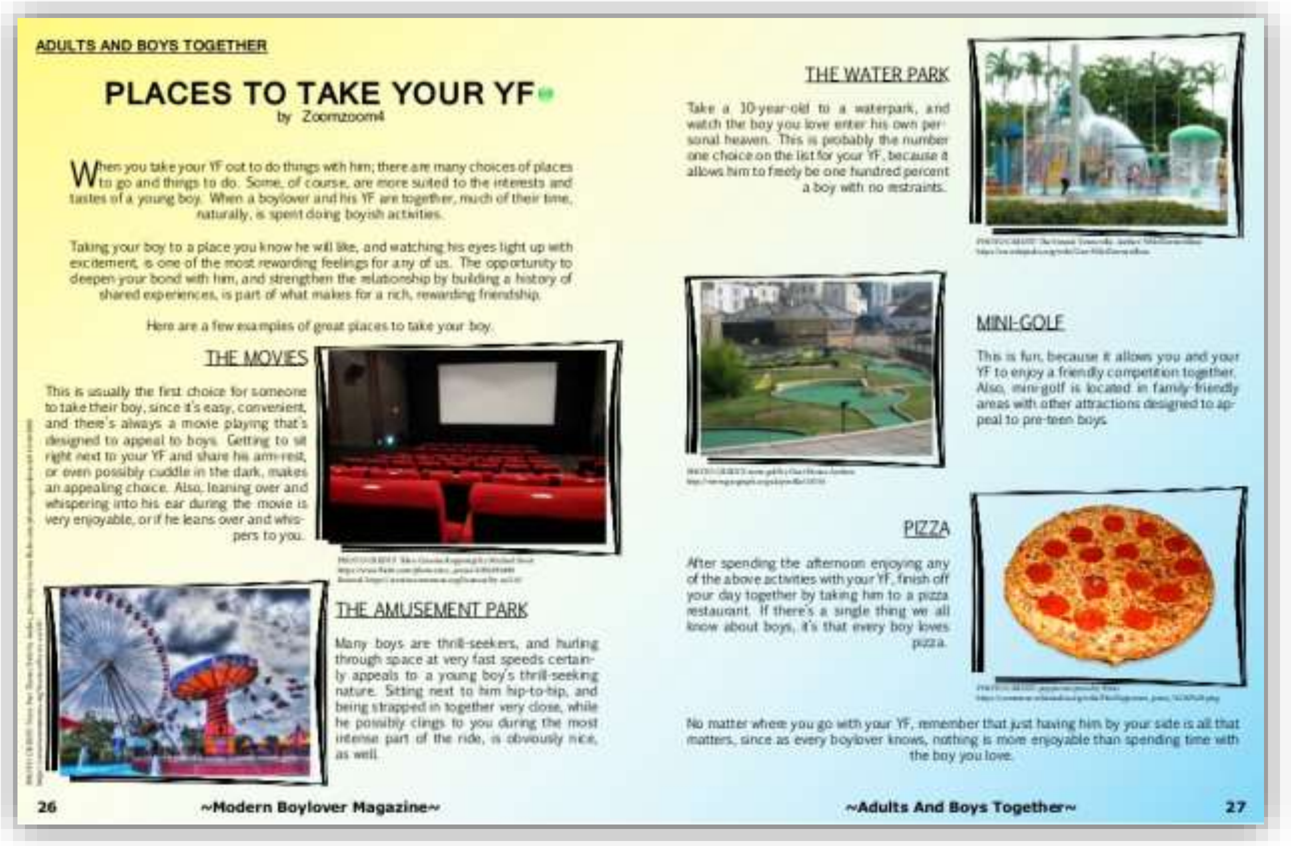
We hope you listen in and have some fun.

This is DJ RyanJames of KBLR Radio ... Good night

http://kblr-radio.net - Main Site
http://cafepress.com/kblr - Merchandise Site

~Features And Profiles~

Here’s an article about where to take your Young Friend (YF), and it ends with the topic of pizza:



ADULTS AND BOYS TOGETHER

PLACES TO TAKE YOUR YF

by Zoomzoom4

When you take your YF out to do things with him, there are many choices of places to go and things to do. Some, of course, are more suited to the interests and tastes of a young boy. When a boylover and his YF are together, much of their time, naturally, is spent doing boyish activities.

Taking your boy to a place you know he will like, and watching his eyes light up with excitement, is one of the most rewarding feelings for any of us. The opportunity to deepen your bond with him, and strengthen the relationship by building a history of shared experiences, is part of what makes for a rich, rewarding friendship.

Here are a few examples of great places to take your boy.

THE MOVIES

This is usually the first choice for someone to take their boy, since it's easy, convenient, and there's always a movie playing that's designed to appeal to boys. Getting to sit right next to your YF and share his arm-rest, or even possibly cuddle in the dark, makes an appealing choice. Also, leaning over and whispering into his ear during the movie is very enjoyable, or if he leans over and whispers to you.

THE AMUSEMENT PARK

Many boys are thrill-seekers, and hurling through space at very fast speeds certainly appeals to a young boy's thrill-seeking nature. Sitting next to him hip-to-hip, and being strapped in together very close, while he possibly clings to you during the most intense part of the ride, is obviously nice, as well.

THE WATER PARK

Take a 10-year-old to a waterpark, and watch the boy you love enter his own personal heaven. This is probably the number one choice on the list for your YF, because it allows him to freely be one hundred percent a boy with no restraints.

MINI-GOLF

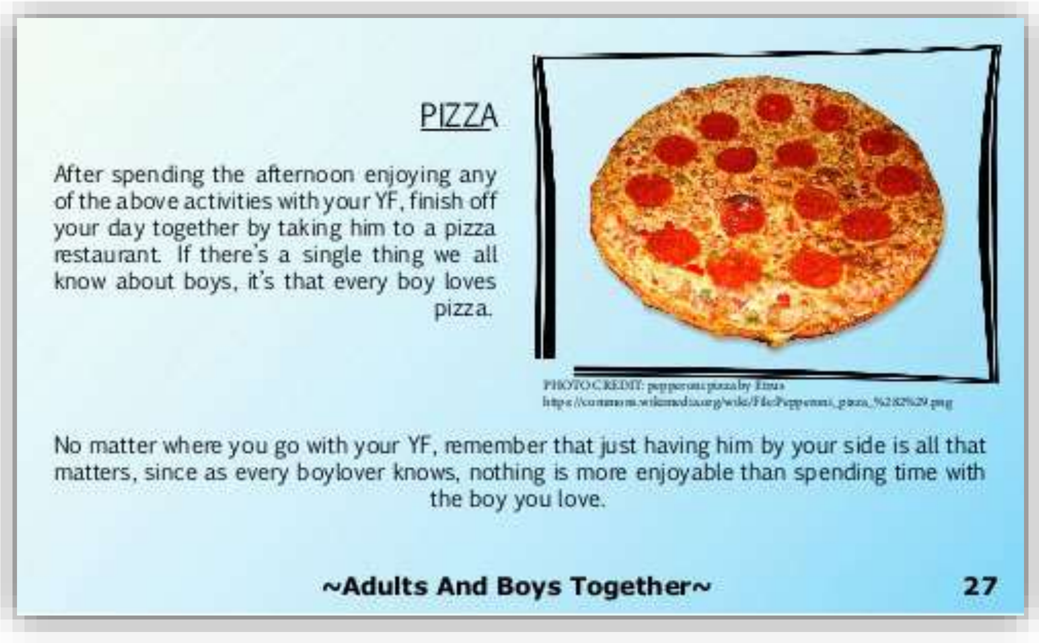
This is fun, because it allows you and your YF to enjoy a friendly competition together. Also, mini-golf is located in family-friendly areas with other attractions designed to appeal to pre-teen boys.

PIZZA

After spending the afternoon enjoying any of the above activities with your YF, finish off your day together by taking him to a pizza restaurant. If there's a single thing we all know about boys, it's that every boy loves pizza.

No matter where you go with your YF, remember that just having him by your side is all that matters, since as every boylover knows, nothing is more enjoyable than spending time with the boy you love.

26 ~Modern Boylover Magazine~ ~Adults And Boys Together~ 27



PIZZA

After spending the afternoon enjoying any of the above activities with your YF, finish off your day together by taking him to a pizza restaurant. If there’s a single thing we all know about boys, it’s that every boy loves pizza.

PHOTO CREDIT: pepperoni pizza by Ertus
https://commons.wikimedia.org/wiki/File:Pepperoni_pizza_%282%29.png

No matter where you go with your YF, remember that just having him by your side is all that matters, since as every boylover knows, nothing is more enjoyable than spending time with the boy you love.

~Adults And Boys Together~ 27

IT’S EVERYWHERE

It’s important to understand the scope of this problem, they are literally laughing at us, flaunting it in our “news & entertainment,” or as I like to call it “programming.”

Now that you have seen the strange pedophilia underworld and their code words, have a look at this two-year old music video from Katy Perry. The video features dancing pizzas, ice cream, and some sort of strawberry critter bending over like it wants anal sex. Also the penis shaped ice cream (with a red head no less) thrusts up & down in the video (“*Straight Stuntin”*).
This is not subtle stuff here, she is flat out telling you that they abuse children and *it’s no big deal*.

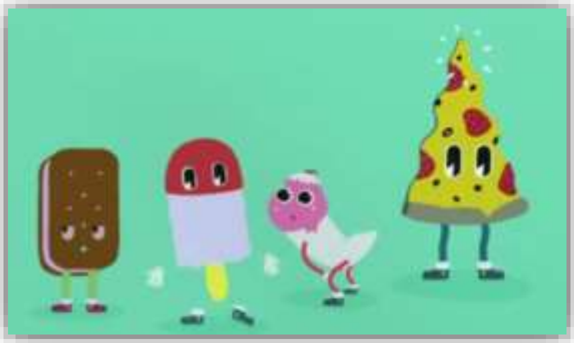
Lyrics:
“It’s no big deal, it’s no big deal, it’s no big deal
This is no big deal

This is how we do, yeah, chilling, laid back
Straight Stuntin’ ya we do it like that”

I imagine it’s a very big deal to the children being raped.

Here again is the list of the basic code words for child abusers:

“hotdog” = boy
“pizza” = girl
“cheese” = little girl
“pasta” = little boy
“ice cream” = male prostitute
“walnut” = person of color
“map” = semen

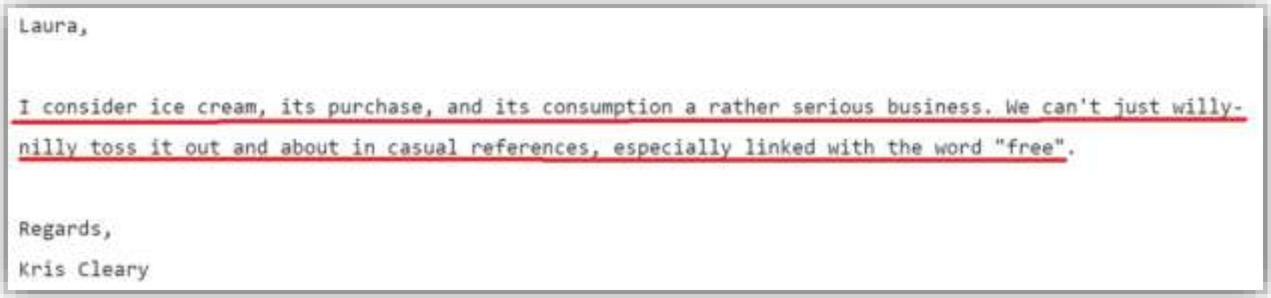


“Ping Pong” is a slang reference for sex, due to the rhythmic motion involved:

They even simulate an ejaculation with a fire extinguisher under a blacklight. Remember the CSI episodes where they look for body fluids under a black light?!?

“*Eating tacos, lookin’ at hotties*”

And “ice cream” is a code word that means male prostitute:



Laura,

I consider ice cream, its purchase, and its consumption a rather serious business. We can't just willy-nilly toss it out and about in casual references, especially linked with the word "free".

Regards,
Kris Cleary

https://wikileaks.org/podesta-emails/emailid/19018

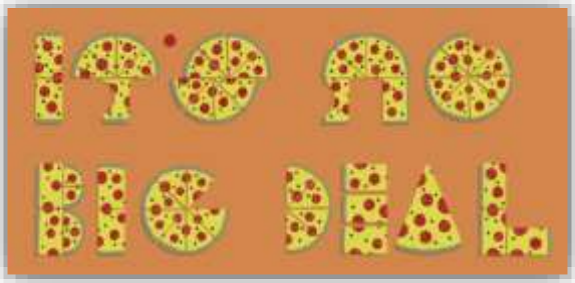
“It’s No Big Deal” on truck in background, really driving it home for you to accept that this is OK.

IT'S NO
BIG DEAL

“This Is No Big Deal” with the devil-horn stubs hairdoo:

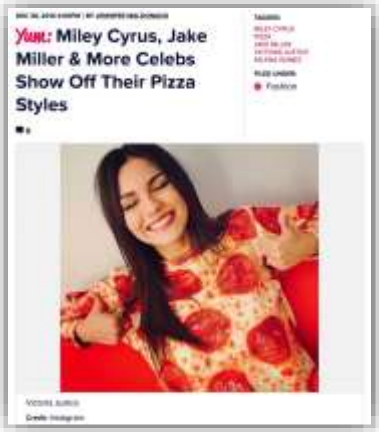
THIS IS NO BIG DEAL

“It’s No Big Deal” spelled out in *pizza*:

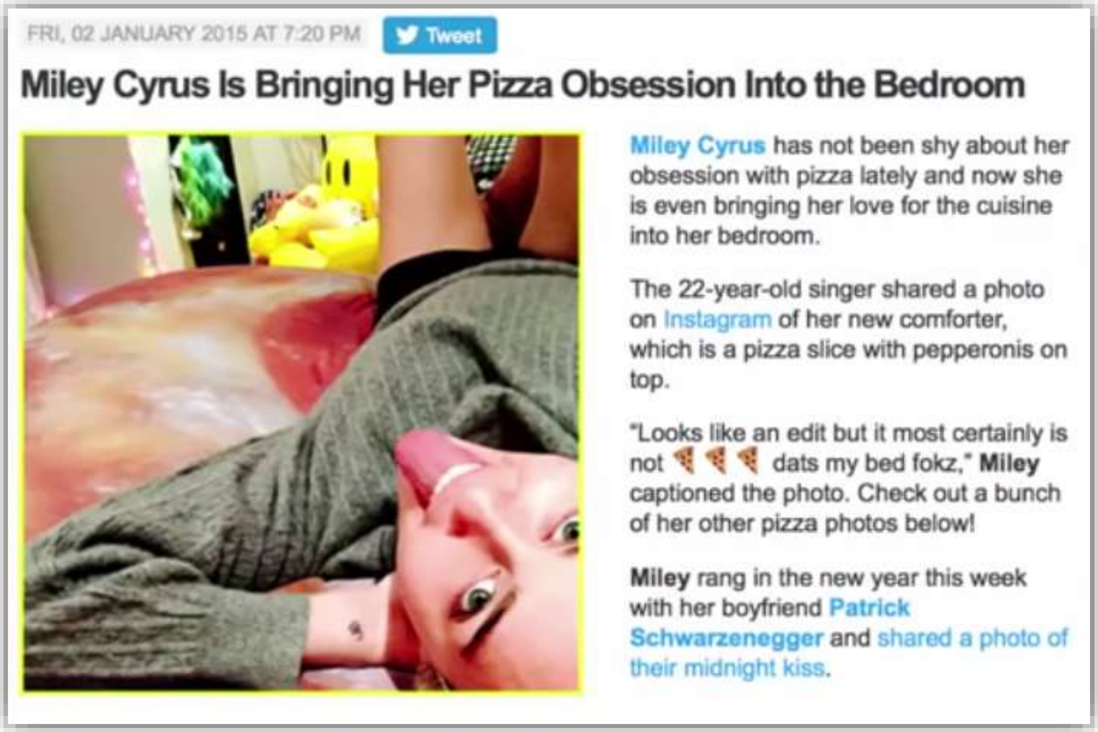

IT'S NO BIG DEAL

Katy laid out like a dish (“pizza” is code for ”girl”), dressed in a pizza print bathing suit:

And Katy Perry is not the only celebrity obsessed with pizza or devil-horn hairdoos:



Yum: Miley Cyrus, Jake Miller & More Celebs Show Off Their Pizza Styles



FRI, 02 JANUARY 2015 AT 7:20 PM

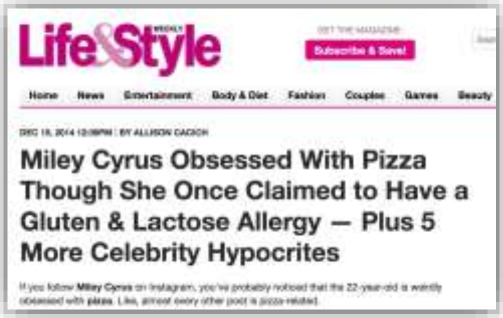
Miley Cyrus Is Bringing Her Pizza Obsession Into the Bedroom

Miley Cyrus has not been shy about her obsession with pizza lately and now she is even bringing her love for the cuisine into her bedroom.

The 22-year-old singer shared a photo on Instagram of her new comforter, which is a pizza slice with pepperonis on top.

"Looks like an edit but it most certainly is not 🍕🍕🍕 dats my bed fokz," **Miley** captioned the photo. Check out a bunch of her other pizza photos below!

Miley rang in the new year this week with her boyfriend **Patrick Schwarzenegger** and shared a photo of their midnight kiss.



Miley Cyrus Obsessed With Pizza Though She Once Claimed to Have a Gluten & Lactose Allergy — Plus 5 More Celebrity Hypocrites

If you follow **Miley Cyrus** on Instagram, you've probably noticed that the 22-year-old is weirdly obsessed with **pizza**. Like, almost every other post is pizza-related.

“It’s no big deal” she sings, as she rubs the paddle down her leg.

This 15-minute video breaks down the Katy Perry video in much more detail: https://www.youtube.com/watch?v=UCMdezaTcQk&list=PLMiamrKO3r0S8bgELVBo-EdoYOj1wmPVr&index=28

This woman Tara from the UK has a great 60 minute video with more in depth analysis: https://www.youtube.com/watch?v=oSLKt1Veg6U

#PIZZAGATE
COMET

MASTER DATABASE SAVED FROM DELETION

The central nexus-point for Pizzagate research on Reddit was censored as it went viral, as were the backups, but thankfully Archive.org captured it at its peak on November 22nd:

https://web.archive.org/web/20161122083118/https://m.reddit.com/r/pizzagate/comments/5da0kp/comet_ping_pong_pizzagate_summary/

Now that this link has been published, it may be censored off of Archive as well, but for now anyone can grab the data and mirror it.

All the initial, landmark Pizzagate videos were based off of the research in this thread, though additional links are continually being discovered as well.

So after reading all this, are you a "Pizzagator" yet?

Stay up to date at:

TheMillenniumReport.com
StateOfTheNation2012.com

DivineCosmos.com

And you can join or follow the investigation at:

https://voat.co/v/pizzagate

**Special thanks to DivineCosmos.com for some text portions & images,*
Special thanks to TheMillenniumReport.com for the pizzagator graphic above.
Many of the graphics included were not made by me, thanks to all those out there who contributed!
And thanks to everyone out there vigilantly investigating this and spreading the word!

Dedicated to all the children out there, who as you read this are locked away somewhere awaiting their next torture session, gang rape, or ritual sacrifice.

I offer this work as a service to them, that it might help raise awareness and someday put an end to the scourge of satanism and pedophilia on this Earth.

So as we enjoy our lives of comfort & ease,
we must never forget this goes on everyday, and we must not stop until we put and end to it and the perpetrators are brought to justice.

The Hidden History of the Incredibly Evil Khazarian Mafia

Secret History of Khazarian Mafia and its evil plan to hijack the whole world now revealed for first time.

By Preston James, Ph.D - March 10, 2022

What 'Q' Would Never Tell You...The Shocking Truth Behind the Conspiracy Theories

Editor's Note: The history of the Khazarians, specifically the Khazarian Mafia (KM), the World's largest Organized Crime Syndicate that the Khazarian oligarchy morphed into by their deployment of Babylonian Money-Magick, has been nearly completely excised from the history books.

The present-day KM knows that it cannot operate or exist without abject secrecy, and therefore has spent a lot of money having its history excised from the history books in order to prevent citizens of the World from learning about its "Evil beyond imagination", that empowers this World's largest Organized Crime Cabal.

The authors of this article have done their best to resurrect this lost, secret history of the Khazarians and their large International Organized Crime Syndicate, best referred to as the Khazarian Mafia (KM), and make this history available to the World via the Internet, which is the new Gutenberg Press.

It has been exceedingly difficult to reconstruct this hidden secret history of the KM, so please excuse any minor inaccuracies or errors which are unintentional and are due to the direculty in digging out the true history of Khazaria and its mafia. We have done the best we can to reconstruct it.

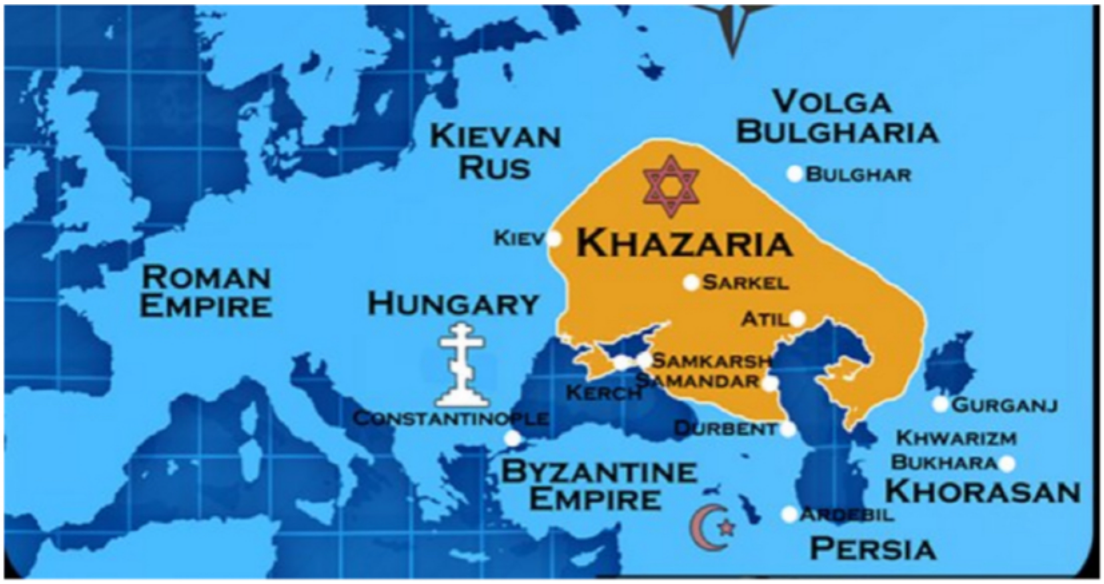
It was Mike Harris that connected the dots and made the actual discovery of the presence of the Khazarian Mafia's secret history and blood oath to take revenge on Russia for helping Americans win the Revolutionary War and the Civil War, and their blood oath of revenge against America and Americans for winning these wars and sustaining the Union.

At the Syrian Conference on Combating Terrorism and Religious Extremism, December 1, 2014 — in his Keynote address, VT Senior Editor and Director Gordon Duff disclosed publicly for the first time ever that World Terrorism is actually due to a large International Organized Crime Syndicate associated with Israel. This disclosure sent shock waves at the Conference and almost instantly around the world, as almost every world leader received reports of Gordon Duff's historical disclosure that same day, some within minutes.

And the shock waves from his historic speech in Damascus continue to reverberate around the world even to this very day. And now Gordon Duff has asked President Putin to release Russian Intel which will expose about 300 traitors in Congress for their serious serial felonies and statutory espionage on behalf of the Khazarian Mafia (KM) against America and many Middle East nations.

We now know that the Khazarian Mafia (KM) is waging a secret war against America and Americans by the use of False-flag Gladio-style terrorism, and via the illegal and Unconstitutional Federal Reserve System, the IRS, the FBI, FEMA, Homeland Security, and the TSA. We know for certain that the KM was responsible for deploying an inside-job, Gladio-style False-flag attack on America on 9-11-01, as well as the Murrah Building Bombing on April 19, 1995.

SWEDEN
N
THE KHAZAR KINGDOM CA 10TH CENTURY AD


VOLGA BULGHARIA
KIEVAN RUS
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KIEV
KHAZARIA
ROMAN EMPIRE
SARKEL
HUNGARY
ATIL
SAMKARSH
SAMANDAR
KERCH
GURGANJ
CONSTANTINOPLE
DURBENT
KHWARIZM
BUKHARA
BYZANTINE EMPIRE
KHORASAN
ARDEBIL
PERSIA

and his inner circle of oligarchs kept practicing ancient Babylonian black magic, also known as Secret Satanism. This Secret Satanism involved occult ceremonies featuring child sacrifice, after "bleeding them out", drinking their blood, and eating their hearts.

The deep dark secret of the occult ceremonies was that they were all based on ancient Baal Worship, also known as worship of the Owl. In order to fool the confederacy of nations led by Russia that were watching Khazaria, the Khazarian king melded these Luciferian black-magick practices with Judaism and created a secret Satanic-hybrid religion, known as Babylonian Talmudism. This was made the national religion of Khazaria and nurtured the same evil that Khazaria was known for before.

Sadly, the Khazarians continued their evil ways, robbing and murdering those from surrounding countries who traveled through Khazaria. Khazarian robbers often attempted to assume their identities after they murdered these visitors, and became masters of disguises and false identities — a practice they have continued even to this very day, along with their child- sacrifice occult ceremonies, which are actually ancient Baal Worship.

1,200 AD – Russia and the surrounding nations have had enough and take action:

About 1,200 AD, the Russians led a group of nations surrounding Khazaria and invaded it, in order to stop the Khazarian crimes against their people, which included the kidnapping of their young children and infants for their blood sacrifice ceremonies to Baal. The Khazarian king and his inner court of criminals and murderers came to be known as the Khazarian Mafia (KM) by neighboring countries.

The Khazarian leaders had a well-developed spy network through which they obtained prior warning and escaped from Khazaria to European nations to the west, taking their vast fortune with them in gold and silver. They laid low and regrouped while assuming new identities. In secret, they continued their Satanic child blood and sacrifice rituals and trusted Baal to give them the whole world and all its riches, as they claimed he had promised them, as long as they kept bleeding out and sacrificing children and infants for him.

The Khazarian king and his court Mafia plotted eternal revenge against the Russians and the surrounding nations that invaded Khazaria and drove them from power.

The Khazarian Mafia invades England after being expelled for hundreds of years:

To accomplish their invasion, they hired Oliver Cromwell to murder King Charles 1, and make England safe for banking again. This began the English Civil Wars which raged for nearly a decade, resulting in the regicide of the royal family and hundreds of the genuine English nobility. This is how the City of London was set up as the banking capital of Europe and launched the beginning of the British Empire.

From David Icke's website www.davidicke.com. David Icke was the first ever to courageously expose the Rothschilds publicly in front of hundreds. This, of course, makes him an international hero and we need more with his kind of courage to break open the coverup hiding the Khazarian Mafia and bring an end to their worldwide illegitimate power.[/caption]

The Khazarian Mafia (KM) decides to infiltrate and hijack all World Banking using Babylonian Black-Magick, also known as Babylonian Money-Magick or the secret art of making money from nothing also using the power of pernicious usury to accumulate interest:

The KM used their vast fortune to enter into a new system of banking, based on secret Babylonian black-magic money-magic that they claimed to have learned from the evil spirits of Baal, in return for their many child sacrifices to him.

This Babylonian money-magick involved the substitution of paper credit certificates for gold and silver deposits, which allowed travelers to travel with their money in a form that offered easy replacement should they lose the certificates or have them stolen.

Interesting how the very problem that was started by the Khazarians also had a solution provided by them. Eventually, the Khazarian king and his small surrounding court infiltrated Germany with a group that chose the name “the Bauers” of Germany to represent them and carry on their Baal-powered system of evil. The Bauers of the Red Shield, which represented their secret blood-based child sacrifices, changed their name to Rothschild (aka “child of the rock, Satan”).

The Rothschilds as the front Men for the Khazarian Mafia (KM) infiltrate and Hijack British Banking and then hijack the whole nation of England:

Bauer/Rothschild had five sons who infiltrated and took over European banking and the City of London Central Banking System through various crafty covert operations, including a false report of Napoleon winning against the British, when actually he lost. This allowed the Rothschilds to use fraud and deception to steal the wealth of the English nobility and the landed gentry, who had made business investments with the City of London Banking institutions.

The Rothschilds set up a private Fiat banking system that specialized in making counterfeit money from nothing — charging pernicious usury for the British people, using what should have been their own money.

This was the black art of Babylonian money-magick; they claimed to insiders that such technology and secret money power was provided to them by Baal, because of their frequent child bleeding-out and sacrifices rituals to Baal.

Once they had infiltrated and hijacked the British banking system, they interbred with the British Royals and infiltrated and completely hijacked all of England and all its major institutions. Some experts believe that the Rothschilds genocided the Royal Family members by staging secretly-managed illicit and adulterous breedings with their own Khazarian men in order to replace the Royals with their own pretenders to the throne.

Khazarian mafia

The Khazarian Mafia (KM) wages an international effort to eradicate Kings who rule by the Divine

Right of God Almighty:

Because the KM claims to have a personal partnership with Baal (aka the Devil, Lucifer, Satan) because of their sacrifices to him. They detest any kings who rule under the authority of God Almighty because most feel a responsibility to make sure their own people are protected from infiltrators and treasonous “Enemies within the Gates.”

In the 1600s, the KM murdered the British Royals and substitute their own fakes. In the 1700s, they murder the French Royals. Right before WWI, they murder, Austrian Archduke Ferdinand to start WW1. In 1917 they assembled their KM army, the Bolsheviks, and infiltrated and hijack Russia, murdered the Czar and his family in cold blood, bayonet his favorite daughter through the chest, and steal all the Russian gold, silver, and art treasures. Right before WW2, they murder the Austrian and German Royals. Then they get rid of the Chinese Royals and disempower the Japanese ruler.

The Khazarian Mafia’s intense hatred of anyone who professed faith in any God but their god Baal has motivated them to murder kings and royalty and make sure they can never rule. They have done the same with American presidents — running sophisticated covert operations to disempower them. If that doesn’t work the KM assassinates them, as they did to McKinley, Lincoln, and JFK. The KM wants to eliminate any strong rulers or elected officials who dare to resist their Babylonian money-magick power or their covert power gained from the deployment of their human compromise network.

The Rothschilds create international narcotics trafficking on behalf of the KM:

The Rothschilds then covertly ran the British Empire and crafted an evil plan to recover the vast amounts of gold and silver the British had been paying to China for its high-quality silk and spices that were unavailable anywhere else.

The Rothschilds, through their international spy network, had heard of Turkish opium and its habit-forming characteristics. They deployed a covert operation to buy Turkish opium and sell it in China, infecting millions with a bad opium habit that brought back gold and silver into the Rothschild coffers, but not to the British People.

The opium addictions created by Rothschild opium sales to China harmed China so much that China went to war on two occasions to stop it. These wars were known as the Boxer Rebellions or the Opium Wars.

The money the Rothschilds gained from the sale of opium was so vast that they became even more addicted to the easy money than the opiate addicts were to the opium.

The Rothschilds were the funding source behind the establishment of the American Colonies, by incorporating the Hudson Bay Company and other trading companies to exploit the New World of the Americas. It was the Rothschilds who ordered the mass extermination and genocide of the indigenous people of North America to allow for the exploitation of the vast natural resources of the continent.

The Rothschilds also followed the same business template in the Caribbean and in the Asian sub-continent of India, resulting in the murder of millions of innocent people.

The Rothschilds start the international slave trade, an enterprise that viewed these kidnapped humans as mere animals — a view that the Khazarians would impose on all the people of the world who were not part of their evil circle, which some called the “Old Black Nobility”:

The Rothschild’s next big project was to start the worldwide slave trade, buying slaves from crooked tribal chiefs in Africa who worked with them to kidnap members of competing tribes for sale as slaves.

The Rothschild slave traders then took these kidnapped slaves on their ships in cramped cells to America and the Caribbean where they were sold. Many died at sea due to bad conditions.

The Rothschild bankers learned early on that war was a great way to double their money in a short time by lending money to both warring sides. But in order to be guaranteed collections, they had to get taxation laws passed, which could be used to force payment.

The KM Rothschild private Fiat Counterfeit Banksters plot eternal revenge against the American Colonists and Russia who assisted them in losing the Revolutionary War:

When the Rothschilds lost the American Revolution, they blamed the Russian czar and the Russians for assisting the colonists by blockading British Ships.

They swore eternal revenge on the American colonists, just as they had when the Russians and their allies crushed Khazaria in 1,000 AD.

The Rothschilds and the English oligarchy that surrounded them plotted ways to retake America, and this became their main obsession.

Their favored plan is to set up an American central bank, featuring Babylonian money magic and secret counterfeiting.

The Rothschild KM attempts to retake America in 1812 on behalf of the Khazarian Mafia but fails, once again because of Russian interference:

This failure enraged the Rothschild KM, and they once again plot eternal revenge against both the Russians and the American colonists and plan to infiltrate and hijack both nations and asset strip, tyrannize, and then mass- murder both nations and their populace.

The KM’s attempts to set up a private American central bank are blocked by President Andrew Jackson, who called them Satanic and vowed to route them out by the grace and power of Almighty God.

The Rothschild banksters regroup and continue their covert attempts to install their own Babylonian money-magick bank inside America.

Finally, in 1913, the Rothschild KM succeeds in establishing a major beachhead inside America — and an evil enemy of all American enter the gates of America:

In 1913, the Rothschild KM was able to establish a beachhead by bribing crooked, treasonous members of Congress to pass the illegal, Unconstitutional Federal Reserve Act on Christmas Eve without a required quorum. The Act was then signed by a crooked, bought off President, who was a traitor to America, like the members of Congress who voted for it.

The Rothschild KM then create an illegal taxation System in America:

The KM put an illegal, Unconstitutional tax system in place, in order to make sure that Americans would have to pay for high-level USG spending, approved by a bought-off, crooked Congress and Presidential puppets, put in place by corrupt KM campaign finance.

It is easy for the KM to garner enough money to elect anyone they want because when you control a bank that is a secret major counterfeiter, you have all the money made for you that you desire. At about the same time that they created their illegal tax system in America, they also bribed members of Congress to approve the Internal Revenue Service, which is their private collection agency incorporated in Puerto Rico.

Soon afterward, they set up the Federal Bureau of Investigation to protect their banksters, to serve their cover-up needs and prevent them from ever being prosecuted for their child sacrifice rituals, pedophile networks; and to also serve as a covert Intel operation on their behalf.

Note that the FBI has no official charter, according to the Library of Congress, and has no right to exist or issue paychecks.

alamy - MC6G5R

The Rothschild KM deployed the Bolshevik Revolution in Russia to extract incredibly savage, bloody revenge on innocent Russians, which they had plotted for many years, ever since Khazaria was destroyed:

The Rothschild KM pre-staged and engineered the Russian Revolution by using its central banks to pay for the Bolshevik infiltration of Russia and their Revolution on behalf of the Khazarian Mafia (KM).

The Bolsheviks were actually created and deployed by the Khazarian Mafia (KM) as the essential part of their long-planned revenge on the Russian Czar and the innocent Russian people for breaking up Khazaria in about 1,000 AD for its repeated robbery, murder, and identity theft of travelers from countries surrounding Khazaria. This little-known fact explains the extreme violence taken out on Russia as long-standing revenge by the Rothschild-controlled Khazarian Mafia (KM).

In a well-planned savage and inhuman bloodletting that stunned the world, the Bolsheviks were unleashed in full fury on behalf of the KM to gain revenge on the Russians. This had been planned since the destruction of Khazaria.

The Bolsheviks, at the direction of the Rothschild KM, raped, tortured and mass-murdered approximately 100 million Russians, including women, children, and infants. Some of the torture and bloodletting were so extreme, we are not going to mention it here in this article.

But readers who want to know can do some in-depth internet research on the “Red Terror” or the “Bolshevik Cheka” or watch the classic movie “The Checkist (1992)”.

The Rothschild Khazarian Mafia (KM) once again decided to sheep-dip themselves and infiltrated and hijacked all Judaism:

The Rothschild KM created a master plan to control all of Judaism and mind-kontrol Judaics. The Rothschild KM has hijacked Judaism, patterned it off of Babylonian Talmudism (Luciferianism or Satanism), and gained control over the banking and Wall Street professions in general, Congress, the major mass media; along with most wealth and economic means of success.

Thus, the Rothschild KM could pass out wealth and success to those Judaics who drank their Kool-aide and use them as cutouts, assets, and Sayanims. In this manner, the Rothschilds hijacked Judaism.

Their financing of the Israeli Knesset and construction of it using Freemason occult architecture displayed their commitment to the occult and Babylonian Talmudism and all the evil accompanying it, including child sacrifice to their secret god Baal. They set up an NWO system called World Zionism which taught and inculcated susceptible Judaics with a paranoid group delusion of racial superiority, which assumed that all Gentiles were intent on mass- murdering all Judaics.

Freemasonry architecture was used in the building of the Knesset and the Israeli Supreme Court viewed through windows.

They called this racially-paranoid mass Judaic delusion of world conquest, “World Zionism”, which is really a form of covert Babylonian Talmudism or Luciferianism that had been unknown to mainstream Judaics. The system was designed to use Judaics as cover, but also to anoint them with Babylonian money-power, in order to use them as cutouts, and to later be sacrificed to Lucifer in two stages.

The first stage would be their planned WWII in Nazi work camps, cut off from supplies, resulting in the deaths of about 200,000 Judaics from starvation and disease, along with about 90,000 non-Judaic inmates from the same causes, according to respected Red Cross official figures. This number is 5% of what the Khazarian Mafia (aka the World Zionists) claim.

The second great sacrifice would be a final one, when their New World Order Luciferian King would be placed into power, and when all three Abrahamic religions would be eradicated — especially Judaism, which would be blamed for all the wars and destruction of the world.

By then, the Rothschilds would once again morph themselves into a complete new identity not associated with Judaism in any form, not even World Zionism.

It is important to realize that the Rothschild KM took Germany down to nothing after WWI, created a vacuum for Fascism, and then rebuilt it, creating Naziism and installing Hitler as a counter-force to their Russian Bolshevism.

Hitler became a problem for the KM when he broke free and begin acting in the interests of the German people and the free people of the world, and developed his own banking system free of the Rothschilds.

Hitler introduced a financial system that was free of usury and beneficial to the working class. This mandated the utter destruction of Germany and the German people because the Rothschilds and the Khazarians could never allow an economic system that did not depend upon usury to exist.

We see the same thing today with the Khazarian war against Islam because Islam forbids usury.

That is why Israel is so vocal and aggressive about destroying the Islamic people of the world.

The KM expected this to be a large WWII and when they supported both sides, this could be used to industrialize the whole world and maximize their bankster money-power.

The Rothschild KM then bribed and induced Members of Congress to send American Soldiers to their pre-stage and engineered WWI:

As a continuance of their well-proven pattern of financing both sides in any war to maximize profits, the acquisition of more federal tax monies, and increased international power, the Rothschild Khazarians once again bribed, blackmailed, and induced members of Congress to declare war against Germany in 1917.

This was facilitated by a KM false-flag attack with the sinking of the Lusitania.

The Rothschild KM has since developed the usual pattern of covertly staging false-flag attacks as a standard operating procedure for inducing Americans to fight wars for the Khazarian Mafia.

After WWII was finished, the Rothschild KM deployed the Cold War and used this as an excuse to bring Nazi scientists and mind-kontrol experts to America under Operation Paperclip.

This allowed them to set up a worldwide spying and espionage system that far exceeded any of their prior efforts.

Under this new system, they continue to infiltrate and hijack all American institutions, including the various American church systems, Freemasonry (especially the Scottish Rite and York Rite), the US military, US Intel, and most private defense contractors, the Judiciary, and most agencies of the USG, including most State governments, and both major political parties as well.

The Rothschild KM sets up Nazi Work Camps as a pretext to later manipulate the Allies into granting them their own private colony in Palestine, using land stolen from the Palestinians:

The Rothschild KM was able to use their self mislabeled, so-called “holocaust” to serve as a mind-kontrol trigger to thwart and resist any criticism of their Zionist ways.

The truth of the matter was that the Rothschild KM set up the Nazi work camps to make huge profits for the corporations that ran their work camps and supplied their Nazi war machine.

Once the Rothschild KM gained their own private homeland in Israel in 1947 through their covert political manipulations, they began to secretly view all of Palestine as their New Khazaria, and began plotting how to genocide all the Palestinians and steal all of Palestine for themselves. Their plans include their fantasy of constructing a “greater Israel” by taking over the whole Middle East and manipulating dumb American Goyim to fight and die on their behalf, taking all the Arab lands for Israel and the Khazarian Mafia (KM), so they can asset strip their wealth and natural resources, especially their crude oil.

Recent peer-reviewed Johns Hopkins genetic research by a respected Judaic MD shows that 97.5% of Judaics living in Israel have absolutely no ancient Hebrew DNA, are therefore not Semites, and have no ancient blood ties to the land of Palestine at all. By contrast, 80% of Palestinians carry ancient Hebrew DNA and thus are real Semites, and have ancient blood ties to Palestinian Land.

This means that the real anti-Semites are the Israelis who are stealing Palestinian lands in order to build Israeli settlements, and it is the Israelis who are the ones tyrannizing and mass-murdering innocent Palestinians.

The Rothschild KM decides to morph again and expand their ranks:

In the meantime, the Rothschild KM realized that they could not stay hidden much longer from the public unless they morphed again and expanded their secret leadership.

So they worked hard to further infiltrate and hijack Freemasonry and its secret offshoots and inducted top members into their pedophile network and child sacrifice rituals.

Also, key members of Congress were inducted into their secret satanic network by giving them special power, high USG, military, and Intel positions, accompanied by great monetary rewards and high status. Massive KM espionage fronts using Israeli-American “Israeli-first” dual citizens as cutouts were set up inside America to funnel the Khazarian banksters’ counterfeit money to politicians for their election campaigns, in order to own and control them when elected.

The Rothschild KM decides to Mind-kontrol the American masses to make it much easier to manipulate them into approving their illegal, Unconstitutional unprovoked, undeclared, unwinnable, perpetual wars needed to make huge profits and gain more world power:

The Rothschild KM decided to gain complete control over all public education by setting up the Department of Education and creating globalist and socialist curriculums based on political correctness, diversity, and “perversion is normal” teachings. Fluoride is added to the public water and toothpaste, and dentists are mind-kontrolled to believe that flouoride prevents cavities, and is not harmful to brain function or thyroid function, which it is.

Sodium Fluoride TOXIC!

hydrofluorosilicic acid and Sodium silicofluoride

Sodium silicofluoride

Inhalation or Ingestion: Prolonged or repeated exposure may cause excess respiratory, cardiac, and gastrointestinal disturbances, and chronic bronchitis. It may also cause liver and kidney damage, fluorosis and osteosclerosis. Fluorosis can cause mottling of teeth.

hydrofluorosilicic acid

Hydrofluorosilicic acid (H2SiF6) can cause a variety of health effects, including:

Inhalation

Can irritate the lungs and nose, and in higher exposures, cause pulmonary edema, a medical emergency. Symptoms of pulmonary edema may not appear for several hours and can be made worse by physical activity.

Skin contact

Can cause severe burns that can develop over several hours and form ulcers.

Ingestion

Even small amounts of concentrated hydrofluorosilicic acid can affect major internal organs and may be fatal. Symptoms include nausea, vomiting, abdominal pain, and inflammation of the stomach and pancreas.

Long-term exposure

Can cause fluorosis, a condition where fluoride builds up in the bones and teeth, causing pain, disability, and mottling of the teeth.

Hydrofluorosilicic acid is also highly corrosive and can decompose when exposed to strong oxidizers or high temperatures, releasing hydrogen fluoride and hydrogen gas.

If exposed to hydrofluorosilicic acid, you can try these steps:

Rinse your mouth with water immediately

Do not induce vomiting

- Give yourself a glass of water
- Seek immediate medical assistance
- Wear protective equipment, such as overalls, chemical goggles, a face shield, elbow-length gloves, a splash apron, and rubber boots
- Wash your hands before eating, drinking, smoking, or using the toilet
- Wash contaminated clothing and protective equipment before storing or reusing them

The addition of flouoride to the public water supply and to toothpaste is to dumb-down Americans by on average lowering the operational IQ and making folks much more docile than they would normally be. Programs to develop and deploy vaccinations to dumb-down children and create huge numbers of future chronic health problems were initiated.

Doctors have been mind-kontrolled and misled by biased research that was cherry-picked, ignoring any studies that were negative — and that included most of them. All vaccine cell lines are contaminated with SV-40, a known carcinogenic slow-acting virus.

The KM used its monetary power to gain control over all of the allopathic medical schools, and set up and controlled the American Medical Association and other medical societies, in order to make sure their agenda based on lies and deceit was continued.

Part of this massive plan to dumb down and mind-kontrol the American masses was the KM's buying up and consolidating all the American mass media into six controlled major mass media (CMMM), owned and controlled by their cutouts on their behalf. The CMMM functions as an illegal news cartel, and it should be broken up under antitrust laws and for inflicting espionage and illegal propaganda as a weapon of war against the American people.

The Rothschild KM Chieftains decide that it is time to use America to complete their final take-down and occupation of the Whole World by instituting a major False-Flag attack inside America to blame on the Islamics whom they want America to wrongly attack their behalf:

So the KM Chieftains use their top Israeli-American "Israeli-first" dual citizens living in America (aka, the PNACers and top NeoCon Cutouts) to plan a major nuclear attack on America on 9-11-01.

Bibi Netanyahu, the operational head of the KM, deployed the Mossad and these Dual Citizens to set up and institute this attack on America which was to be blamed by the CMMM on Muslims.

They informed their top Rabbis and "Friends of World Zionism" not to fly on that day and to stay out of NYC, as did "Larry Silverfish", one of the primary men involved in the operation.

They used their main cutout in the DOD to lure the Able Danger investigators to the Pentagon Naval Intel meeting room, where they would be assassinated by a Tomahawk cruise missile that was fired from an Israeli Dolphin class Diesel submarine bought from Germany.

Thirty-five of the Able Danger investigators who were investigating and tracking the Israeli theft of 350 decommissioned W-54 Davy Crockett nuclear pits out of the backdoor at Pantex in Texas were murdered by this Tomahawk hit, which was timed with the detonation of bombs pre-planted in the Naval Intel wing, which was newly hardened to no avail.

The Israeli Mossad front company, Urban Moving Systems, was used to transport the mini-nukes made from the stolen W-54 nuclear pits from Pantex (and originally made at the Hanford processing plant), where they were stored in the Israeli Embassy in NYC and transported to the Twin Towers for detonation on 9-11-01.

Baal aka Moloch, Lucifer, Satan. Take your pick it's the same evil spirit that wants to mass-murder all humans. In exchange for doing his "dirty work," he rewards those who allow him to snatch their souls by giving them incredible riches, fame, and power. This is the secret blood contract called "selling one's soul."

The incredibly Evil Secret Agenda of the Khazarian Mafia (KM) is now revealed publicly for the very first time by VT's own Gordon Duff. We now know that Bibi Netanyahu ran the nuclear attack on

America on 9-11-01 and did it as an overall Khazarian Mafia (KM) Agenda.

Hold on to your chair, this is a very big secret and explains a lot of what has been going on inside America, all caused by Israel and the Khazarian Mafia (KM) which has infiltrated almost all of America's institutions of Government and society.

Now for the first time ever, the very specific secret incredibly Evil Agenda of the Khazarian Mafia (KM) is going to be revealed, thanks to an interview that Mike Harris had with VT Senior Editor and Director Gordon Duff on his talk show "The Short End of the Stick" on 3-10-15.

I have heard a lot of shocking insider's secrets over the years but this one really takes the cake and explains exactly what Israel and its minions in America have been to us on behalf of the Rothschild Khazarian Mafia (KM) that has screwed up almost every aspect of our lives creating a poor economy, lots of unemployment and underemployment, massive crime, alcoholism and drug, screwed up schools that dumb down the kids, various eugenics programs like fluoride in the public water and toothpaste, and mercury in vaccines which are a big fraud, and rampant political corruption.

This interview is now sending shockwaves around the world and when you consider the content that Gordon Duff disclosed for the first time anywhere publicly, you will be shocked. And you will understand that Bibi Netanyahu is the Operational Head of the Khazarian Mafia (KM) and was the one that ordered and supervised the Israeli Nuclear Attack on America on 9-11-01.

In this interview, Gordon Duff disclosed from a written transcript of what was said at a meeting between Bibi Netanyahu and an American traitor and some other spies in 1990. Gordon Duff disclosed that Netanyahu was a KGB spy like Jonathan Pollard. And we know now that Israel was started as a satellite of Bolshevik Russia and was quite unhappy when the Soviet Union fell.

Benjamin Netanyahu was meeting at Finks bar in Jerusalem, a well-known Mossad watering-hole.

Here is what he said as taken directly from the transcript of the recording which was witnessed and has been 100% fully authenticated:

"If we get caught they will just replace us with persons of the same cloth. So it doesn't matter what you do, America is a Golden Calf and we will suck it dry, chop it up, and sell it off piece by piece until there is nothing left but the World's biggest welfare state that we will create and control. Why? Because it's god's will and America is big enough to take the hit so we can do it again, again and again. This is what we do to countries that we hate. We destroy them very slowly and make them suffer for refusing to be our slaves."

This is exactly what the Rothschild Khazarian Mafia (KM) has been doing to America since it successfully infiltrated and hijacked America in 1913. Knowledge of what Bibi said on behalf of the Rothschild Khazarian Mafia (KM) should make us all furious and get motivated to drive these evil creatures out of America and take our great Republic back.

When Bibi Netanyahu mentions god's will, the god he was referring to is Baal (also known as the Great Owl or Moloch), the god these Khazarians believe requires them to worship him by constant bloodletting and painful human sacrifice and mass-murder and that if they "sell their souls" to Baal (aka Lucifer or Satan) do this they will be rewarded with incredible riches, fame, and great power. When they “sell their souls” what actually happens is that their souls are snatched away and they become inhuman or soulless and take on the characteristics of Baal, that is they become increasingly psychopathic and evil.

What Bibi Netanyahu was discussing was the upcoming nuclear attack on America on 9-11-01, and when he mentioned “they will just replace us” he was referring to the top Circle of Twelve, the group he answers to that VT’s own Columnist and talk show host Stew Webb disclosed to the World by identifying 11 of the 12 who call themselves the “Illuminati” or “Disciples of Satan.” These men do semi-annual child sacrifices in Denver and eat the hearts of children, drink their blood after they pedophile them.

Folks, we must get this information out to everyone we can, then unite and drive these soulless Baal worshiping scum out of every nook and cranny of America and bring them all to justice and final judgment for all their incredible evil.

Anyone who understands what Bibi Netanyahu thinks of Americans as a golden calf to asset strip and slaughter should be enraged and driven to community organizing, and political action against Israeli espionage inside America through the Federal Reserve System, AIPAC, JINSA, the Defense Policy Board, the CFR and the like.

The Rothschild KM planted has 25 nukes in major American cities and other major cities in Europe in order to blackmail the associated government. This is referred to as their Samson Option, and was first discovered and disclosed by Seymour Hersh:

The Rothschild KM also gained some S-19 and S-20 Warheads from a corrupt Member of Congress assigned the task to buy up Ukrainian Mirvs on behalf of the USG in order to decommission them. Instead, he sold them to the Israelis and split the money with other key Congressmen involved.

This is high treason and a capital offense punishable by execution. Right after their attack on America, the Rothschild KM told the US Administration that they would detonate city-buster sized nukes in some American cities, including DC if the Administration refused to allow Israel to create their own large police state occupation force inside America, based on the consolidation of all American Law Enforcement and alphabets under one central Israeli control.

This new Israeli occupation force called Homeland Security (DHS) was initially run by dual citizens and perverts. Former DHS Director Janet Napolitano is being sued for sexual harassment of men working at DHS whom she ordered to move their offices into the men’s lavatory.

Dual Citizen traitor Michael Chertoff, (a name translated from Russian as “son of the devil”), was the criminal mastermind that set up DHS, along with the former head of the East German Stasi, Marcus Wolfe, who was hired as a special consultant and died mysteriously as soon as his mission was completed.

The Rothschild KM never thought they would get exposed for their nuclear attack on America on 9-11-11, but they made one of the biggest tactical mistakes in history and overplayed their hand from excess hubris, based on too much easy success due to their extreme money power in the past.

Soon mainstream America will know that Bibi Netanyahu and his Likudist Party deployed the attack on America on 9-11-01 on behalf of the Rothschild KM:

They thought that they had complete control over the CMMM and could prevent any of the secret IAEA and Sandia Labs investigations from ever being released to the American public.

They made a serious tactical error because now the truth about their role in the 9-11-01 attack on America is being published on the worldwide Internet, the world's new Gutenberg Press. What the Rothschild KM did not understand was the power of the Internet and how truth nuggets published and broadcast on it resonate with the people of the world and spread like wildfire, at the speed of light. Truth is being diffused to the masses everywhere.

This incredible tactical error by the KM is so great that it will actually doom them to the complete exposure and eventual complete destruction they deserve. Bibi Netanyahu's order to proceed and deliver the nuclear attack on America on 9-11-01 will go down in history as one of the KM's biggest mistakes, and the one that will be blamed for their exposure and destruction by the world that is now ganging up against them.

The Russians have now leaked the IAEA and Sandia Labs and Able Danger files are given to them by Edward Snowden. Soon all of these files will be provided to all Americans and the world via the Internet, and this cannot be stopped.

A number of Russians in the High Military Command in Russia, and in the highest positions of leadership in the Russian government realize that it was the same Organized Crime Cabal that organized the Khazarians into Bolsheviks to mass-murder 100 million innocent Russians — and these men want payback.

That is why they are making sure that the Rothschild banksters will be put out of business, which will decapitate the Khazarian Mafia from its endless, elastic counterfeit money supply. This is why the BRICS Development Bank was created — to replace the US Petro Dollar as the world's reserve currency, but this one, unlike the US Petro Dollar is backed by gold, silver, and real commodities, with NO counterfeiting allowed.

The CMMM is failing, and most Americans no longer believe any of their prime-time national stories, especially the under-thirty crowd, who cherry- pick facts from the Internet and construct their own beliefs.

So many Internet users now reject the CMMM that the truth about the Israelis attacking America on 9-11-01 is becoming easier each day to believe. Soon all of mainstream America will know that Bibi Netanyahu and his Mossad and dual citizens did the 9-11-01 attack on America.

The American Military High Command knows that Bibi Netanyahu ordered his Mossad and stateside Dual Citizens to attack America using nukes on 9-11-01 on behalf of the Rothschild Khazarian Mafia (KM):

Various deep cover covert operations are now being deployed globally to expose and decapitate the Rothschild KM from their endless, elastic money supply.

Their days of anti-human power are now limited. The secret, incredibly well- trained US team called the “Nuclear Snake-Eaters” is now hard at work searching all incoming Israeli diplomatic pouches and shipments; driving by and driving over synagogues and Israeli embassies and Mossad safe-houses with high tech gamma-ray and helium-3 neutron detectors, and using ultra- high-tech custom-tuned and -focused satellites to search for any stored nuclear pits, as well as working hard to recover all stolen nuclear pits by the Israelis anywhere in the world outside of Israel.

This super-elite team was alerted by Michael Shrimpton’s phone call to MI-6 notifying them that an Israeli “City Buster” was planted near the Olympic stadium. This call wrongly has landed him in jail. The City Buster was recovered by the “Nuclear Snake-eaters”, who entered England and recovered and disarmed a large city buster. Sadly MI-6 wanted this nuke detonated in order to gain more power for the Khazarian Mafia in England — their home base inside the City of London Financial District — since it has been losing power fast.

A secret name for these KM Chieftains which run much of the world out of the City of London is Gog and Magog, despite what so many historians believe is the secret name of Russia which it is not. It is the secret name of the top KM and apparently represents where they originally came from.

The secret team of super-elite “Nuclear Snake-eaters” is ready to be deployed to Israel anytime, should the nation collapse after most European corporations divest from Israel, and the US cuts off all aid, in order to comply with American law. It is illegal to give aid to a nation that has nukes, and which has not signed the Nuclear Non-proliferation Agreement. Israel has nukes detectable from satellite-based Helium-3 sensors and has never admitted it, nor has it signed the Nuclear Non-proliferation Agreement. We must all demand that our Congress and Administration obey the law and immediately cut off all aid monetary and military aid to Israel, and arrest all Israeli espionage front directors of AIPAC, JINSA, the Defense Policy Board, the “Joint” in NYC, and the ADL, etc.

It is unknown but suspected that a significant number of these stolen nukes have been already recovered. It has been reported by insiders that a very solemn message was communicated to Bibi Netanyahu and his Likudists, as well as all top members of Israeli espionage fronts in America, like AIPAC, JINSA, the Defense Policy Board, the ADL and the like.

What was this serious warning? If insider reports are accurate, these folks were told that if there is one more Israeli-based false-flag attack, those who ordered it or were involved will be hunted down under American National Security and eliminated, and the Israeli defense structures associated with such will be turned to dust.

The rest of Rothschild KM history will likely be determined by YOU:

The future of the Rothschild KM will likely be determined by VT readers and We The People who learn the secret, forbidden history of the Khazarian Mafia that was excised from the history books and libraries by the KM to protect their evil history that no one would accept if it was known.

So share this story with your family, friends, and associates and take it viral. Be clear about this — unless the KM is able to operate in abject secrecy, it will be attacked from all sides and destroyed forever. So take away their secrecy by exposing their hidden history for all Americans to know and understand.

That is why they have worked so hard to buy up and control the CMMM and public mass education including colleges and universities, to make sure the people of the world would never find out about their secret evil, which is so inhuman, so homicidal that the whole world would gang up on them and attack them from all sides at every level they exist at.

The big question remains: Was the true cause of leaders of the Khazarian Mafia's incredible evil and savagery toward the human race a byproduct of nature or nurture? Some believe that this gross parasitism and inclination to mass-murder, engagement in pedophilia and child bloodletting, and child sacrifice is due to a toxic culture, best described as malignant Tribalism, characterized by a paranoid group racial superiority delusion.

Others think the leaders of the KM are the bloodline of Cain, that is, "children of Cain", that are the Devil's own and have absolutely no soul or human conscience but are pure predators like a wild beast — while at the same time being incredibly two-faced, that is able to put on a good con and a nice

face on the outside. Perhaps it could be both factors. In any case, it is time to expose this evil, the greatest evil the world has ever experienced. It is time for the world to work together to eradicate this problem now and forever, by whatever means necessary.

Mike Harris is the Financial Editor of VT, a radio host, a former GOP Finance Chairman, a Gubernatorial Candidate for Arizona, and a Senior Vice President of Adamus Defense Group, Switzerland. Mike is an expert in full- contact mixed martial arts. His long-term expertise in such has gained him a lot of respect and the nickname "Iron Mike". Mike was a part of the VT group that attended the Damascus Conference to Combat Terrorism and Religious Extremism. Mike gave about twenty-five televised interviews that were broadcast to millions of viewers in Syria, Iraq, Lebanon, and Iran. In these interviews, Mike emphasized and supported the historical declaration by Keynote Speaker, VT Senior Editor, and Chairman Gordon Duff that the real problem behind World Terrorism is a large Organized Crime Syndicate.

For those who have time and interest in the Head of the Khazarian Mafia (KM) Snake.

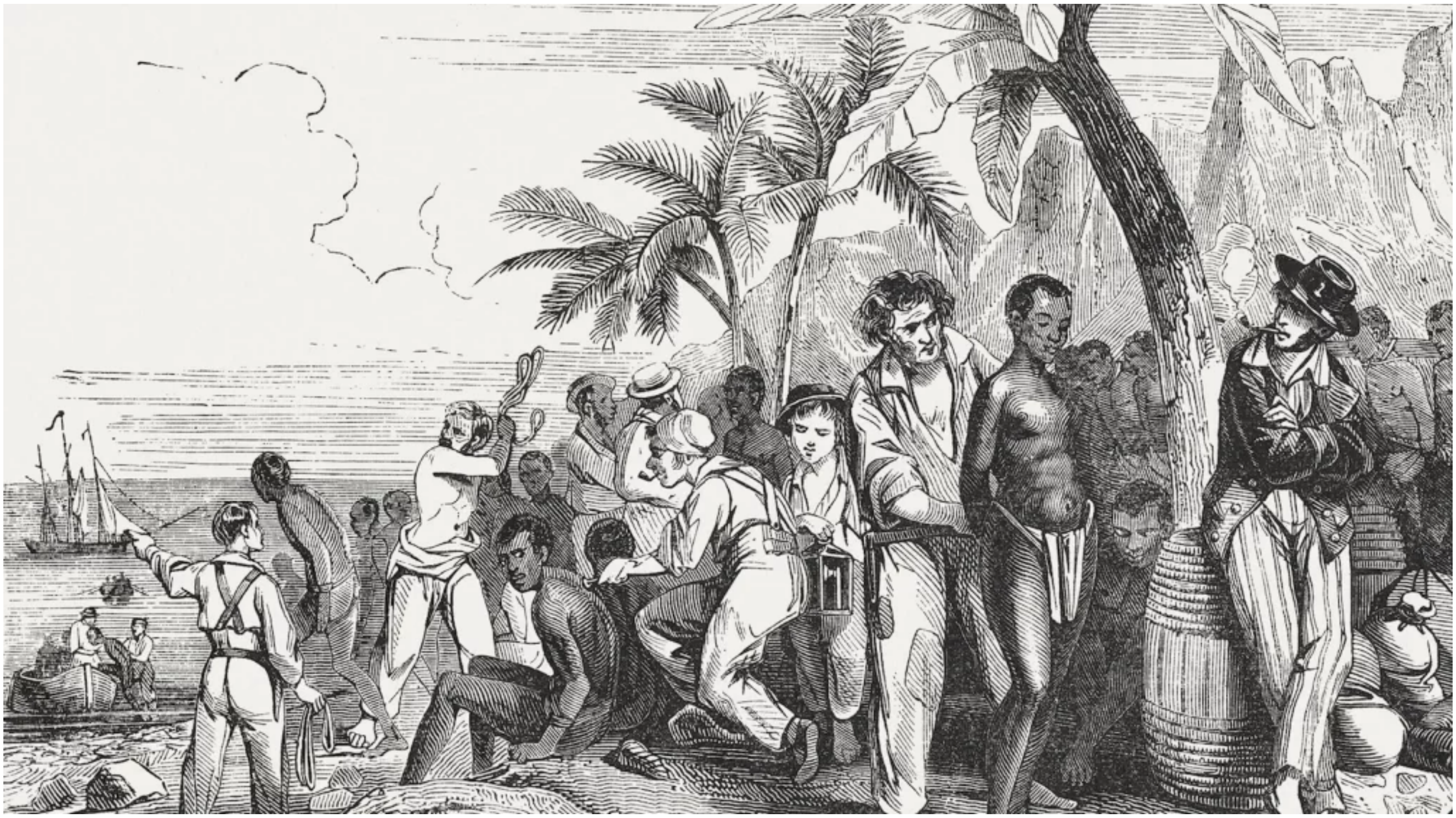
Related Articles: The "Little Green Guy Book"

Preston James, Ph.D Social Psychologist with Doctorate from Major Midwest Big Ten University. Retired after serving the community for over 36 years during which time there were numerous contacts with those associated with Intel and Law Enforcement.

Slavery

The Jews And Slavery

1 year agoAdd Commentby Andy



Written by Andy

In our own time, as throughout history, Orthodox male Jews still must daily thank God for not being born Gentile, as well not being born a woman. Such ritual thanks branch out into other areas as well.

“One specific mitzvah [religious commandment] required of traditional Jews each day,” says Arthur Kurzweil, “is [a reminder] that we were slaves in Egypt. This mitzvah is not performed with a ritual object, nor is it an act that would cause some to think you looked religious. Merely reflecting in your mind and hearing that we were slaves is, in itself, considered a spiritual act of great significance.” [KURZWEIL, p. xxii] Jewish victimhood tradition ritually underscores their roles as slaves thousands of years ago. In Orthodox households, says Evelyn Kaye, “bitter herbs [are dipped] in salt water at Passover to remind [Jews] of the tears of the slaves in Egypt.” [KAYE, p. 45]

The traditional daily reminder of slavery and the supposed fact that thousands of years ago

Jews were held in bondage is all the more peculiar when one tries to imagine what thoughts went through the minds of the many Jewish slave traders throughout history, merchants who were instrumental even in the slave trading of Europeans. These are the words of James Parkes, a respected philosemitic scholar, extremely sympathetic to Jews in his many volumes about their history:

"In the period from the fifth to eight centuries [Jews] gradually took the place previously occupied by the Syrians as 'international' traders; and they continued, and perhaps, developed, the trade in slaves." [PARKES, p. 17]

"While the Jews were… never… the only traders, it is possible that the slave trade through north-eastern Europe to the Slav countries and the land trades to the East were for practical purposes Jewish monopolies. " [PARKES, p. 25]

"It would appear that Jews had little difficulty in obtaining slaves in the eastern provinces of the empire and Poland, in spite of the protection which acceptance of Christianity in those regions should have given the inhabitants. References to this traffic in Christian slaves are not infrequent. [PARKES, p. 45]

"The evidence is thus enough to show that the Church possessed a genuine grievance against the section of the Jewish population involved in the slave trade. But the misdeeds of slave traders did not cease at the purchase of Christians in eastern Europe. Agobard quotes cases — and there is no reason to refute his evidence — of the theft of children in France for sale to the Moors of Spain; and a chronicler of the middle of the tenth century brings an even more unpleasant story of the castration of boys in eastern France for their sale as eunuchs to the Moorish harems, a trade which was, apparently, extremely profitable." [PARKES, p. 46]

"In the tenth century," notes Jewish (and Zionist) author Julius Brutzkus, "the Jews possessed salt mines near Nuremberg. They also traded in arms, and exploited the treasuries of the churches. But their great specialty … was their trade in slaves." [LEON, p. 124] "The first Jews that Poles encountered," states the Encyclopedia Judaica, "must certainly have been traders, probably slave traders, of the type called in the 12th-century Jewish sources *holekhei rusyah* (travelers to Russia). [EN JUD, v. 13, p. 710] "In the tenth century," notes Israel Abrahams, "the Spanish Jews often owed their wealth to their trade in slaves." [ABRAHAMS, p. 98]

Jews, says Lewis Browne, "traveled everywhere from England to India, from Bohemia to Egypt. Their commonest merchandise in those days, beginning with the eighth century, was slaves. On every high road and on every great river and sea, these Jewish traders were to be found with their gangs of shackled prisoners in convoy." Such disturbing facts that impugn the Jewish myths of perpetual victimhood must of course be apologized away. "Slave trading," says Browne, a Jewish scholar, "seems irredeemably vile and hateful to us today, but we must remember here again the standards have changed …And in light of the customs of those times, the slave-traffickers were actually doing almost a moral act. They alone were keeping the conquering armies from slaughtering every one of their defeated foes after each battle." [WILLIAMS, J., p. 230]

Jewish apologists of course further argue that Jews were involved in the trade of European slaves (the English word “slave” is reputed to come from “Slav”) because “they were forced into it” by others, they were only “doing the dirty work for Christians,” it was a norm of the era, or that extensive Jewish slave trading was a “Christian ecclesiastical myth.” Another Jewish apologist justifies the Jewish slave trade of Europeans during the era of Pope Gregory this way:

“Had the Jews been prevented from owning slaves it is likely that they would have given up the slave trade and had they done this the labor shortage that would have been created might have caused an inestimable loss of life through sheer starvation.” [ABEL, p. 197]

“Slave traders were proverbially dishonest.” [BARON, p. 193] And there were many legal hurdles that Jewish slave traders had to face, both from Christian authorities (who grew increasingly outraged by Jews owning Christian slaves), and their own rabbinical authorities when faced with the necessity of slaves’ castration, for instance, to be eunuchs. Jewish religious texts forbade mutilation. This problem was easily resolved by resorting to a technicality; prospective Jewish slave owners merely hired non-Jews to do the operation before they formally bought them. [BARON, p. 191] Jewish writers in Spain complained more frequently than other places about the ethics of having slave concubines in Jewish households. [BARON, p. 194]

Jewish mythology claims a long history of moral superiority over others, and innocence. The original Ku Klux Klan (1865-1876), however, was not hostile to Jews and even had Jewish members, including Simon Baruch, the father of the Quarter-Master General of the Confederate Army. (The father of Bernard Baruch, the Chairman of the War Industries Board under President Woodrow Wilson in World War I, was a member of the Ku Klux Klan). [COIT, M., 1957, p. 12-13] The Secretary of State of the Confederacy (initially its Secretary of War) was also of Jewish birth, Judah P. Benjamin. [RUBINSTEIN, p. 20] After the war Benjamin fled to England. David de Leon was the first Surgeon General of the Confederacy. [GOLDBERG, M. H., 1976, p. 172]Other prominent Confederate Jews included Edwin Moise, Speaker of the Louisiana House; Raphael Moses who “was influential in leading Georgia out of the Union;” Henry Hyans, the Lieutenant Governor of Louisiana leading up to the Civil War; and Edwin de Leon, “whom Benjamin sent to Paris to handle public relations and propaganda for the South.” “The prominent role of Jews in the Confederacy,” notes Nathaniel Weyl, “is generally either ignored or condensed into shamefaced footnotes by those historians of American Jewry whose opinions conform to the liberal-leftist stereotype.” [WEYL, N., 1968, p. 54]

“Not a single Jew,” notes Stephen Isaacs, “has been identified among the abolitionists in Charleston, South Carolina, which had been home to the largest Jewish community in the United States at one time.” [ISAACS, p. 180] “[The Jew] somehow feels that in the Great Democracy he is ‘the other’ Negro — a white-skinned one,” wrote Isaac Deutcher in 1968, “And how very often he gets his own back on the black Negro: in the Southern States more often than not it is the Jew who is one of the most fanatical upholders of white supremacy.” [DEUTCHER, ., 1968, p. 43]

Rabbi Isaac Mayer Wise, a champion of liberal Reform Judaism and “the most active and renowned rabbi in the United States” in the nineteenth century [SACHAR, p. 196], actively supported the enslavement of Blacks, called Abraham Lincoln an "imbecile," and argued that Blacks were "beasts of burden." [LINDEMANN, p. 210] Other of his words were later engraved on a memorial tablet in the Memorial Hall of Temple Emanu-El, the great Reform Judaism synagogue in New York City:

"American Judaism. A religion without mystics or miracles. Rational and self-evident, eminently human, universal, liberal and progressive. In perfect harmony with modern science, criticism, and philosophy and in full sympathy with universal liberty, justice and charity. There are no better American citizens than the Jews and no religion better befitting a free people than Judaism." [GOLDSTEIN, D. p. 68]

Jonathan Kaufman notes the case of another very prominent New York Jewish rabbi in 1861:

"Rabbi Morris Jacob Raphall … brought the full force of Jewish learning to a defense of slavery, preaching a lengthy sermon that defended its biblical roots and noting that 'Abraham, Isaac, Jacob, Job — the men with whom the Almighty conversed, with whose names he emphatically connects to his own most holy name … all these men were slaveholders.' Raphall was no fringe figure. He was one of the most prominent rabbis of his day; the year before he had been chosen to be the first Jew to open a session of the House of Representatives with a prayer." [KAUFMAN, J., 1988, p. 22]

Modern scholar Judah Rosenthal notes rabbi Raphall's effect on the slavery debate in America:

"Rabbi [Morris] Raphall delivered a sermon entitled 'The Bible View of Slavery.' Raphall attempted to prove 'that according to the Talmud there is no difference between a lost ox, donkey, or slave, and that the Talmud recommends turning over a fugitive slave to its master. The discourse of Rabbi Raphall which appeared in print caused a public stir. It was reprinted many times in the pro-slavery press. It produced a sensational effect coming from a popular rabbi who had the reputation of being a biblical scholar … Raphall was right in his Biblical exegesis." [ROSENTHAL, J., 78]

In 1896 an editorial in the Jewish South of Richmond, Virginia, argued that "Negroes are intellectually, morally, and physically an inferior race — a fact none can deny, " [LINDEMANN, p. 225] and with the death of a particularly racist Jewish senator from Maryland, Isador Rayner, a Black journalist wrote that Rayner "invoked upon his colored neighbors the terrors of (a pogrom)." [LINDEMANN, p. 233]

In 1991 a book was published by Louis Farrakhan's Nation of Islam, described by one Jewish author as "a masterful piece of propaganda." [MAGIDA, p. 171] This work, and some of the issues surrounding it, merit some special attention here. Aside from a handful of obscure, rarely read volumes that challenged the commonly accepted facts of the Holocaust, the Nation of Islam's new volume was the most controversial book about Jews published in decades and helped in securing a deeper rift between American Black and Jewish communities. Available from a 1-800 telephone number, the book received relatively wide circulation in the African-American community. The volume, The Secret Relationship Between Blacks and Jews, seeks to document Jewish historical involvement in the African slave trade and severely taints, by association, Jewish luster in the later American civil rights record. In a word, the book — which is a direct assault upon the myths of Jewry's self-perception of a higher moral ground than other people — must somehow be dismissed by the Jewish community to avoid considerable embarrassment.

In fact, dismissal is quite easy. The Nation of Islam and Louis Farrakhan are in such serious disrepute in the Jewish, and other non-Black, communities that few people, other than those in the African-American world, have actually read the NOI book. Though most Jews have heard of it, it is automatically understood to be "hate literature," molded of entirely anti-Semitic nonsense and unworthy of anyone's serious attention. No Jew in his or her right mind would ever dare to purchase such a thing and add to anti-Semitic coffers. (Reluctance to read the book, on principle, is deep. At the University of Judaism in Los Angeles, by late 1997 the 1994 edition on its library shelves — the sole copy — had never been checked out). This situation has allowed Harold Brackman, of the Simon Wiesenthal Center (one of the various Jewish "defense" agencies), to write a few versions of his rebuttal to Secret Relationship charges, counterclaims that serve completely as the relevant truths for Jews — and sympathizers — interested in the matter. Brackman and the Jewish community rely upon the fact that most (non-Black) people will probably only read *his* book about the controversial subject, if any.

"Among [the arguments in support of the Secret Relationship]," says Ralph Austen (who read the book) in the Jewish journal Tikkun, "there is one which Jewish intellectuals need to take seriously: that few of the Jewish leaders who have attacked the book have actually read it." [AUSTEN, p. 66] And what is the essential impact one gets out of reading it? "There were not many Jews in America between 1492 and the 1860s," says Austen, "and quite a few had been involved in the slave trade." [AUSTEN, p. 68]

The Secret Relationship Between Blacks and Jews seeks to tell the story of Jewish involvement in the African slave trade, largely throughout the Americas. The book's strategy is to use nearly 1,300 (mostly) scholarly citations to present its argument. Seeking maximum credibility, the overwhelming majority of the excerpts from historical sources are indeed "authoritative," i.e., the quotes are not only from respected academic volumes, but most authors are *Jewish* scholars in various fields of expertise. As many African-Americans bitterly complain, a very large number of Jews are preeminent in the academic world, even in African-American studies, a situation that has for decades found Jews (and other non-Blacks) dictating to African-Americans the facts and parameters of their own history. Some citations in The Secret Relationship are from less academically pedigreed commentators, but most of these are also Jewish which, as the Nation of Islam intended, confers a dimension of legitimacy to the quote, even if it is only opinion.

The quotes, facts, and figures by legitimate and well-respected Jewish academics (who usually address the subject of Jews and slaves peripherally in the course of their own other interests) do not depict, in any way, a morally superior people. They underscore the Jewish role in the African slave trade and they are collected in the Nation of Islam volume by the hundreds. Take, for example, the following excerpts:

"The female slave was a sex tool beneath the level of moral considerations. She was an economic good, useful, in addition to her menial labor, for breeding more slaves. To attain that purpose, the master mated her promiscuously according to his breeding plans. The master himself and his sons and other members of his household took turns with her for the increase of the family wealth, as well as satisfaction of their extra-marital sex desires. Guests and neighbors too were invited to that luxury. [LOUIS EPSTEIN, Sex Laws and Customs in Judaism, in SEC.LIFE, p. 196]

"They came with ships carrying African blacks to be sold as slaves. The traffic in slaves was a royal monopoly, and the Jews were often appointed as agents for the Crown in their sale." [SEYMOUR LIEBMAN, New World Jewry, SEC LIFE, p. 55]

"They came with ships carrying African blacks to be sold as slaves. The traffic in slaves was a royal monopoly, and the Jews were often appointed as agents for the Crown in their sale ... [LIEBMAN, in SEC. LIFE, p. 55] ... [The Jews] were the largest ship chandlers in the entire Caribbean region, where the shipping business was mainly a Jewish enterprise ... The ships were not only owned by Jews, but were manned by Jewish crews and sailed under the command of Jewish captains." [SEYMOUR LIEBMAN, New World Jewry, 1493-1825 , in MARTIN, p. 113]

"The West India Company, which monopolized imports of slaves from Africa, sold slaves at public auctions against cash payments. It happens that cash was mostly in the hands of Jews. The buyers who appeared at the auctions were almost always Jews, and because of this lack of competitors, they could buy slaves at low prices. On the other hand, there was also no competition in the selling of the slaves to the plantation owners and other buyers ... Profits up to 300 per cent of the purchase value were often realized with high interest rates ... If it happened that the date of such an auction fell on a Jewish holiday the auction had to be postponed." [Arnold Wiznitzer, Jews in Colonial Brazil, in SEC. LIFE, p. 29]

"Just as a disproportionately large number of Jews were slave owners, a disproportionately large number of Jewish merchants sold slaves as they would any other goods. Several of these merchants were prominent in their communities: an acting rabbi, the president of a congregation." [ROBERTA FEUERLICHT, in SEC LIFE, p. 179]

The Nation of Islam's own racist reputation, Jewish lobbying power (and the fear of it), and the obvious fact that few — if any — pedigreed historians have bothered to read the Secret Relationship can only explain the following resolution by the American Historical Association about the controversial book:

"The AHA deplores any misuse of history that distorts the historical record to demonize a particular racial, ethnic, or cultural group. The Association therefore condemns as false any statement alleging that Jews played a disproportionate role in the exploitation of slave labor in the Atlantic slave trade." [RESPONSE, p. 9, SPRING, 1995]

But Jews did, it would seem irrefutably, have (at the very least) a "disproportionate role" in the slave trade even in the southern United States, where they were not — as the NOI book shows — as involved as in other places in the Americas. According to one survey noted by Jewish scholars Lee Soltow and Ira Rosenwaike, 75% of Jewish households surveyed in the American South owned slaves, more than double the average 36% for all southern households. [ROSENWAIKE, in SEC. LIFE, p. 180] And Jews, as we will continue to witness, have always been "disproportionately" represented in virtually any field where there is serious money to be made. (In Port Royal, Jamaica, in 1680, about 16% of Jewish households had no slaves; in the non-Jewish community, this figure was over 47%. Likewise 73.7 % of Jewish households had between one and four slaves; in the non-Jewish community the figure was 41.8 %.) [SCHORSCH, J., 2000]

Ultimately, the much-maligned NOI volume does not assert that Jews ran the whole slave trade from a back street in Amsterdam, but rather that they held indeed a disproportionately significant role, a factor that should be considered in modern Jewish-Black relations, the way it is an important factor in Black-White relations. The book's fundamental charge is so stated: "The most prominent of Jewish pilgrim fathers used kidnapped Black Africans disproportionately more than any other ethnic or religious group in New World history and participated in every aspect of the international slave trade." [SEC. LIFE, p. vii] Behind Jewish resistance to take responsibility (*whatever* its dimensions) for the more distasteful parts of Jewish history is the fact that such concessions imperil the mythos of modern Jewish identity itself: i.e., that Jews are morally superior to all others, for which they are humanity's consummate (and innocent) Victims.

Albert Lindemann notes the typical case of prominent Jewish historian Oscar Handlin's volume Three Hundred Years of Jewish Life in America: "[Handlin] ignored the issue [of slavery in his volume] … even while mentioning by name the 'great Jewish merchants' who made their fortunes in the slave trade." [LINDEMANN, p. xx]

It is clear that the issue of Jewish influence in the African-slave trade in many parts of the world *was* significant. And this is the value of the NOI book (along with, perhaps, the idea that Jews are not, as so often depicted in the popular media, necessarily the "best friend" of the Black man). How *much* significant the slave trade was Jewish-inspired can only be a matter of endless disputation. Considerably less than one percent of North America's population were Jews and it's hard to imagine that, by numbers alone, 18th and early 19th century Jewry could have possibly controlled the huge slave market in this area. (As late as 1817, there were only 3,000 Jews in all of America. [ROSENWAIKE, p. 13]) Nonetheless, in considering the evidence — Jewish and otherwise, it is clear that Jews were *very much* disproportionately involved in, and important to, the trade in human chattel. In some colonial posts they were no doubt preeminent in the business. The largest Jewish exploitation of slaves seems to have been in Barbados, Brazil "In the first half of the seventeenth century," notes Abram Leon, "all the great sugar plantations in Brazil were in the hands of Jews." [LEON, p. 176], Curacao, Jamaica, and Surinam (Dutch Guinea). Jewish historian Arnold Wiznitzer adds that "Jews dominated the slave trade" in Dutch Brazil. [SCHORSCH, J., 2000]

Historian David Brion Davis notes that in the Jewish-founded town of Joden Savanne in Surinam, they "extracted labor from African slaves in one of the most deadly and oppressive environments in the New World." [MAGIDA, p. 184]

Jewish scholar Harold Bloom also noted that, in the early 1700s, "Colonists [in Surinam] were troubled by attacks of 'Bush Negroes,' former slaves who had escaped inland and refused to return to their owners. They declared themselves independent and set fire to many plantations … [BLOOM, H., p. 121] … Slave trade was one of the most important Jewish activities here as elsewhere in the colonies." [BLOOM, H., p. 123]

And as scholar Jacob Marcus, also Jewish, observes:

"Some writers of the eighteenth century, in attempting to account for repeated flights by Negro slaves, accused Jewish owners of mistreating their charges, and indictment the [Jewish] authors of the Historical Essay [on the Colony of Surinam (1788] ascribed to anti-Jewish prejudices and vigorously denied. It is a fact, however, that the wars against the French and the Bush Negroes called into being among the Jewish planter class a specific type of individual: the aggressive, brutal fighter, politically ambitious and resentful of every limitation and infringement of their personal liberty." [SCHORSCH, J., 2000]

Whatever its faults, the Secret Relationship is legitimate in laying out the historical role between Blacks and Jews in the New World on the table for scrutiny. While this relationship has not really been "secret" in the literal sense (the information is freely available to anyone who cares to tediously find it) it certainly has never before been fore grounded nor popularly addressed; rather, it has been buried from public discourse in the obscure pages of esoteric academe. It has taken the growth of African-American scholarship (whether others like its accentuations or not) to frame discourse about the slave trade to their *own* — not Jewish — perspective. As one can see in this book, existing Jewish scholarship on Black history — originally framed to Jewish interests and concerns — is voluminous.

The Nation of Islam's intention in their volume was to quote from expressly Jewish sources as much as possible and overlooked those many non-Jewish sources that would instantly fall prey to discredit by the omnipresent charge of anti-Semitism. Citations from Jews would presumably render the NOI's arguments all more authoritative, resistant to the inevitable charge that the book was unfairly biased against Jews.

What the NOI apparently didn't recognize, of course, is that Jewish convention asserts that many Jews themselves are tainted by the dreaded virus of anti-Semitism. Thus, at the bottom line, it only slightly matters whether the NOI had quoted Adolf Hitler's view about the Jews (which they did not) or critical Jewish authors of Israel and Jewish life like Roberta Feuerlicht and Lenni Brenner (which they did). Jews or not, such people are not — to the standards of the Simon Wiesenthal Center's Harold Brackman, "respected authorities." "The truth of the matter," writes Brackman, "is that The Secret Relationship validates Feurlicht and Brenner as 'authoritative' for precisely the same reasons that the Nazis exploited the writings of selected Jews in that earlier era." [BRACKMAN, p. 57]

This, then, is the tone of debate — not uncommon in the Jewish community — over the book: the inevitable dragging of even Brenner's and Feuerlicht's criticism of Jewry into an association with Hitler and the very thought of an investigation into the facts of Jewish influence in the slave trade as opening doors to another Holocaust.

As The Secret Relationship was disseminated among segments of the African-American community, the Jewish community ignored it as much as possible, sometimes attacking it generally, categorically, as merely an anti-Semitic tome. "The book is a remarkable work of hate," says Jewish author Richard Bernstein in his own volume about the "multiculturalist" political wars of today's society .... I myself saw copies of it for sale at an Afrocentric conference I attended in Atlanta." [BERNSTEIN, p. 117] But silence by the Jewish community was perceived by many in the Black community as an admission of guilt, and Brackman eventually came forward to "point-by-point" discard the allegations posed in the controversial volume.

Harold Brackman's credentials include the facts that he has taught — like so many Jewish scholars — African-American history at three major American universities. One of his book rebuttals to the Secret Relationship outshines even the NOI's reputed capacity for hyperbole, entitled: Ministry of Lies, The Truth Behind the Nation of Islam's The Secret Relationship Between Blacks and Jews. The Nation's 1300 citations cannot be reasonably addressed in a digestible volume, so Brackman goes for what he considers to be the "anti-Semitic" volume's weakest links.

Unfortunately, for the Jewish argument, upon close examination, the very foundation of Brackman's scholarship is shaky from the start, as evidenced in the very methodology of his attack to deconstruct the Secret Relationship as "lies." Brackman begins a chapter entitled "Methods (... of Deceit and Distortions to Falsify History)" by stating that

"the Secret Relationship is an anonymous production. 'The Historical Research Department ' [the formal author of the NOI book] identifies no individual members, nor does it indicate their academic credentials. In other words, those responsible themselves remain secret — choosing to hide rather than stand behind their scholarship."

[BRACKMAN, p. 45]

Curiously, such impugning based on anonymity can likewise be made about the magazine Response, the journal of Simon Wiesenthal Center, the Los Angeles Holocaust-oriented "education center" that sponsored Brackman's own work. While a Response "staff" is noted at the end of the magazine — an Editor in Chief, and Editor/Supervisor, Senior Researcher, et al, the text of the magazine itself is never credited with an attributable author (except a brief editor's column). Even the Wiesenthal Center's educational resources kit for teachers, The Holocaust, 1933-1945, does not provide authorship for most of its pages of factual assertions.

Brackman continues:

"The reader is asked to proceed on blind faith supported only by the assurance that: 'The facts, we believe, speak for themselves.'"

The purported facts, of course, are excerpts from mostly Jewish authors, most of them credible scholars. Brackman pushes foreword, now on a rhetorical soapbox:

"No thoughtful person should accept this statement at face value. Historical facts and historical truth are not identical. The indispensable link between them is the historian's commitment to the honest evaluation and presentation of evidence. Two thousand years ago, the Roman orator Cicero enunciated what might be called 'The Historian's code of Ethics':

"The first law for the historian is that he shall never utter an untruth. The second is that he shall suppress nothing that is true. Moreover, there shall be no suspicion of partiality, or malice." [BRACKMAN, p. 45]

Brackman's championing of Cicero as a paragon of moral virtue and truth-finding is a bizarrely unsupportive selection for the foundation of his own arguments. Certainly Cicero was a virtuous figure, committed to telling the truth with no malice, et al. But as Brackman should have known, in the common Jewish rush to condemn nearly every important thinker in history as somehow anti-Jewish, Cicero is often cited in books about anti-Semitism as a seminal "anti-Semite" himself; he is to be found in such titles as History and Hate, Twenty-Three Centuries of Antisemitism, A Short History of Antisemitism, and others.

Jewish professor Peter Schafer in his Judeophobia. Attitudes Towards the Jews in the Ancient World, even writes that, in Rome, "the first voice to be heard, and one regarded as the first evidence of Roman 'anti-Semitism' is that of the great orator of the late Republic, Cicero (106-43 B.C.E.) in his famous speech *Pro Flacco* … It is the Jews as a pressure group, influential in public assemblies, who are attacked by Cicero." [SCHAFER, 1997, p. 180]

Taking careful account of Cicero's aforementioned reluctance to "utter and untruth," the ancient sage says this about Jews:

"How numerous they are, their clannishness, their influence in the assemblies."

[FLANNERY, p. 15]

These are charges that are among the foundations of "anti-Semitic" arguments to our own day. And of course they remain, after all these centuries, "true," as we shall soon see. Cicero also called Judaism *barbara superstisios* (a barbarous superstition) [MORAIS, p. 40] and his teacher, Apollonius Molon of Rhodes (presumably one of Cicero's seminal inspirations for the truthful approach to history) "was the first to compose an entire work against the Jews, thus launching the endless chain of *adversus Judaeos* [criticism of Jews] that reaches us to the present day." [FLANNERY, p. 12]

So begins Professor Brackman's defense of Jewry against the anti-Semitic "lies" of the Secret Relationship.

Obviously, anyone interested in the relationship between Jews and the slave trade should read both books, the NOI's and Brackman's. Rather than go through a tedious point by point refutation of a range of Brackman's own refutations of the Secret Relationship, suffice it to note that in his little 100 page book, Brackman often manages to stray considerably off the subject of Jews and the slave trade, rhapsodizing about Jewish altruism in the Civil Rights movement, chronicling the deteriorating Black-Jewish relations since 1991, arguing that calling the Black slavery experience a "Holocaust" (as the NOI book does) is inappropriate, and that African slavery deaths are often exaggerated. Most significantly, Brackman renders the Nation of Islam book to be merely "a hateful fantasy … originally concocted by white anti-Semites … who throughout history have demonstrated that they have no more true regard for Blacks than Jews." [BRACKMAN, p. 91] This standard Jewish tact of shirking responsibility and passing it *all* along elsewhere upon someone else's' head is a historically Jewish as the Talmud. And drawing a connection, as Brackman does, between automobile baron Henry Ford's belief in a world Jewish conspiracy and the NOI's examination of Jewish involvement in slavery is to find, in Jewish minds, the very equivalent obsession with "conspiracy" theories as those they condemn in "anti-Semites."

In 1993 a tenured Black professor, Tony Martin, of Wellesley College (the alma mater of Hilary Clinton) made national attention by committing the crime of using the Secret Relationship (as one of seven other course books) as a reading assignment in an African-American studies class. Martin found himself in a struggle for academic freedom against a massive — and unified — campaign by national Jewish agencies to censor and defame him, attempting to get him fired as an academically incompetent anti-Semite. The Anti-Defamation League, the Jewish Community Relations Council and others joined to charge Martin with "clear-cut anti-Semitic prejudice in his classroom and on the Wellesley campus and demanded his firing." [MARTIN, p. 8-9] Martin and the book were soon attacked in four articles in the Boston Globe, on National Public Radio, the New York Times, the Associated Press, ABC's This Week With David Brinkley, the Today Show, and others. [MARTIN, p. 13-14]

In an attack on professor Martin, a Jewish fellow faculty member at Wellesley College, Jerold Auerbach, wrote that "Anti-Semitism … is quietly diverted into the channel of academic freedom … Professor Martin and his ilk are free to emulate [Nazi ideologue] Joseph Goebbels … It is sufficient, perhaps, to note that anyone who teaches The Secret Relationship Between Blacks and Jews as serious history has entered the realm of academic charlatanism." [AUERBAC H., p. 1]

One wonders how an ideologue like Auerbach musters the gall to smear Martin as a veritable Nazi when Auerbach's own ideological allegiance and attention to "serious history" is so morally questionable. In 1984 professor Auerbach sported an article in the Zionist journal, Midstream, in defense of twenty-two members of the messianic fascist Gush Emunim organization who faced court trials for a variety of crimes in Israel. "Accused of murdering Arabs at the Islamic College in Hebron, and of attempts to assassinate Arab mayors, bomb Arab buses, and destroy the Dome of the Rock," Auerbach sees such charges as "inflamed rhetoric [that] obscures principles of Jewish religious nationalism …. To describe these defendants as 'West Bank terrorists' prejudges their guilt and distorts their identity … A lunatic fringe can easily be dismissed, but Gush Emunim draws too heavily upon Judaism and Zionism for such cavalier treatment. The credo of Gush Emunim … may … be enchantingly simple. But it can also be urgently compelling for in Judea and Samaria [these are the right-wing land expansion terms Auerbach chooses in reference to what is more commonly known as the “occupied territories”] Jews are struggling to explore and express intimate relationships — between a people, its God, and its promised land — that have defined Judaism since the ‘Exodus.'” [AUERBACH, 10-84]

The group Auerbach fawns over — Gush Emunim, its messianic world view, and its hostility to all non-Jews, we have run across before and will visit again in this volume. Its credo is messianic land expansion and Nazi-like attitudes towards non-Jews based on the worst tradition of talmudic interpretation. “Gush Emunim leaders,” says Israel Shahak, “have quoted religious precepts which enjoin Jews to oppress Gentiles.” [SHAHAK, p. 96] Israeli Uri Huppert notes that Miriam Levinger, wife of prominent Gush Emunim leader Rabbi Moshe Levinger, “expressed the extremist attitude now prevalent in the Orthodox, religious-nationalist camp in her well-known remark that ‘democracy’ is not a Jewish value.” [HUPPERT, U., 1988, p. 18] Ideologues of Gush Emunim-style teachings who have risen to fame in recent years include Yigal Amir, the assassin of Israeli Prime Minister Yitzhak Rabin, and Baruch Goldstein, mass murderer of 29 Arabs in a Hebron mosque as they prayed. More about Gush Emunim later.

Among the most prominent (of the few) African-Americans attacking Martin’s “anti-Semitism” was Henry Louis Gates, Jr., a Harvard professor, who was afforded space on the subject in the Op Ed section of the New York Times. (Gates, notes the African-American Los Angeles Sentinel, is seen by “many African-Americans ... as a pawn of Jewish leadership who never misses an opportunity to attack Black scholars and Afro-centrism, while ignoring rampant Jewish racism.” [LEWIS, p. A7] Gates wrote that:

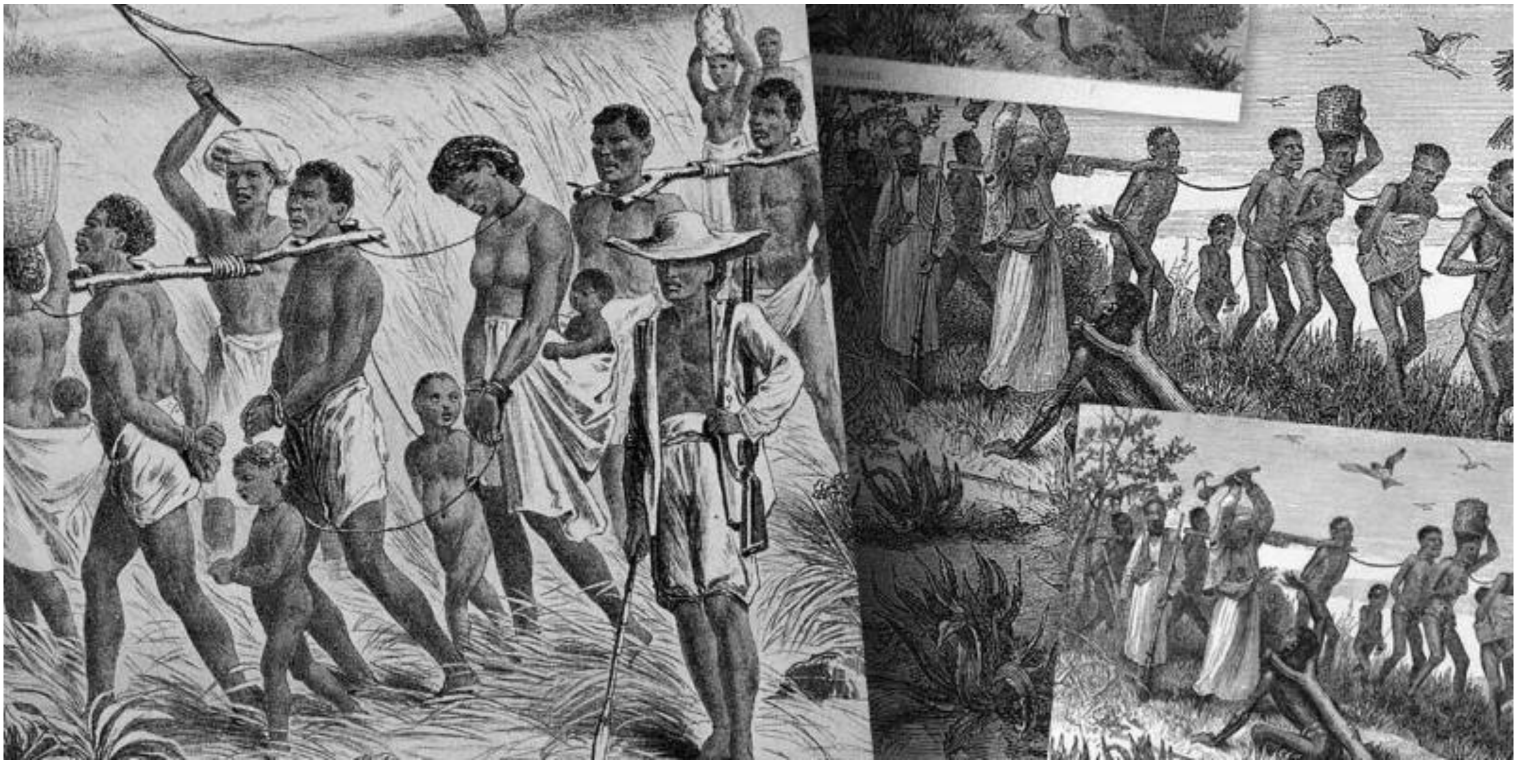
“The Bible of the new anti-Semitism is the Secret Relationship Between Blacks and Jews, an official publication of the Nation of Islam that boasts 1,275 footnotes in the course of 334 pages. Sober and scholarly looking, it may well be one of the most influential books published in the Black community in the last twelve months ... To be sure, the book massively represents the historical record, largely through a process of cunningly selected quotations from often reputable sources. [GATES, p. 219] ... The authors of the Secret Relationship Between Blacks and Jews boast that they’re hanging the Jews *by their own words*!” [GATES, p. 225; original emphasis]

And what of Gates’ authoritative reference to categorically refute the 1,275 “misrepresenting” citations in the Secret Relationship? Harold Brackman. Gates’ rebuttal to the Secret Relationship, proudly proclaimed in the Simon Wiesenthal Center’s magazine, Response, “drew of Brackman’s scholarship.” Hence, Gates’ foundation as an African-American scholar attacking the NOI book is not largely — if at all — his own research, but that from a polemical Jewish scholar working for the Wiesenthal Center [See later chapter for a discussion about its role as a pro-Israel, Judeo-centric propaganda center]. In a thank you letter to Brackman (published in the Wiesenthal’s journal), Gates wrote:

“I want to say how appreciative I am for the ground-clearing work you performed in your paper on ‘The Secret Relationship.’ It’s a subject I had been addressing for a while, addressing the book’s insidiousness in fairly general terms but I think anyone interested in truly thrashing through the

issues has to be immediately grateful, as I am, for your splendidly detailed and meticulous work of reason and analysis." [RESPONSE, p. 11, FALL 1992, v. 12, no. 6]
Source: http://holywar.org/jewishtr/08slave.htm

Africa's Role in the Slave Trade
4 years agoAdd Commentby Ben Davis



Written by Ben Davis

'Africa's Role in the Slave Trade Has Been Deliberately Forgotten... They Created a Myth That We Were Innocent,' African Historian Says

"There is a willful amnesia about the roles Africans played in the slave trade,"

according to Nat Nunoo-Amarteifio, historian, author and former mayor of Accra, Ghana's capital. Speaking with PRI's *The Word*, Amarteifio said when Europeans came to Africa in search of gold, they found an already existing slave system that they later adopted for the New World.

Initially, most of the slaves who were traded by the rulers of West African states and kingdoms were criminals and prisoners of war. Frequent conflicts between competing tribes resulted in the availability of captives for purchase after it was discovered that it was more profitable to sell your enemy rather than simply kill him.

But as the demand for slaves increased, slavery replaced other criminal sentences, while African rulers, traders and military aristocracy grew wealthier and wealthier through the trade.

Wars and raids were eventually carried out by African chiefs solely for the purpose of taking captives. Individuals were falsely accused of crimes in order to be sold. S. Pearl Sharp notes that even some families sold their children into slavery to clear their debts.

But it wasn't the Europeans capturing the Africans, according to Amarteifio. "They couldn't do so without getting sick and dying from illnesses such as malaria," he said. "So, African ethnic groups seized the business opportunity and began warring with other groups in order to capture prisoners and then sell them."

Millions of men, women, and children from inland villages were kidnapped by African slave traders and raiders in the process and forced to march to the slave-trading centres on the coast where they were sold to Europeans and the Arabs slave trade.

"The organization of the slave trade was structured to have the Europeans stay along the coastlines, relying on African middlemen and merchants to bring the slaves to them," said Toyin Falola, a Nigerian professor of African studies at the University of Texas. "The Europeans couldn't have gone into the interior to get the slaves themselves."

Amarteifio explained: "To pursue slavery successfully, you need a highly organised group because somebody has to go out there — somebody has to locate the victims; somebody has to lead an army there; somebody has to capture them, transport them to the selling centres; all the time, keeping an eye on them to make sure they don't revolt. And then sell them, and move on."

In 1788, Dr Alexander Falconbridge, a surgeon who served aboard a number of slave ships, said he had "great reason" to believe that most of the slaves purchased by the Europeans were kidnapped and sold by their own people:

> **The extreme care taken by the black traders to prevent the Europeans from gaining any intelligence of their modes of proceeding; the great distance insland from whence the Negroes are brought; and our ignorance of their language (with which, very frequently, the black traders themselves are equally unacquainted), prevent our obtaining such information on this head as we could wish…**
>
> **I was told by a negroe woman that she was on her return home one evening from some neighbours… she was kidnapped and [even**

> though] she was big with child, sold for a slave.

This was also the experience of Ottobah Cugoano, a former slave who in 1787 wrote:

> I must own, to the shame of my own countrymen, that I was first kidnapped and betrayed by some of my own complexion, who were the first cause of my exile and slavery.

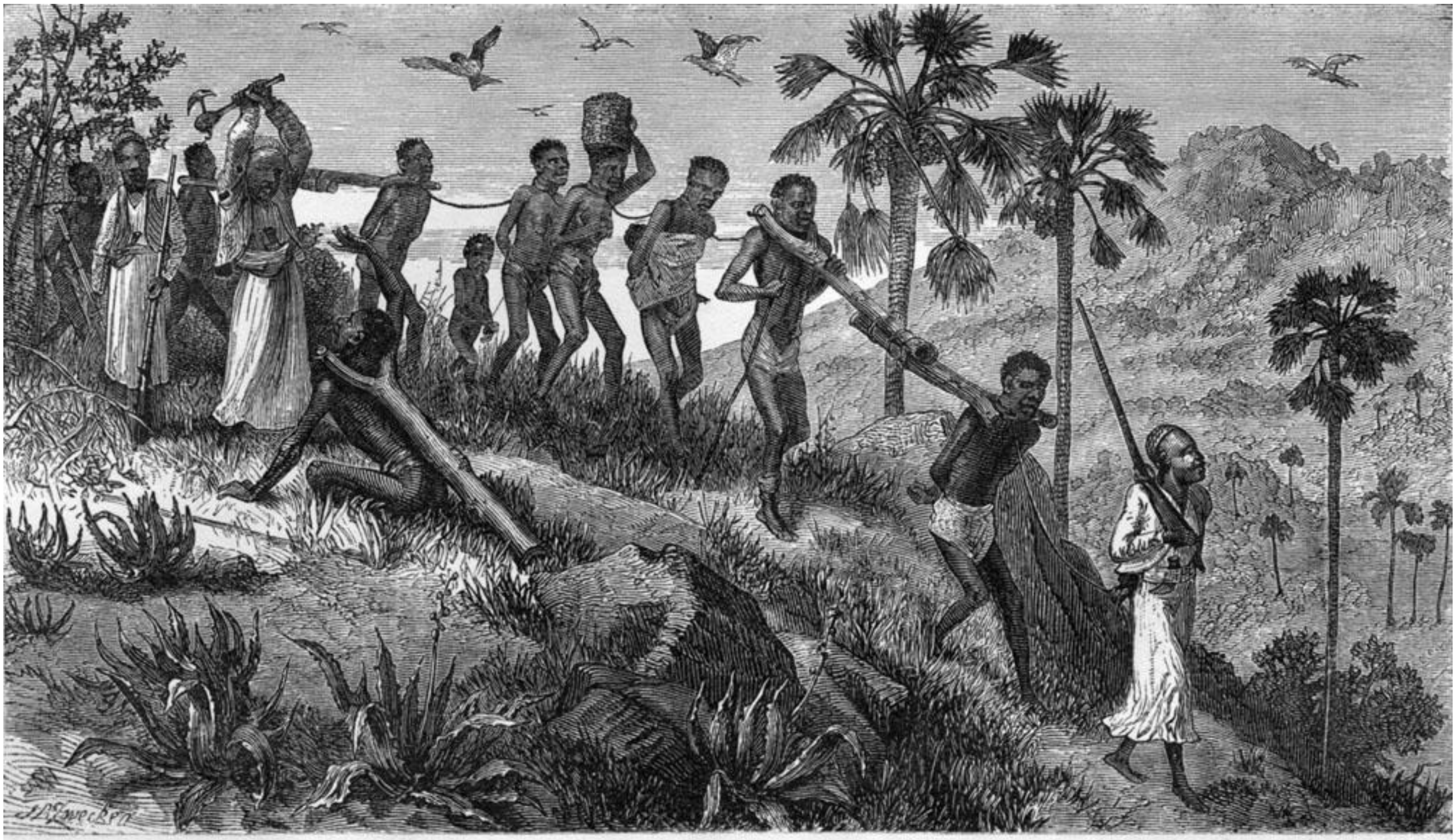
The process of carrying out raids in order to capture slaves was explained in 1789 in the memoirs of former-slave, Olaudah Equiano:

> When a trader wants slaves, he applies to a chief for them, and tempts him with his wares. It is not extraordinary, if on this occasion he yields to the temptation with a little firmness, and accepts the price of his fellow creature's liberty with as little reluctance, as the enlightened merchant. Accordingly, he falls upon his neighbours, and a desperate battle ensues. If he prevails, and takes prisoners, he gratifies his avarice by selling them.

During a 2014 TED Talk titled, '*The Atlantic slave trade: What too few textbooks told you*', Anthony Hazard, assistant professor in the Ethnic Studies Department at Santa Clara University, said, African rulers and merchants, didn't view their captives as fellow Africans, but as criminals, debtors, or prisoners of war from rival tribes.

> By selling them, kings enriched their own realms and strengthened them against neighbouring enemies. African kingdoms prospered from the slave trade… Capturing slaves became a motivation for war rather than its result.
>
> To defend themselves from slave raids neighbouring kingdoms needed European firearms, which they also bought with slaves. The slave trade had become an arms race.

When the British eventually abolished the slave trade, the move was met with fierce opposition, not only from European slave traders but also from African rulers who had immensely profited from the business of selling their captives to the Europeans and Arabs.



SLAVERS REVENGING THEIR LOSSES.

The British began patrolling the coastlines to ensure no illegal slave ships were still in operation and protection treaties were established with African chiefs. However, the slave trade still continued in many parts of Africa.

According to Amarteifio, the African role in the slave trade was deliberately forgotten and replaced with a false history.

“The chiefs and peoples decided, ‘All right, we will not talk about it.’ They created a mythology that we were innocent bystanders whose land was raped by Europeans.”

Last year, Nigerian author Adaobi Tricia Nwaubani wrote an essay that was published in the *Wall Street Journal* on the African role in the slave trade. Nwaubani notes that despite the fact that Africans were deeply involved, the debate about guilt and responsibility is largely absent in Africa.

According to her piece, Donald Duke, former governor of Calabar, Nigeria, said he doesn’t feel ashamed for his ancestors’ participation in the slave trade.

“I’m not ashamed of it because I personally wasn’t directly involved,” he said.

But Duke doesn’t want Africa’s dark history ignored or forgotten either. While governor, Duke established a museum of Calabar’s history as a slave-exporting hub.

In modern times, slavery has often been characterised as an injustice uniquely carried out by predominately white nations, but this reflects an entirely false view of history.

As African-American economist and social theorist Thomas Sowell pointed out, slavery has been a universal institution for thousands of years, as far back as you can trace human history. And whites were not immune.

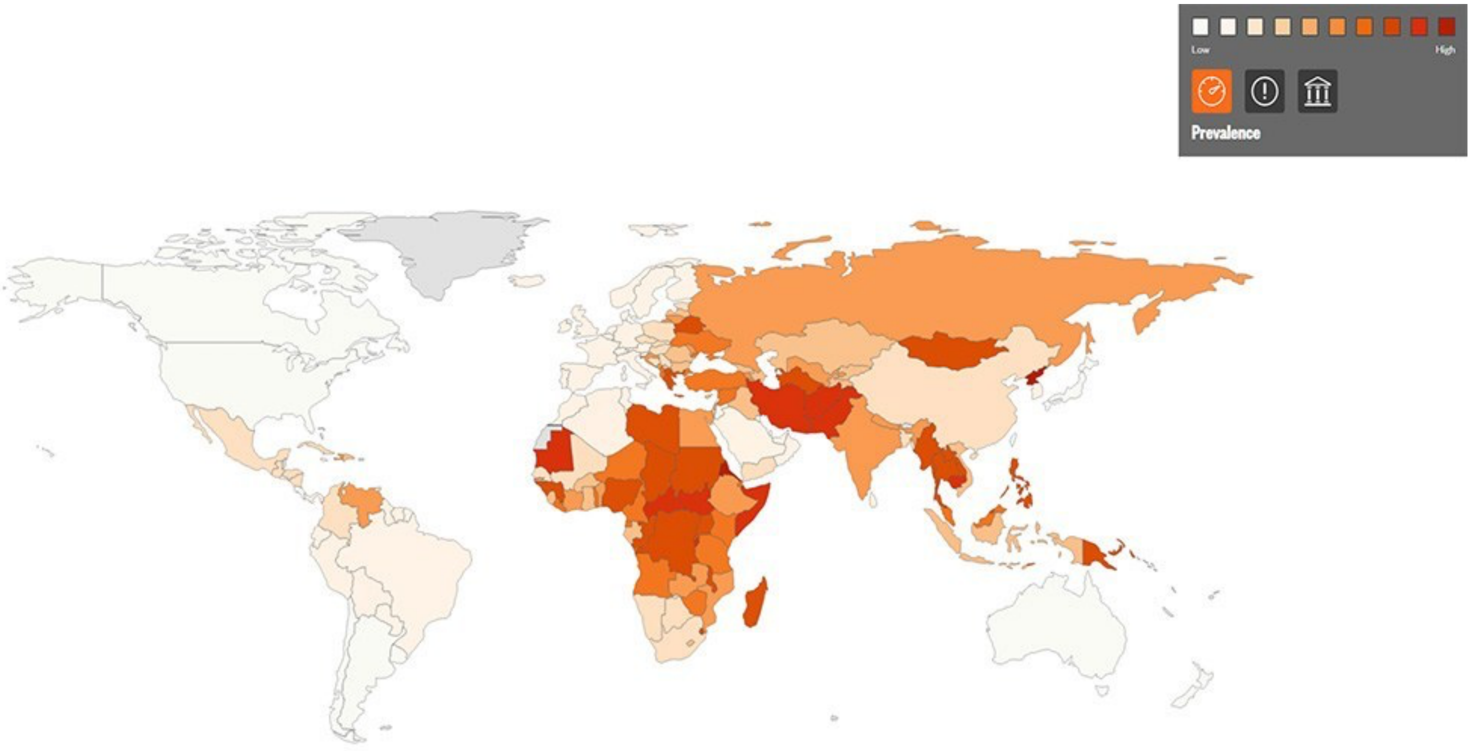
More whites were brought as slaves to North Africa than blacks brought as slaves to the United States or to the 13 colonies from which it was formed. White slaves were still being bought and sold in the Ottoman Empire, decades after blacks were freed in the United States.

Until slavery was abolished by British Christians, it was universally practised for as long as we've know. It was the norm across the world. All known societies above the very primitive level were slave societies. So, it's not possible to isolate one particular group as responsible.

But as historian Rodney Stark notes, it is amid this universal slavery that only one civilization ever rejected human bondage: Christendom, and it did it twice!

Or as contributor James Macpherson recently put it, "The West didn't create slavery, but the West did end it."

As the following map from the *Global Slavery Index* reveals, those predominantly white countries which are continually singled out for their involvement in the slave trade have done the most to end slavery.



Source: The Washington Post. The darker the colour, the higher the prevalence of slavery.

Cugoano was right in saying that if there were fewer buyers there would be fewer sellers, but it's also true that if there were fewer sellers there'd be fewer buyers. The fact remains, slavery and racism are not simply a skin issue, but a sin issue. That's why it took Christianity to do what no other civilization could.

Tragically, there are approximately 9 million men, women, and children still living in modern slavery throughout Africa to this day.

Religion

Who are the Semites?

4 years agoAdd Commentby RiseUpGoyim

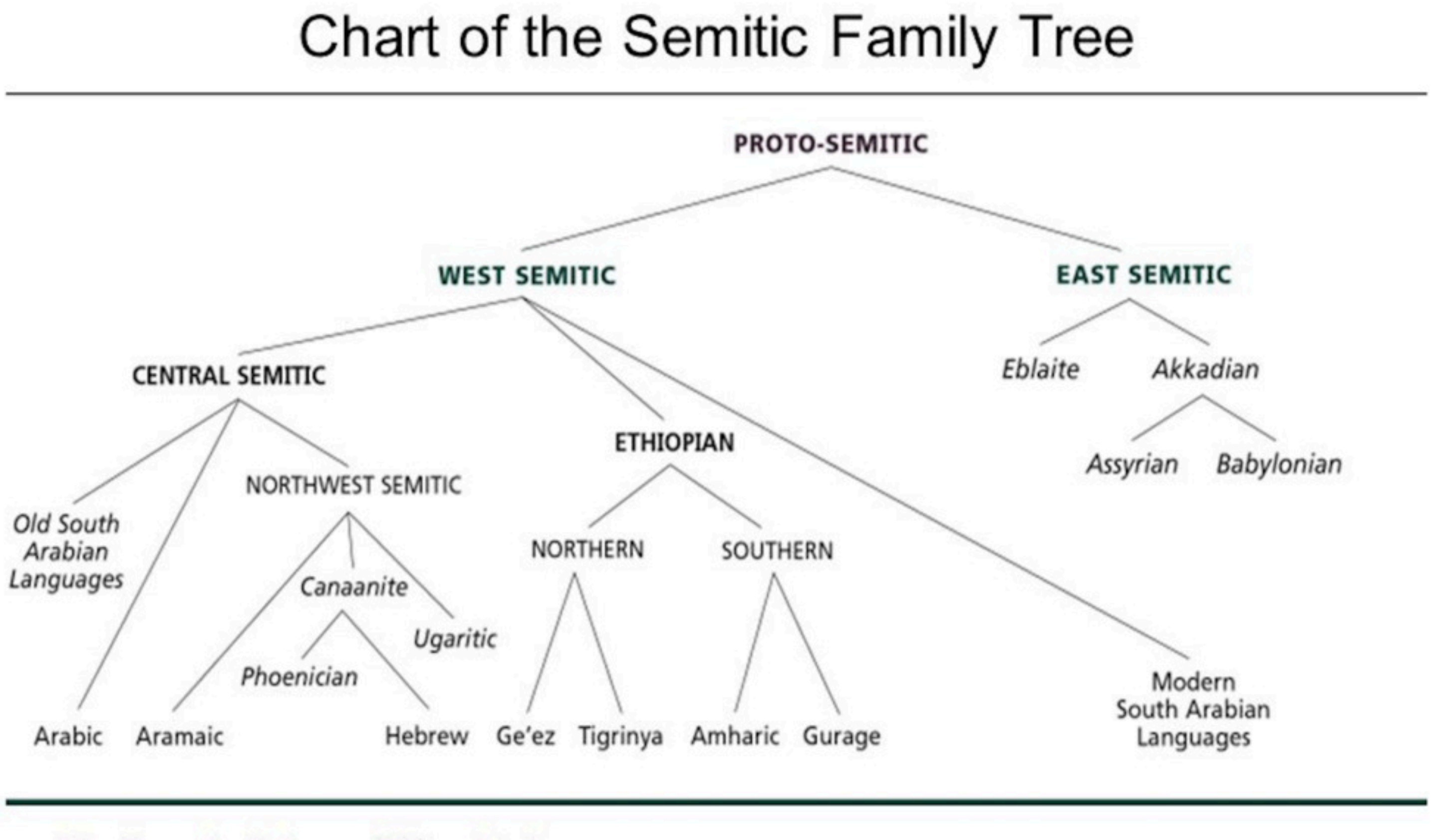


Chart of the Semitic Family Tree
PROTO-SEMITIC
WEST SEMITIC
EAST SEMITIC
CENTRAL SEMITIC
Eblaite
Akkadian
ETHIOPIAN
Assyrian
Babylonian
NORTHWEST SEMITIC
Old South Arabian Languages
NORTHERN
SOUTHERN
Canaanite
Ugaritic
Phoenician
Modern South Arabian Languages
Arabic
Aramaic
Hebrew
Ge'ez
Tigrinya
Amharic
Gurage

Written by RiseUpGoyim

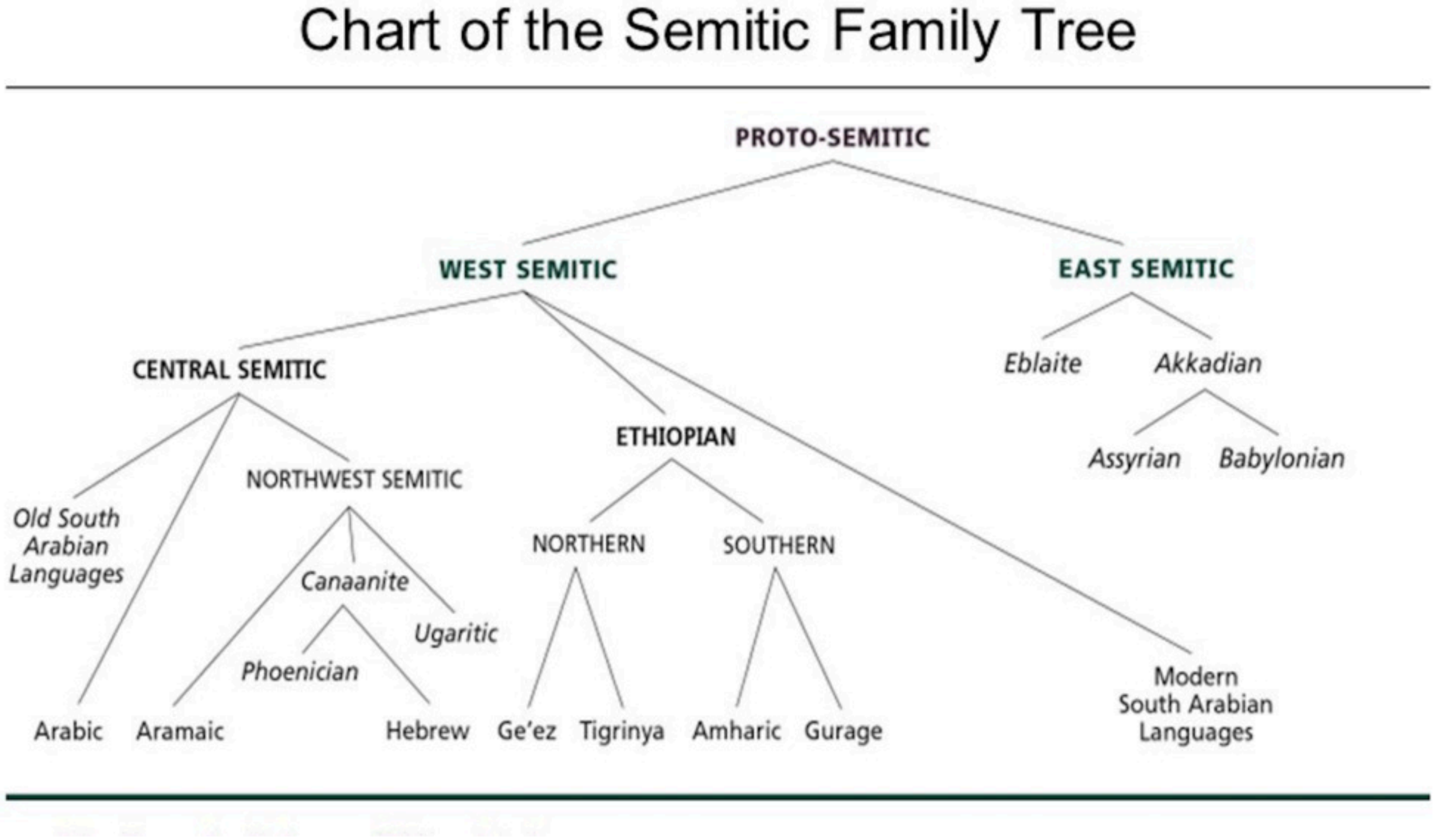
SEMITES:

- The World Book omits any reference to the Jews, but under the word Semite it states: “Semites are those who speak Semitic languages. In this sense the ancient Hebrews, Assyrians, Phoenicians, and Cartaginians were Semites. The Arabs and some Ethiopians are modern Semitic-speaking people. Modern Jews are often called Semites, but this name properly applies only to those who use the Hebrew Language. The Jews were once a sub-type of the Mediterranean race, but they have mixed with other peoples until the name ‘Jew’ has lost all racial meaning.”
- The term came to include Hebrews, Arabs, Akkadians, Canaanites, some Ethiopians, and Aramaean tribes.
- HEBREWS who settled with other Semitic-speaking peoples in Palestine

“Just like ‘anti-Semitic’. The Arab is a Semite. And the Christians talk about people who don’t like Jews as anti-Semites, and they call all the

Arabs anti-Semites. The only Semites in the world are the Arabs. There isn’t one Jew who’s a Semite. They’re all Turkothean Mongoloids. The Eastern European Jews. So, they brainwashed the public, and if you will invite me to meet this reverend who told you these things, I’ll convince him and it’ll be one step in the right direction. I’ll go wherever I have to go to meet him.”

Benjamin H. Freedman (Jewish defector)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Aramaic
Hebrew
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Tigrinya
Amharic
Gurage

In order to be a Semite you must:

- Be a member of the ANCIENT people of the land of Palestine and (now) Israel (not a transplant or convert to Judaism, which is only a religion and by no means a race)
- A member of the people and cultural community who can trace their origins through the ancient Hebrew people

The ONLY people on earth left today that can use the term anti-Semite are the Arabic people of Palestine and some semitic peoples of Northern Africa because they are the only Semites left! It is utterly disrespectful and wrong to use this term as it is used today. Not only does doing so demonstrate a lack of basic understanding of history but is also blatant ignorance and disrespect to the true Semitic people of the world today! If you have or are still using this term incorrectly, cease and desist immediately or be considered a bottom of the barrel uneducated, ignorant half-wit.

Under the heading of “A brief History of the Terms for Jew” in the 1980 Jewish Almanac is the following:

“Strictly speaking IT IS INCORRECT to call an ‘ancient Israelite’ a ‘Jew’ or to call a contemporary Jew an Israelite or a Hebrew.”

(1980 Jewish Almanac, p. 3).

“The Jewish racial myth flows from the fact that the words Hebrew, Israelite, Jew, Judaism, and the Jewish people have been used synonymously to suggest a historic continuity. But this is a MISUSE. These words refer to different groups of people with varying ways of life in different periods in history.”

Dr. Alfred Lilienthal (What Price Israel?)

“The Cagh Chafut, or ‘mountain Jews,’ in the Caucasus and the Hebraile Jews of Georgia are their descendants. These ‘Ashkenazim Jews’ (as Jews of Eastern Europe are called), whose numbers were swelled by Jews who fled from Germany at the time of the Crusades and during the Black Death, have little or no trace of Semitic blood.”

Dr. Alfred Lilienthal (What Price Israel?)

“And so we see from strictly Jewish sources that the vast majority of present-day Jews cannot legitimately claim to be descendants of the original Hebrews, and possibly heirs to Palestine. In fact, according to Arthur Koestler, the Zionist State of Israel’s claim to that land ‘is not based on the hypothetical origins of the Jewish people, nor on the mythological covenant of Abraham with God; it is based on international law — i.e., on the United Nations’ decision in 1947 to partition Palestine…'”

Des Griffin (Anti-Semitism and the Babylonian Connection, p. 13).

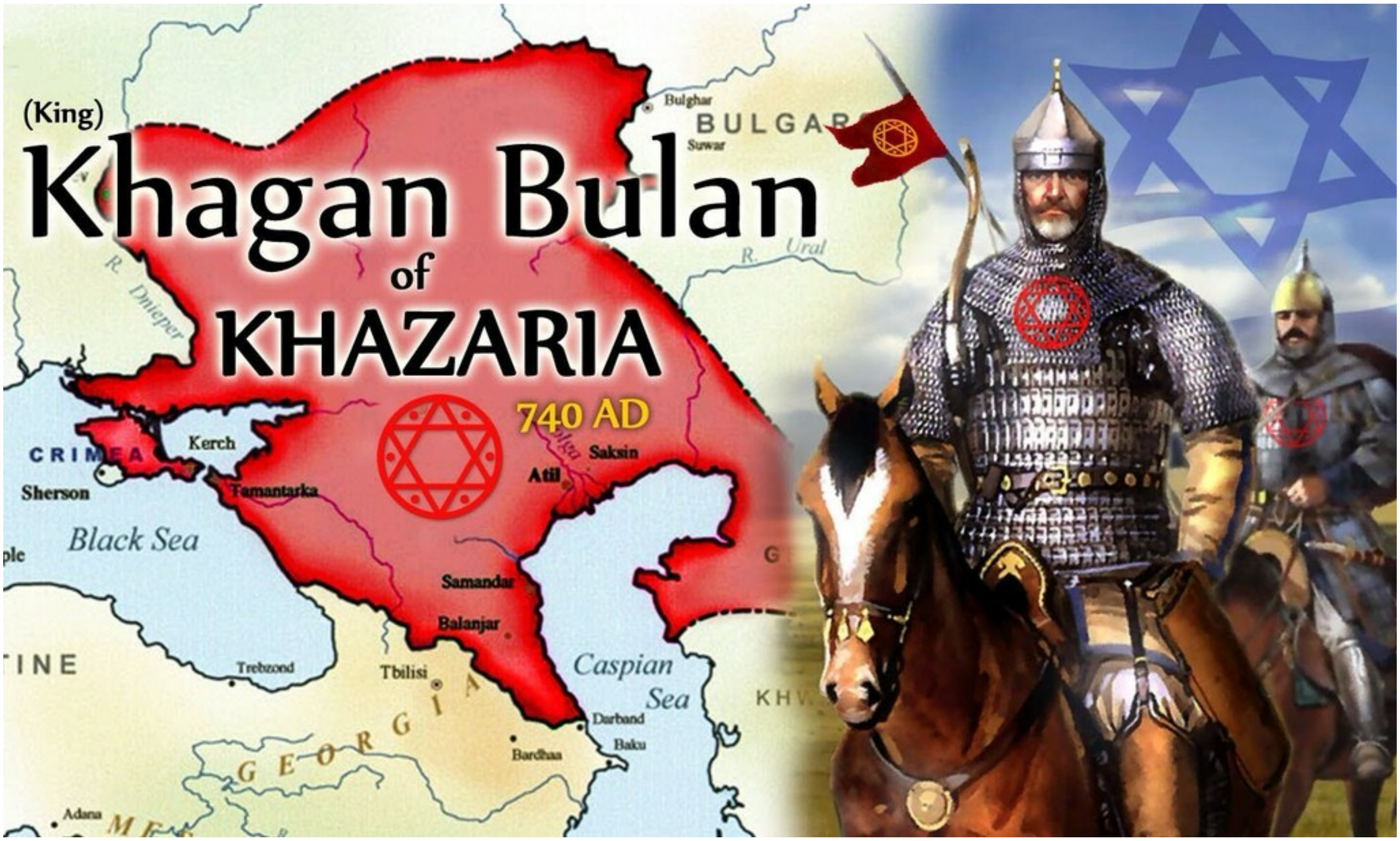
So if the Jews of the world are not Semites, who are they? Who are the Jews?

https://www.minds.com/newsfeed/1103777430126268416

History

The History of the Khazars.

4 years agoAdd Commentby **RiseUpGoyim**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Trebzond
Tbilisi
Darband
Baku
Bardhaa
GEORGIA
Adana
KHW

RISE UP
GOYIM

Written by RiseUpGoyim

THE HIDDEN AND FORBIDDEN HISTORY OF THE KHAZARS (aka Jews)

Khazars are NOT Semites. Who Are The Khazars?

The Rise of The Khazars

Since the only Semites left in the world today are the Arabic people of Palestine and some people of Northern Africa, the question to ask is, WHO then, are these, whom we call JEWS?

To understand the truth about the Jews, who claim ancestral ties to the land of Palestine, we must take a little history lesson.

100 B.C. THE RISE OF THE KHAZARS

- A war like tribe (consisting of the tribes of Hun, Uigur, and Magyar) descendants of Asiatic Mongols and Tatars originate in the heart of Asia
- The tribe was so belligerent and hostile that they were eventually run out of Asia and

scattered amongst the 25 peaceful and agricultural nations of Eastern Europe

- This mix of warlike Asiatic nomads who ravaged Europe in the 4th–5th centuries known as Khazars belonged to a grouping of Turks who wrote in a runic script that originated in Mongolia
- Given their very vile and vulgar nature, the Asiatic nomads, “terrifying people of Gog and Magog” pillaged and decimated everything in their way
- It was in these invaded 25 peaceful agricultural nations occupying approximately 1,000,000 square miles in Eastern Europe in the Caucasus Mountains (now called Kazakhstan, Georgia, Ukraine and other names) that the Asiatic nomads decided to set up their 800,000 square mile kingdom between the Black and Caspian seas.
- The origin of the word CAUC-ASIAN takes its root here. Contrary to popular belief, Caucasians and Whites are NOT the same people. Caucasians as the name signifies are the Asians that settled in the Caucasus Mountains whereas the “White” man, refers to the pure, White European bloodlines that were not intermixed with the Asiatics (whom later became known as Khazars, then Yids (Yiddish), then Ashkenazis/Sephardis and today they’re all just called “Jews”, which is wrong and refers to those who practice Judaism, nothing to do with the race of these Asiatic nomad rascals and deceivers).
- They called their new kingdom, Khazaria. The Khazars by then were a mixture of Huns, Mongols, Turks and Magyars
- To expand their kingdom and power, the Khazars kidnapped, tortured, raped and forced European women to have their Asiatic children thereby over a period of a few centuries transitioning into the European White mans skin.
- The kingdom quickly became the biggest country in all of Europe forming a kingdom of 10-20 million people.
- The Khazars became so strong and powerful that when other monarchs wanted to go to war, the Khazarian King would lend them his soldiers
- They quickly became known as a demented race of thieves, rapists, murderers, and highwaymen, who would prey on travellers, steal from them, murder them, and then assume their identity
- The Khazars were idolaters and phallic worshippers who worshipped many false gods. It was their religion the way it was the religion of many other Pagans or Barbarians (this form of worship continued until the 8th century)

“Khazars, a non-Semitic, Asiatic, Mongolian tribal nation who emigrated into Eastern Europe about the first century, who were converted as an entire nation to Judaism in the seventh century by the expanding Russian nation which absorbed the entire Khazar population, and who account for the presence in Eastern Europe of the great numbers of Yiddish-speaking Jews in Russia, Poland, Lithuania, Galatia, Bessarabia and Rumania.” – The Jewish Encyclopedia

“The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated.”

Arthur Koestler (Jewish Hungarian historian, one time Communist and radical Zionist [Jabotinsky party member]) (The Thirteenth Tribe, p. 17)

“These Eastern European Jews are neither Israelites nor “Semites,” but are instead

Khazars, Mongols, and people of Hun descent!"

Arthur Koestler (The Thirteenth Tribe)

"...evidence from anthropology concurs with history in refuting the popular belief in a Jewish race descended from the biblical tribe."

Arthur Koestler (The Thirteenth Tribe p. 180)

"The origin and history of the Khazars and Khazar Kingdom are certainly incontestable historical facts. These incontestable historic facts also establish beyond any question of doubt the origin and history of the so-called or self-styled "Jews" in eastern Europe. The origin and history of the Khazars and Khazar kingdom and their relationship to the origin and early history of the so-called or self-styled "Jews" in eastern Europe was one of history's best kept secrets until wide publicity was given in recent years to my research on this subject."

Benjamin H Freedman (Jewish defector)

"When they have money they become tyrants. And when they become defeated, they become ruthless. They're only barbarians. They're the descendants of Asiatic Mongols and they will do anything to accomplish their purpose."

Benjamin H Freedman (Jewish defector)

"Jewish settlements in Ukraine can be traced back to the 8th century. During the period of the Khazar kingdom, Jews lived on the banks of the River Dnieper and in the east and south of Ukraine and the Crimea."

jewishvirtuallibrary.com

"Leaked report: Israel acknowledges Jews in fact Khazars; Secret plan for reverse migration to Ukraine. . . . it is now revealed, Israel will withdraw its settlers from communities beyond the settlement blocs—and relocate them at least temporarily to Ukraine. Ukraine made this arrangement on the basis of historic ties and in exchange for desperately needed military assistance against Russia. This surprising turn of events had an even more surprising origin: genetics, a field in which Israeli scholars have long excelled."

"It is well known that, sometime in the eighth to ninth centuries, the Khazars, a warlike Turkic people, converted to Judaism and ruled over a vast domain in what became southern Russia and Ukraine. What happened to them after the Russians destroyed that empire around the 11th century has been a mystery. Many have speculated that the Khazars became the ancestors of Ashkenazi Jews. . . . In 2012, Israeli researcher Eran Elhaik published a study claiming to prove that Khazar ancestry is the single largest element in the Ashkenazi gene pool. . . . Israel seems finally to have thrown in the towel. A blue-ribbon team of scholars from leading research institutions and museums has just issued a secret report to the government, acknowledging that European Jews are in fact Khazars. An aide . . . explained, "We first thought that admitting we are re- ally Khazars was one way to get around Abbas's insistence that no Jew can remain in a Palestinian state. Maybe we were grasping at straws. But when he refused to accept that, it forced us to think about more creative solutions. The Ukrainian invitation for the Jews to return was a godsend." Speaking on deep background, a well-placed source in intelligence circles said: "We're not talking about all the Ashkenazi Jews going back to Ukraine. Obviously that is not practical. The press as usual exaggerates and sensationalizes; this is why we need military censorship.

All Jews who wish to return would be welcomed back with- out condition as citizens, the more so if they take part in the promised infusion of massive Israeli military assistance, including troops, equipment, and construction of new bases. If the initial transfer works, other West Bank settlers would be encouraged to relocate to Ukraine, as well.

After Ukraine, bolstered by this support, reestablishes control over all its territory, the current Autonomous Republic of Crimea would once again become an autonomous Jewish domain. The small-scale successor to the medieval empire of Khazaria (as the peninsula, too, was once known) would be called, in Yiddish, Chazerai. . . . "We'd like to think of it as sort of a homeland-away- from-home," added the anonymous intelligence source. "Or the original one," he said with a wink.

After all, Herzl wrote about the Old-New Land, didn't he? In retrospect, we should have seen this coming, said a venerable State Department Arabist, ticking off the signs on his fingers: a little-noticed report that Russia was cracking down on Israeli smuggling of Khazar artifacts, the decisions of both Spain and Portugal to give citizenship to descendants of their expelled Jews, as well as evidence that former IDF soldiers were already leading militias in support of the Ukrainian government. And now, also maybe the possibility that the missing Malaysian jet (N.B. MH370) was diverted to Central Asia." (The Times of Israel, March 18, 2014)

https://blogs.timesofisrael.com/leaked-report-israel-acknowledges-jews-in-fact-khazars-secret-plan-for-reverse-migration-to-ukraine/

"I have compiled the historical evidence which indicates that the bulk of Eastern Jewry—and hence of world Jewry—is of Khazar-Turkish, rather than Semitic, origin. In the last chapter I have tried to show that the evidence from anthropology concurs with history in refuting the popular belief in a Jewish race descended from the biblical tribe."

Arthur Koestler, (The Thirteenth Tribe, 1976)

"As early as the 8th century, explorations on the Baltic brought them [Norsemen] to the Balt and Finnish populations on its eastern shores, where they must have heard of the two flourishing empires established on the Volga by the Khazars and the Bulgars. The Khazars at that time carried on a brisk trade with the Arabs of Baghdad, a city that was then at the height of its prosperity and highly appreciated the products from the north, especially furs which were plentiful and slaves. The Arabs paid well for these commodities and the Khazars rose to be the most influential intermediaries between the interior of future Russia, the Slavonic tribes living there and the Arabs. The Volga was a unique artery of communication. The

Jewish elements always numerous on the shores of the Black Sea and the Sea of Azov must have played an important part of those commercial exchanges, since we know that their activities in Khazaria were brisk enough to convert the Khagan of the Khazars and a great portion of native population to their own faith."

(The Making of Central and Eastern Europe, Francis Dvornik, The Polish Research Centre Ltd., London, 1949, pp. 61-62 in Chapter II "The Emperor Otto I, Poland, Bohemia and Russia")

"That the Khazars converted to Judaism en masse around A.D. 740 is beyond argument. Where do their descendants, the present-day Ashkenazi Jews, suppose this multitude moved to if not to Russia, Poland, Hungary, Romania, and eventually Germany—"an Asiatic horde on the Mark Brandenburg sands" (Walther Rathenau, Hear O Israel!, 1897, Impressionen, Leipzig, 1902)—as the ancestors of the Eastern European Jews referred to above? Not only Koestler and Sand agree about this ancestry, but also Dr. Eran Elhaik, an Israeli molecular geneticist (Johns Hopkins Medical University's McKusick- Nathans Institute of Genetic Medicine), Dr. Dan Graur, geneticist (University of Houston) and Dr. Ariella Oppenheim (Tel Aviv University) have come to the same conclusions. This ancestry explains "the ballooning of the European Jewish population to 8 million at the beginning of the 20th century from its tiny base in the Middle Ages, Elhaik says."

(https://forward.com/news/israel/175912/jews-a-race-genetic-theory-comes-under-fierce-atta/?p=all#ixzz3TPh9YRhv)

"When one is pressed for a logical explanation for the comparatively rapid annexation of the entire material world by Jews, based on the—at least initially—ludicrous claim that all belongs to them, the rise of a single gang is readily explainable. First comes the invention of a god that gives them all, followed by the perverse, relentless belief in this pseudo-religious ideology, over generations and centuries preached and drummed home by Talmudic laws and rabbis, and inculcated in Jewish minions trapped in their ghettos, while a few favored families connive to advance this ambition on their backs. Then comes the strain (not coincidentally engaged in precious metal trading) that discovers how to trap the world through debt, until eventually all material property really becomes theirs. The fact that this family of coin-dealers only assumed their Jewish identity through the 8th century Khazar conversion to Ashkenazi Jews, while inescapably retaining their Asiatic and Mongoloid traits, does not prevent them from claiming Jewish heritage. The superstition thus engenders its own fulfillment. It does not matter where the Jews originated. Whatever their origins, we are daily confronted by the grave consequences of our lack of resolve in resisting their permanent disruptive force. Jews have been accustomed to dictating their agenda to American presidents at least since Woodrow Wilson. "The real truth of the matter is, as you and I know, that

a financial element in the larger centers has owned the Government ever since the days of Andrew Jackson,"

(a letter written by FDR to Colonel House, November 21, 1933. Or "Fifty men have run America, and that's a high figure," Joseph Kennedy, father of JFK, in the July 26, 1936 issue of The New York Times)

"The Jewish people is and remains in Europe an Asiatic people alien to our part of the world"

Johann Gottfried Herder, "Behkerung der Juden", Adrastea 4 (1802), p. 145.

"Cowardly and degraded Asiatics". ~ Baron d'Holbach, referring to the Jews, as is quoted in Leon Poliakov, "De l'antisionisme à l'antisémitisme", Paris: Calmann-Levy, 1969, p. 164.

"The Jew is the enemy of the human race. This race must be sent back to Asia or exterminated".

Pierre Joseph Proudhon, "Selected Writings of Pierre-Joseph Proudhon", ed. Stewart Edwards, trans. Elizabeth Fraser (New York: Anchor Books, 1969), p. 228.

"In almost all parts of Europe the laws and the entire constitution of the state seek to prevent as much as possible any increase in the number of those unfortunate Asiatic refugees, the Jews. Should these hardworking and good citizens be less useful to the state because they come from Asia, because they differ from others in their beards, circumcision and the particular way of worshiping the supreme being they have inherited from their oldest ancestors?"

Christian Wilhelm Dohm, "On the Civic Improvement of the Jews", 1781.

135 A.D. FALL OF JUDEA

- As a consequence of the rebellion of the Judaics of the Roman province of Judea, against the Roman Empire, Judea was essentially dissolved, renamed and merged with Roman Syria to form Syria Palaestina.
- Both Syria and Palestine belong to the Syrians and Palestinians as they are the native Semites of the land who were originally the Judeans but were re-named to Syrians and Palestinians after the Roman Empire dissolved Judea.
- According to Cassius Dio, 580,000 Judeans were killed in the overall operations, and 50 fortified towns and 985 villages were razed to the ground, with many more Judeans dying of famine and disease. The communities of Judea were devastated to an extent which some scholars describe as a genocide.
- Judea was the ancient Hebrew name for the mountainous southern part of Canaan.

324 A.D. CONSTANTINE

- By 324 A.D., Constantine (a British Giant) had conquered the entire Roman Empire
- In 324 A.D. he decided to build a new capital, Constantinople (the New Rome) in the East in a Greek city called Byzantium, and leave Old Rome to the Papal dynasty.
- Naturally, Old Rome was not about to give pride of place to this new upstart so the rivalry and

competition began almost immediately.

- Eastern Emperors often ruled Rome from this new upstart city

325 A.D. CONSTANTINE AND THE BIRTH OF CHRISTIANITY:

- If you'd like to know what was happening in Rome during this period and want to learn about the true history of Christianity, please see the link below
- LINK:
- Since Christianity is a whole topic in and of itself I'll leave it for a separate post to not deviate from the current topic.

400 A.D. KHAZARS FOR CONQUEST

- Beginning about 400 A.D. and lasting until 1453, Old Rome sent one conqueror after another to destroy Constantinople.
- KHAZARS where among the many to-be conquerors, ruled by Attila the Hun in 448 A.D.
- Given that the Eastern Emperors were masters of the Roman art of divide and conquer, they often played one enemy against another

610 – 640 A.D. THE FAILED CONQUEST

- The Khazars just finished a raiding expedition in Azerbaijan
- In 627 A.D. the Old Rome employed the Khazarian King, Ziebil and 40,000 of his best men to conquer Constantinople,
- However, Emperor Heraclius one of the Eastern Emperors, intercepted Ziebil and bought him off with gifts and promised Ziebil his daughters Epiphania hand in marriage
- Unable to refuse the offer, Ziebil agreed and offered to give Heraclius 40,000 of his best men
- Unfortunately for Ziebil and fortunately for Epiphania, he died by the end of the year in the battle with the Persians

740 A.D. THE KHAZAR CONVERSION(TO BABYLONIAN TALMUDISM (JUDAISM)):

- The Khazars were a pagan nation when they invaded eastern Europe
- Their religion was a mixture of phallic worship and other forms of idolatrous worship practiced in Asia by pagan nations
- The vile forms of sexual excess indulged in by the Khazars as their form of religious worship produced a degree of moral degeneracy the Khazar's King was forced to put and end to by the surrounding nations.
- King Bulan, ruler of the Khazar Kingdom at the time, was told by the Russian King to chose one of the three "Abrahamic" religions
- After a historic session with representatives of the three monotheistic religions King Bulan decided against Christianity and Islam
- Upon careful review he selected as the future state religion what was then known as " Talmudism", and now known and practiced as "Judaism"
- There were a number of reasons he chose Judaism but here are a few:
  - "the oppressed people" (derived from the literal interpretation of the Torah) would be a way to silence anyone who opposes or challenges the Khazarian mob rule
  - "Gods chosen people"(again, from the literal interpretation of the Torah) meant superiority over other "inferior races" of the world (gentiles and goyim)
  - "inherent rights" to a "promised land"

    - in accordance with the Talmud, the “divine right” to rule over all gentiles and goyim who were born for one reason only – “serve the jews or die”
    - the encouragement and condoning of slave trade (which was very big business for the Khazars) by the Talmudic teachings
- King Bulan and his 4000 feudal nobles were thus promptly converted to Babylonian Talmudism (Judaism) by rabbis whom he imported from Babylonia for the event
- The rabbis however were not Judeans (Hebrews of Judea) but instead, impostors who were brought in to supplant the Judeans after the final destruction of Judea by the Romans in 135 A.D.
- The Khazar King invited large numbers of these rabbis to assist with the conversion of the entire Khazar kingdom
- After the conversion of King Bulan none but a so-called or self-styled ‘Jew’ could occupy the Khazar throne
- The ideologies of the Talmud became the axis of political, cultural, economic and social attitudes and activities throughout the Khazar kingdom
- The converted Khazars thus became the first population of the so-called or self-styled ‘JEWS’ in eastern Europe.
- The conversion of King Bulan and the Khazar nation in the 8th century accomplished for “Talmudism” (now Judaism), what the conversion of Constantine and the Western European nations accomplished for Christianity.
- Without the conversion of the Khazar population it is doubtful if “Talmudism” (the civil and religious code of the Pharisees), or “Judaism” as it is known today, could have survived.
- Despite this mass conversion by the king and his subjects there remained groups of oligarchs who continued practicing ancient Babylonian black magic, also known as secret Satanism.
- This secret Satanism involved occult ceremonies featuring religious sex orgies, black magic and child sacrifice after “bleeding them out” and drinking their blood

“About the ninth century, it appears as if all the Khazars were ‘Jews’ and that they had been converted to Judaism only a short time before” – “Chazar/Khazar” –

Jewish Encyclopedia

“Khazar, an ancient Turkic speaking people who ruled a large and powerful state in the steppes North of the Caucasus Mountains from the 7th century to their demise in the mid 11th century A.D… In the 8th Century it’s political and religious head… as well as the greater part of the Khazar nobility, abandoned paganism and converted to Judaism…(The Khazars are believed to be the ancestors of most Russian and Eastern European Jews).”

Encyclopedia Americana 1985

“In the year 740 A.D. the Khazars were officially converted to Judaism. A century later they were crushed by the incoming Slavic-speaking people and were scattered over central Europe where they were known as Jews.”

The American Peoples Encyclopedia

The **New Encyclopedia Britannica**, Volume 6:

“Khazar, member of a confederation of Turkic-speaking tribes that in the late 6th century A.D. established a major commercial empire covering the south-eastern section of modern European Russia…but the most striking characteristic of the Khazars was the adoption of Judaism by the Kagan and the greater part of the ruling class in about 740…The fact itself, however, is undisputed and unparalleled in the history of Central Eurasia. A few scholars have ascertained that the Judaized Khazars were the remote ancestors of many of the Jews of Eastern Europe and Russia.“

Graham Pick

“Jews who had been banished from Constantinople by the Byzantine ruler, Leo III, found a home amongst these heretofore pagan Khazars and, in competition with Mohammedan and Christian missionaries, won them over to the Judaic faith. Bulan, the ruler of Khazaria, became converted to Judaism around 740 A.D. His nobles and, somewhat later, his people followed suit. Some details of these events are contained in letters exchanged between Khagan Joseph of Khazaria and R. Hasdai Ibn Shaprut of Cordova, doctor and quasi foreign minister to Sultan Abd al-Rahman, the Caliph of Spain. This correspondence (around 936-950) was first published in 1577 to prove that the Jews still had a country of their own — namely, the Kingdom of Khazaria. Judah Halevi knew of the letters even in 1140. Their authenticity has since been established beyond doubt.” –

DR. ALFRED LILIENTHAL (What Price Israel?)

Under the heading of “A brief History of the Terms for Jew” in the 1980 Jewish Almanac is the following:

“Strictly speaking it is incorrect to call an ancient Israelite a ‘Jew’ or to call a contemporary Jew an Israelite or a Hebrew.”

(1980 Jewish Almanac, p. 3).

The Jews of the world today are Khazars (Turko-Mongols and Asiatic nomad tribes of Hun, Uigur, and Magyar) and do NOT have, never had and never will have ancestral ties to the land of Palestine whatsoever. This is a cruel hoax and a blatant lie that the deceived masses have been thoroughly brainwashed with to justify the theft, brutality, rape, murder and perpetual genocide that the Khazars (Jews) are committing today in Palestine against the real and only Semites of the world, through the ILLEGALLY created and existing State of Israel (also known as the Zionist Federation), the Palestinian Arabs who rightfully belong on that land and whom are the TRUE holders of ancestral ties to the land.

Keep this fact in mind, from here on out, remember that the term JEW or JEWISH, does NOT, never HAS, and never WILL mean, Judean, Semite, or Hebrew.

When the term Jew or Jewish is used it is referring to Judaism the religion but the race of almost all of world Jewry today is Khazar. Khazars who converted to Judaism in 740 A.D.

820 A.D. THE BIRTH OF RUSSIA

- Directly north of the Khazar Kingdom at the height of its power a small Slavic state was organized
- This small state was organized by a small group of Varangians from the Scandinavian peninsula on the opposite shore of the Baltic Sea
- The native population of this newly formed state consisted of nomad Slavs who had made their home in this area from earliest recorded history
- This newly-born state was the embryo which developed into the great Russian Empire
- In 863–869, Saint Cyril and Saint Methodius translated parts of the Bible into Old Church Slavonic language for the first time
- Thus, Christianity was introduced into Kievan Rus (now the states of Ukraine, Belarus, and Russia) by Greek missionaries from Byzantium in the ninth century
- In the year 986 A.D., the ruler of Russia, Vladimir III, became a convert to the Christian faith in order to marry a Catholic Slavonic princess of a neighboring sovereign state.
- The pagan Khazars however, would not join the Orthodox Church or cease fighting vainly against Constantinople, so the emerging Russian Orthodox state set out to put end to their madness.

1000 A.D. THE FALL OF KHAZARIA

- During the 10th, 11th, 12th, and 13th centuries, the rapidly expanding Russian nation gradually conquered the Khazar kingdom, its neighbor directly to the south.
- A crushing blow was dealt to the Khazar Empire by Svyatoslav, Grand Duke of Kiev (ruled 962-972).
- Khazaria was occupied by the Russians, and Itil, its great capital, fell to Sweatoslav of Kiev in 969.
- The Byzantines, in a joint expedition with the Russians, conquered the Crimean portion of Khazaria in 1016.
- The conquest of the Khazar Kingdom by the Russians supplies history with the explanation for the presence after the 13th century of the large number of Jews in Russia
- The Khazars vowed eternal revenge on the Russian empire and successfully got it in beginning of the 20th century with numerous revolutions in Russia and the murder of the Russian royal family of the Tsar.
- After their Empire collapsed, the Khazars further spread throughout the capital cities of Europe and soon became the most reviled people in history.
- After the fall of the Khazar Kingdom, many of the Jews fled West and settled in Western Germany and Rhineland.
- After being conquered by the Russian Empire, the Khazars, now known as Jews, were no longer calling themselves Khazars but have instead renamed themselves to “Yiddish”

“YIDDISH”:

- For at least six centuries after the conquests, the dispersed Khazars would refer to their nationality as “Yiddish” instead of Russian, Polish, Galician, Lithuanian, Rumanian, Hungarian or the nation of which they were citizens.
- Yiddish is still used as a reference to nationality and also as a reference to the common

language of the Jews, to this day, though to a lesser extent.

- Before it became known as the Yiddish language, the mother-tongue of the Khazars added many words to its limited originally Asiatic-Mongol vocabulary, as necessity required.
- The Khazars adapted words to their requirements from the German, the Slavonic and the Baltic languages.
- The Khazars adopted a great number of words from the German language but contrary to popular belief, the Yiddish language is not a German dialect.
- The Khazars had their own language they spoke for the 1000 years that they existed in eastern Europe before they acquired culture from the Germans.
- Yiddish is the modern name for the ancient mother-tongue of the Khazars with added German, Slavonic, and Baltic.
- Yiddish must not be confused with Hebrew either, just because they both use the same characters as their alphabets.
- There is not one word of Yiddish in ancient Hebrew nor is there one word of ancient Hebrew in Yiddish (just like Swedish and Spanish which both use the same Latin characters for their alphabets, but are entirely different languages)
- The Yiddish languages are the cultural common denominator for all Jews in or from eastern Europe. It is an "international" language to them.

"Khazars, a non-Semitic, Asiatic, Mongolian tribal nation who emigrated into Eastern Europe about the first century, who were converted as an entire nation to Judaism in the eighth century by the expanding Russian nation which absorbed the entire Khazar population, and who account for the presence in Eastern Europe of the great numbers of Yiddish-speaking Jews in Russia, Poland, Lithuania, Galatia, Bessarabia and Rumania."

The Jewish Encyclopedia

1300 THE SCATTERING OF THE JEWS THROUGHOUT EUROPE

- In the many wars with her neighbors in Europe after the 13th century, Russia was required to cede to her victors large areas which were previously parts of the Khazar Kingdom.
- In this manner Poland, Lithuania, Galicia, Hungary, Rumania, and Austria were acquired from Russia, territory previously part of the Khazar Kingdom
- Together with this territory these nations acquired a segment of the population of Jews, descendants of the Khazars who previously occupied the territory

ASHKENAZI/ASHKENAZIM JEWS

- It was at this point, that the Jews under control of the now countries of Poland, Hungary, Austria and Rhineland, became known as Ashkenazi/Ashkenazim Jews
- They still maintained their nationality and language as Yiddish but the Jews of these countries became known as Ashkenazi (making up over 92% of all the Jews of the world today) vs the Sephardic (Spanish rite) Jews.
- Their common language, their common culture, their common religion, and their common racial characteristics classify them all beyond any question of doubt with the Khazars who invaded eastern Europe in the 1st century B.C. who were converted to "Talmudism" in the 8th

century

“The primary meaning of Ashkenaz and Ashkenazim in Hebrew is Germany and Germans. This may be due to the fact that the home of the ancient ancestors of the Germans is MEDIA…Khazars were sometimes referred to as Ashkenazim… About 92 percent of all Jews or approximately 14,500,000 are Ashkenazim.”

The Universal Jewish Encyclopedia

“The Ashkenazim are the Jews whose ancestors lived in German lands…it was among Ashkenazi Jews that the idea of political Zionism emerged, leading ultimately to the establishment of the state of Israel…In the late 1960s, Ashkenazi Jews numbered some 11 million, about 84 percent of the world Jewish population.”

Encyclopedia Americana

1300 – 1453 THE RISE OF THE OTTOMAN EMPIRE:

- Whilst some Khazars fled West, others fled South into what now became the Ottoman Empire (historically known in Western Europe as the Turkish Empire or simply Turkey)
- The Ottoman empire was officially established in 1299 by the Oghuz Turkish tribal leader, Osman I
- Led by Osman I, the Ottoman empire now conquered and ended the weakened (from all the raids and conquests sent by Old Rome) Byzantine Empire with the 1453 conquest of Constantinople

1500 THE ASHKENAZI-SEPHARDIC CONNECTION

(http://www.renegadetribune.com/untold-tales-sephardic-jewry-in-spain-and-the-ottoman-empire-where-white-slavery-flourished/)

- After their expulsion from Spain in 1492, many Sephardic Jews moved to the Ottoman empire where they were welcome as useful economic agents
- By this time, the Ottoman Empire though led by Turks became a very multinational and multilingual empire
- The empire now included Southeast Europe, parts of Central Europe, Western Asia, parts of Eastern Europe the Caucasus and North Africa,
- The Khazars that were now scattered within the Ottoman Empire joined forces with the Sephardic ‘Jews’ of the north from the Byzantine Empire (these were the same ‘Jews’ that King Bulan recruited from Babylonia for the conversion of the Khazars to Talmudism (which they practiced as “BabylonianTalmudism” now called Judaism) in 740 A.D.
- These Sephardic ‘Jews’ however, were not Judeans (Hebrews of Judea) but instead, foreigners that were brought in to replace the real Judeans after the final destruction of Judea by the Romans in 135 A.D.
- In addition to their practice of the Talmud these ‘Jews’ also practiced Medieval Kabbalah and the Zohar as it was initially understood (sometimes called “Classical/Zoharic” Kabbalah)
- Isaac Luria (1534-72) was the son of an Ashkenazic father and a Sephardic mother who became a prominent Rabbi and Jewish mystic.
- Isaac Luria studied rabbinic and Kabbalistic texts and became known for formulating the Kabbalistic system that came to be known as “the Lurianic Kabbalah.”

- The Kabbalah amongst other things teaches that "'Jews' are the superior beings that were destined to rule the world"

1540: THE BIRTH OF THE JESUIT ORDER (THE SOCIETY OF JESUS)

- The Jesuit Society (Jesuit Order) was founded by Ignatius de Loyola who was a Sephardic Jew from Spain.
- In 1540 Pope Paul III granted Loyola permission for a new religious order which was the Society of Jesus, and thus the Jesuit Order was born.
- The assigned tasks of the Jesuit Order were as follows:
- stop the protestant reformation that was started by Reverend Martin Luther, German theologian, priest, and protestant reformer
- destroy every vestige of the protestant reformation
- restore the supremacy and dominance of the Pope throughout the world

1600 SABBATEAN MOVEMENT

- Sabbatai Zevi was a Sephardic ordained Rabbi who was born in 1626, though of Romaniote origin and a Kabbalist, was very active throughout the Ottoman Empire
- In 1666 Zevi declared himself the long-awaited Jewish Messiah. He was the founder of the Sabbatean movement
- By proclaiming redemption was available through acts of sin, he amassed a following of over one million passionate believers, about half the world's known 'Jewish' population during the 17th century.
- Sabbatai's adherents planned to abolish many ritualistic observances, because, according to the Talmud, holy obligations would no longer apply in the Messianic time
- Sabbateans encouraged and practiced sexual promiscuity, adultery, incest and religious orgies
- After Sabbati Zevi's death in 1676, his Kabbalist successor Jacob Frank (born in 1726), expanded upon and continued his occult philosophy

1642 THE KHAZARIAN REVENGE: ENGLISH CIVIL WAR/ENGLISH ROYALS MURDERED

- The Khazars – (Ashkenazi Jews) were furious that the Khazar Kingdom was decimated and set out to, in accordance with the Talmud, deliver eternal revenge upon the surrounding nations
- Their main objectives became the powerful leading forces which were the royal families of England, France, Germany, and Russia
- Given that the Khazars still had a lot of power and influence amongst each other, they vowed eternal revenge and began plotting the overtake of the most powerful surrounding nations through the use of ancient Babylonian black/money-magic (making money from nothing and using the power of pernicious usury to accumulate interest)
- To take over England, they employed Oliver Cromwell to murder King Charles 1 after which the English Civil War broke out
- The war raged for nearly a decade from August 1642 – September 1651, resulting in regicide of the Royal Family and hundreds of the genuine English nobility
- The Khazar puppets replaced the Royal Family and the City of London was thus set up as the

banking capital of Europe marking the beginning of the British Empire

- On July 27, 1694 the very first privately owned central bank of the world, the Bank of England was established and thus began the 'Jewish' reign over England

1726 JACOB FRANK

- Jacob Frank was an 18th-century Polish-Jewish religious leader who claimed to be the reincarnation of the self-proclaimed messiah Sabbatai Zevi
- He, like Zevi, would perform "strange acts" such as ritual sacrifice and the promoting of orgies and sexual immorality
- Jacob Frank would eventually enter into an alliance formed by Adam Weishaupt and Mayer Amschel Rothschild called the Order of the Illuminati (keep this relationship in mind for later)

Sources

THE HIDDEN AND FORBIDDEN HISTORY OF THE KHAZARS (aka Jews)

PART 1: https://www.minds.com/newsfeed/1103918490146258944

PART 2: https://www.minds.com/newsfeed/1103922815974531072

GENETIC RESEARCH:

- Dr. Eran Elhaik, a post-doctoral Israeli geneticist from Johns Hopkins University in "The Missing Link of Jewish European Ancestry: Contrasting the Rhineland and the Khazarian Hypotheses," published in December in the online journal Genome Biology and Evolution, says he has successfully proved that Ashkenazi Jews' roots lie in the Caucasus — a region at the border of Europe and Asia that lies between the Black and Caspian seas — NOT in the Middle East.
- "Liars and frauds" – Eran Elhaik describes a group of widely respected geneticists, including Harry Ostrer, professor of pathology and genetics at Yeshiva University's
- Shlomo Sand, an Israeli Emeritus Professor of History at Tel Aviv University and the author of the New York Time's bestseller, "The Invention of the Jewish People" as well as 6 other books on the topic, published an article that accompanied Elhaik's journal paper, in which he said Elhaiks study vindicated his long-held ideas. "It's so obvious for me," Sand told the journal. "Some people, historians and even scientists, turn a blind eye to the truth. Once, to say Jews were a race was anti-Semitic, now to say they're not a race is anti-Semitic."
- Dr. Dan Graur, a Jewish world-renowned geneticist who was part of the University of Tel Aviv faculty for 22 years and is currently a Professor of Genetics and Biology at the University of Houston, smiled at the distress and complaints of the Zionists who deny being Khazars.
- Dr. Elhaik is "an honest man" and his genetic discoveries are right on target, says Graur.
- Graur has won the prestigious Humboldt Award given to the most prominent scientist in biology in the world.
- Dr. Ariella Oppenheim a genetic researcher of the University of Tel Aviv, in 2001, produced results similar to those of Dr. Elhaik.
- Oppenheim's study also found that the origins of the Jews in Khazaria, are of Turkmen (Turkmenistan) descent.
- DNA OF KHAZARS- "In 10 years there will be no Israel."
- http://www.partiantisioniste.com/en/news/dna-of-khazars-in-10-years-there-will-be-no-israel.html

- ‘Jews a Race’ Genetic Theory Comes Under Fierce Attack by DNA Expert
- https://forward.com/news/israel/175912/jews-a-race-genetic-theory-comes-under-fierce-atta/

ENCYCLOPEDIA REFERENCES:

JEWS ADMIT NO RELATIONSHIP TO ‘ANCIENT ISRAELITES’:

Jewish Almanac

Under the heading of “A brief History of the Terms for Jew” in the 1980 Jewish Almanac is the following:

“Strictly speaking it is incorrect to call an ancient Israelite a ‘Jew’ or to call a contemporary Jew an Israelite or a Hebrew.”

(1980 Jewish Almanac, p. 3).

The Jewish Encyclopedia:

“Khazars, a non-Semitic, Asiatic, Mongolian tribal nation who emigrated into Eastern Europe about the first century, who were converted as an entire nation to Judaism in the seventh century by the expanding Russian nation which absorbed the entire Khazar population, and who account for the presence in Eastern Europe of the great numbers of Yiddish-speaking Jews in Russia, Poland, Lithuania, Galatia, Bessarabia and Rumania.”

The Jewish Encyclopedia 3rd Edition (1925) records:

“CHAZARS [Khazars]: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia. The kingdom of the Chazars was firmly established in most of South Russia long before the foundation of the Russian monarchy by the Varangians (855). Jews have lived on the shores of the Black and Caspian seas since the first centuries of the common era [after the death of the Messiah]. Historical evidence points to the region of the Ural as the home of the Chazars. Among the classical writers of the Middle Ages they were known as the ‘Chozars,’ ‘Khazirs,’ ‘Akatzirs,’ and ‘Akatirs,’ and in the Russian chronicles as ‘Khwalisses’ and ‘Ugry Byelyye.’…”

The Universal Jewish Encyclopedia:

“The primary meaning of Ashkenaz and Ashkenazim in Hebrew is Germany and Germans. This may be due to the fact that the home of the ancient ancestors of the Germans is Media, which is the Biblical Ashkenaz…Khazars were sometimes referred to as Ashkenazim… About 92 percent of all Jews or approximately 14,500,000 are Ashkenazim.”

Encyclopaedia Americana:

“Ashkenazim, the Ashkenazim are the Jews whose ancestors lived in German lands…it was among Ashkenazi Jews that the idea of political Zionism emerged, leading ultimately to the establishment of the state of Israel… In the late 1960s, Ashkenazi Jews numbered some 11 million, about 84 percent of the world Jewish population.”

Encyclopedia Americana (1985):

“Khazar, an ancient Turkic speaking people who ruled a large and powerful state in the steppes North of the Caucasus Mountains from the 7th century to their demise in the mid 11th century A.D… In the 8th Century it’s political and religious head… as well as the greater part of the Khazar nobility, abandoned paganism and converted to Judaism…(The Khazars are believed to be the ancestors of most Russian and Eastern European Jews).”

The American Peoples Encyclopedia:

“In the year 740 A.D. the Khazars were officially converted to Judaism. A century later they were crushed by the incoming Slavic-speaking people and were scattered over central Europe where they were known as Jews. It is from this grouping that most German, Polish and Hungarian Jews are descended, and they likewise make up a considerable part of that population now found in America. The term Ashkenazim is applied to this round-headed, dark-complexioned division.”

The New Encyclopedia Britannica, Volume 6 page 836 relates:

“Khazar, member of a confederation of Turkic-speaking tribes that in the late 6th century A.D. established a major commercial empire covering the southeastern section of modern European Russia…but the most striking characteristic of the Khazars was the apparent adoption of Judaism by the Khagan and the greater part of the ruling class in about 740…The fact itself, however, is undisputed and unparalleled in the history of Central Eurasia. A few scholars have asserted that the Judaized Khazars were the remote ancestors of many of the Jews of Eastern Europe and Russia.”

Encyclopedia Britannica (15th edition):

“Khazars, confederation of Turkic and Iranian tribes that established a major commercial empire in the second half of the 6th century, covering the southeastern section of modern European Russia… In the middle of the 8th century the ruling classes adopted Judaism as their religion.”

The Encyclopedia Judaica (1972):

“Khazars, a national group of general Turkic type, independent and sovereign in Eastern Europe between the seventh and tenth centuries C.E. During part of this time the leading Khazars professed Judaism… In spite of the negligible information of an archaeological nature, the presence of Jewish groups and the impact of Jewish ideas in Eastern Europe are considerable during the Middle Ages. Groups have been mentioned as migrating to Central Europe from the East often have been referred to as Khazars, thus making it impossible to overlook the possibility that they originated from within the former Khazar Empire.”

The Universal Jewish Encyclopedia:

“Khazars, a medieval people, probably related to the Volga Bulgars, whose ruling class adopted Judaism during the 8th century. The Khazars seem to have emerged during the 6th century, from the vast nomadic Hun (Turki) empire which stretched from the steppes of Eastern Europe and the Volga basin to the Chinese frontier. Although it is often claimed that allusions to the Khazars are found as early as 200 C.E., actually they are not mentioned until 627…Most Jewish Historians date the conversion of the Khazar King to Judaism during the first half of this century {A.D.}…”

“About 92 percent of all Jews or approximately 14,500,000 are Ashkenazim.”

Academic American Encyclopedia, Deluxe Library Edition, Volume 12, page 66 states:
“The Khazars, a Turkic people, created a commercial and political empire that dominated substantial parts of South Russia during much of the 7th through 10th centuries. during the 8th century the Khazar aristocracy and the Kagan (King) were converted to Judaism.”
Jewish Encyclopedia 1973:
“Majority of Eastern European Jews are Khazar and Japhetic in origin, not Semitic.” (A. N. Poliak, Professor, Medieval Jewish History, Tel Aviv University)
“The Jewish Encyclopaedia proudly refers to Khazaria as having had a ‘well constituted and tolerant government, a flourishing trade and a well disciplined army.’
Collier’s Encyclopedia, Volume 14, page 65 states:
“Khazars [kaza’rz], a semi-nomadic tribe of Turkish or Tatar origin who first appeared north of the Caucasus in the early part of the third century…In the eighth century Khaghan Bulan decided in favor of the Jews and accepted Judaism for himself and for his people…”
New Catholic Encyclopedia, Volume VIII, page 173 relates:
“The Khazars were an ethnic group, belonging to the Turkish peoples, who, toward the end of the 2d century of the Christian Era, had settled in the region between the Caucasus and the lower Volga and Don Rivers…At the beginning of the 8th century, dynastic ties bound the Khazars more closely to Constantinople, which led to a limited spread of Christianity among them. They also became acquainted with Judaism from the numerous Jews who lived in the Crimea and along the Bosphorus. When the Byzantine Emperor, Leo the Isaurian, persecuted the Jews in A.D. 723, many Jews found refuge in the Khazar kingdom, and their influence was so great that, around the middle of the 8th century, the King of the Khazars and many of the Khazar nobility accepted the Jewish faith.”
The Cadillac Modern Encyclopedia, page 822, states:
“Khazars (khah’-zahrz), a S Russian people of Turkic origin, who at the height of their power (during the 8th-10th cent., A.D.) controlled an empire which included Crimea, and extended along the lower Volga, as far E as the Caspian Sea. The Khazar Royal Family and Aristocracy converted to Judaism during the reign of King Bulan (768-809 A.D.) and Judaism was thereafter regarded as the state religion…”
The Master Bible’s “Archaeological Supplement”, p. 1398-G:
“The Zionists are not Jews according to race. Rather, they are the descendants of a hoard of pagans who pressed into Russia in the first century of our era and in due time became proselytes to Judaism. In 692 A.D., they formed the Khazar kingdom. In 955 A.D., Russia conquered them. They are neither Jew by race, nor are they genuinely Jewish in religion. They pass as Jews and pretend that they are the descendants of Israel and therefore, have a right to Palestine as their national homeland, but they are false in their claims and irreligious in their living.”

SCHOLARS/HISTORIANS/MEDIA:

ARTHUR KOESTLER, Jewish Hungarian historian, one time Communist and radical Zionist(Jabotinsky party member), and author of “The Thirteenth Tribe”

- “The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated.” (The Thirteenth Tribe, p. 17)
- “These Eastern European “Jews” are neither Israelites nor “Semites,” but are instead Khazars, Mongols, and people of Hun descent!” (The Thirteenth Tribe)
- “The term “anti-Semitism” should become void of meaning, it is based on a misapprehension shared by both killers and their victims.” (The Thirteenth Tribe)

TEXE MARRS, American writer, researcher and author of “DNA Science and the Jewish Bloodline”

- “The undeniable evidence of this has become clear with the advent of DNA research. In 2001, Dr. Ariella Oppenheim and her team at Tel Aviv University released their study which found that the “Jews” were mainly Khazars, from Khazaria, a Caucasus country which is now called Kazakhstan, Georgia, and other names. The Khazarians converted from pagan religions to Talmudic Judaism after the 8th century, but of course, racially they remain Khazars.”
- “We have DNA evidence that says, the Jews are converts. They’re pagans who converted to Judaism, their bloodlines do not go back to Abraham, Isaac and Jacob.”
- “The ‘Jews’ of America, Europe, and Israel are descendants not of Father Abraham but of King Bulan and the people of ancient Khazaria. Khazaria was an amalgam of Turkic clans who once lived in the Caucasus (Southern Russia). These Turkic peoples were pagans who converted to Judaism in the eighth century. As converts, they called themselves ‘Jews,’ but none of their blood comes from Israel. Later, the ‘Jews’ (Khazars) emigrated, settling in Russia, Hungary, Poland, Germany, and elsewhere in Europe. As ‘Jews,’ the Khazars then left the European nations in 1948 and settled the fledgling, new nation of Israel. The people of Israel are not the seed, nor the ancestors, of Abraham. They call themselves ‘Jews,’ but in fact, DNA science shows them to be Khazars. They say they are ‘Jews,’ but they are not.” (DNA Science and the Jewish Bloodline, p. 40-41)

BENJAMIN H. FREEDMAN, Jewish born American businessman and Jewish defector and author of Zionism: The Hidden Tyranny

- “The origin and history of the Khazars and Khazar Kingdom are certainly incontestable historical facts. These incontestable historic facts also establish beyond any question of doubt the origin and history of the so-called or self-styled “Jews” in eastern Europe. The origin and history of the Khazars and Khazar kingdom and their relationship to the origin and early history of the so-called or self-styled “Jews” in eastern Europe was one of history’s best kept secrets until wide publicity was given in recent years to my research on this subject.”
- “When they have money they become tyrants. And when they become defeated, they become ruthless. They’re only barbarians. They’re the descendants of Asiatic Mongols and they will do anything to accomplish their purpose.”
- “CHAZARS: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia…driven on by the nomadic tribes of the steppes and by their own desire for plunder and revenge…In the second half of the sixth century the Chazars moved westward…The kingdom of the Chazars was firmly established in most of south Russia long before the foundation of the Russian monarchy by the Varangians… At this time the kingdom of the Chazars stood at the height of its power and was constantly

at war…At the end of the eighth century…the chagan (king) of the Chazars and his grandees, together with a large number of his heathen people, embraced the Jewish religion" (Facts are Facts)

DR. ALFRED LILIENTHAL, Jewish historian, journalist, lecturer, and graduate of Cornell University and Columbia Law School wrote in his book "What Price Israel?":

- "Perhaps the most significant mass conversion to the Judaic faith occurred in Europe, in the 8th century A.D., and that story of the Khazars (Turko-Finnish people) is quite pertinent to the establishment of the modern State of Israel. This partly nomadic people, probably related to the Volga Bulgars, first appeared in Trans-Caucasia in the second century. They settled in what is now Southern Russia, between the Volga and the Don, and then spread to the shores of the Black, Caspian and Azov seas. The Kingdom of Khazaria, ruled by a khagan or khakan fell to Attila the Hun in 448, and to the Muslims in 737. In between, the Khazars ruled over part of the Bulgarians, conquered the Crimea, and stretched their kingdom over the Caucasus farther to the northwest to include Kiev, and eastwards to Derbend. Annual tributes were levied on the Russian Slavonians of Kiev."
- "Jews who had been banished from Constantinople by the Byzantine ruler, Leo III, found a home amongst these heretofore pagan Khazars and, in competition with Mohammedan and Christian missionaries, won them over to the Judaic faith. Bulan, the ruler of Khazaria, became converted to Judaism around 740 A.D. His nobles and, somewhat later, his people followed suit. Some details of these events are contained in letters exchanged between Khagan Joseph of Khazaria and R. Hasdai Ibn Shaprut of Cordova, doctor and quasi foreign minister to Sultan Abd al-Rahman, the Caliph of Spain. This correspondence (around 936-950) was first published in 1577 to prove that the Jews still had a country of their own — namely, the Kingdom of Khazaria. Judah Halevi knew of the letters even in 1140. Their authenticity has since been established beyond doubt."
- "Khazar traders brought not only silks and carpets of Persia and the Near East but also their Judaic faith to the banks of the Vistula and the Volga. But the Kingdom of Khazaria was invaded by the Russians, and Itil, its great capital, fell to Sweatoslav of Kiev in 969."
- "The Byzantines had become afraid and envious of the Khazars and, in a joint expedition with the Russians, conquered the Crimean portion of Khazaria in 1016. (Crimea was known as 'Chazaria' until the 13th century). The Khazarian Jews were scattered throughout what is now Russia and Eastern Europe. Some were taken North where they joined the established Jewish community of Kiev."
- "The Cagh Chafut, or 'mountain Jews,' in the Caucasus and the Hebraile Jews of Georgia are their descendants. These 'Ashkenazim Jews' (as Jews of Eastern Europe are called), whose numbers were swelled by Jews who fled from Germany at the time of the Crusades and during the Black Death, have little or no trace of Semitic blood."
- "That the Khazars are the lineal ancestors of Eastern European Jewry is a historical fact. Jewish historians and religious textbooks acknowledge the fact, though the propagandists of Jewish nationalism belittle it as pro-Arab propaganda. Somewhat ironically, Volume IV of the Jewish Encyclopaedia — because this publication spells Khazars with a 'C' instead of a 'K' — is titled 'Chazars to Dreyfus': and it was the Dreyfus trial, as interpreted by Theodor Herzl, that made the modern Jewish Khazars of Russia forget their descent from converts to

Judaism and accept anti-Semitism as proof of their Palestinian origin.

- “For all that anthropologists know, Hitler’s ancestry might go back to one of the ten Lost Tribes of Israel; while Weizmann may be a descendant of the Khazars, the converts to Judaism who were in no anthropological respect related to Palestine. The home to which Weizmann, Silver and so many other Ashkenazim Zionists have yearned to return has most likely never been theirs. ‘Here’s a paradox, a paradox, a most ingenious paradox’: in anthropological fact, many Christians may have much more Hebrew-Israelite blood in their veins than most of their Jewish neighbors.”

HENRY FORD, founder of the Ford Motor Company

- Shortly after World War I, assembled a staff of experts in Detroit to conduct research on the European Jews who had been entering America in large numbers since the 1880’s.
- Provided the staff with several million dollars for this research and in 1923 published the results in a four-volume work titled “THE INTERNATIONAL JEW.”
- Concluded that very few of these people who called themselves “Jews” were descendants of the Bible Israelites.
- Proved that these Jews, using all sorts of crimes while under the cloak of being the “Chosen People of the Bible,” were rapidly taking economic and political control of America.
- Claimed, in the religious field the Jews had quietly gained control of most protestant seminaries and CHRISTIAN BOOK – PUBLISHING HOUSES and had been able to remove almost all criticism of Jews from Christian literature.
- In summing up his findings, Henry Ford stated, “The Jews are not the Chosen People, though practically the entire Church has succumbed to the propaganda which declares them to be so.”
- “The International Jew,” caused a furor for a few years but soon disappeared from colleges, universities, and public libraries and became unobtainable at any price.
- Churches continued to teach “The Jews are God’s chosen people, Israel” and the (by then) Jewish-dominated news media began to refer to Jews always as Israelites.
- Anyone opposing the increasing Jewish control of the nations was immediately branded “anti-Semitic;”
- Jewish dominated Seminaries began teaching new ministers to quote Genesis 12:1-3 and sternly warn their flocks that anyone speaking unfavorably of the Jews would be “cursed by God.”
- Jewish control of American society, politics, and religions continued to increase.

COL. JOHN BEATY, retired U.S. Military Intelligence Officer

- Published a scholarly 265-page book “IRON CURTAIN OVER AMERICA”
- Gave overwhelming evidence this strange race of Eastern European “Jews” were actually Khazar and Mongol Asiatics and had no racial ancestry in Israel at all.
- “As time passed, it came about that these Khazar people of mixed non-Russian stock, who hated the Russians and lived under Babylonian Talmudic law, became known in the western world, from their place of residence and their legal-religious code, as Russian Jews.” (The Iron Curtain Over America, p. 20)
- Proved that by 1951 these Jews had a stranglehold on American politics, on Banking and Credit, all sources of news, the entertainment industry, America’s education system, and that

they were the predominant race as judges, lawyers, doctors, and in organized crime.

- The Jewish news media refused to review the book, Jewish book dealers refused to handle it, Christian book stores ignored it, and only a few thousand copies were distributed.
- Most Americans never heard of IRON CURTAIN OVER AMERICA.
- Latest and perhaps the most succinct book on this subject, is ISRAEL'S 5 TRILLION DOLLAR SECRET by Col. Curtis B. Dall
- Proves again, from reliable sources, that the Jews are NOT Israelites.
- Calls their masquerade as "Israel" the greatest "hoax" of the last centuries! It should be read by every non-Jew.

D. M. DUNLOP Professor of History at Columbia University in New York. Best known for his influential histories of Arab civilization and the Khazar Khaganate. Dunlop was the "most esteemed scholar of the Khazar monarchy." He had command of the many languages needed to study the Khazars, information about whom is found in Arabic, Byzantine, Hebrew and Chinese literature

- It is a question whether the Khazars were at this time under West Turk supremacy. The chronicler Theophanes (died circa A.D. 818) who tells the story introduces them as 'the Turks from the east whom they call Khazars.'

H. G. WELLS, English writer

- "The main part of Jewry never was in Judea and had never come out of Judea." (Outline of History, by H. G. Wells, p. 494)

TED R. WEILAND, author

- "By their own testimony, the vast majority of today's Jews are not racial Israelites or even Judahites. History reveals that most of today's Jews are Khazars and Edomites because of forced conversion in the seventh and second centuries BC, and voluntary conversion in the seventh century AD." (The Mystery of the Gentiles p. 25)

COL. CURTIS B. DALL, American stockbroker, author

- "The claim of the Eastern European, Yiddish-speaking Jews, of pagan-Khazar origin, to an historic or ethnic association either with Palestine or the Jews [Judahites] who lived there, is one of the world's greatest frauds." (Israelis' Five Trillion Dollar Secret, p. 9)

MICHAEL A. HOFFMAN II, American author, revisionist

- "But for a minuscule remnant, contemporary 'Jews' are mostly mamzerim, of mixed race…the overwhelming majority of 'Jews' in America are actually descendants of converts from the Khazar tribe of Eastern Europe" (Judaism's Strange Gods, p. 110)

A. H. SAYCE & R. PETERSON, authors

- "As to the fate of the talented Israelites, who first conquered and then lost the 'Holy Land,' it is generally accepted that the skulls of ancient Semites [Israelites] were…dolichocephalic, but that the skulls of a majority of present-day Jews are more commonly mesocephalic or even brachycephalic…due, doubtless to intermixture with Khazars or other brachycephalic indigenees of the Caucasus and adjacent lands, statistics have shown that in Central Europe an overwhelming proportion of Central and East European Jews at the turn of the [19th] century had broad, round heads." (Race in Ancient Egypt and the Old Testament, p. 143)

Haaretz Newspaper, "The Jewish People's Ultimate Treasure Hunt," by Ofer Aderat, pp. 1-15:

- "…the Khazars converted to Judaism in the eighth century and their descendants are the

‘European’ or ‘Ashkenazi’ Jews who live today in Israel and the Diaspora…The commonly accepted narrative consider the Jews to be descended from the residents of the Kingdom of Judah who were exiled and returned to their native land — the modern-day State of Israel — only after thousands of years of exile. In contrast, this new study (Elhaik, ‘The Missing Link of Jewish European Ancestry: Contrasting the Rhineland and Khazarian Hypotheses,’ Genome Biology and Evolution, December 2012) supports the theory that the Jews are descendants of different peoples who converted to Judaism…The dominant element in the genetic makeup is Khazar.”

The Times of Israel, Leaked report: Israel acknowledges Jews in fact Khazars by Jim Wald:

- “It is well known that, sometime in the eighth to ninth centuries, the Khazars, a warlike Turkic people, converted to Judaism and ruled over a vast domain in what became southern Russia and Ukraine. What happened to them after the Russians destroyed that empire around the eleventh century has been a mystery. Many have speculated that the Khazars became the ancestors of Ashkenazi Jews.”

The Guardian:

“The Khazar conversion is no revelation. It was the basis for a 1976 book by Arthur Koestler, The Thirteenth Tribe, which was reviled, then ignored, by mainstream Zionism. But the Jewish Khazars were recognized by early Zionist historians, albeit as a numerically insignificant curiosity. They were only dropped from the story in the 1960s. After the 1967 Six Day War, to be precise. Sand notes that the disappearance of converts from Israeli history books coincides with increased occupation of Arab land. This is not a conspiracy theory.”

https://www.theguardian.com/books/2010/jan/17/shlomo-sand-judaism-israel-jewish

Most major newspapers and magazines reviewed the Arthur Koestler book “The Thirteenth Tribe” during 1976:

- “…a fascinatingly controversial book…Koestler marshals his arguments with great skill…he is certainly very persuasive…” Philip Toynbee, The Observer
- “…an intriguing book which asks to be read…clearly written and well-presented…a brilliant focus on facts which too few know.” Robin Lane Fox, The Financial Times
- “…one of his most interesting books – interesting in its own right as a narrative of a proud and forgotten race, but also…for its possible curative effects among those still influenced by genetico-racial notions of Jewishness.” John Cumming, The Tablet
- “…an explosive book…by a masterly ‘populariser’ of scientific ideas…” Keith Brace, Birmingham Post
- “…Mr. Koestler’s excellent book…Is as readable as it is thought-provoking. Nothing could be more stimulating than the skill, elegance and erudition with which he marshals his facts and develops his theories…” Fitzroy Maclean, New York Times Book Review
- “…You do not have to be Jewish to be interested…Are today’s Western Jews really ethnic, Semitic, Biblical Jews, or are most of them descendants of converted Khazars?…This compact, interesting book…examines tragic-ironic implications in [this question] for modern history…It should fascinate.” –Edmund Fuller, Wall Street Journal

- "…Koestler marshals the evidence in a clear and convincing way. He tells a good story, pulling together materials from medieval Muslims and Jewish travelers, scholarly controversy and the mysterious lore of the Khazars." –Raymond Sokolov,Newsweek
- "…Robert Kirsch of the Los Angeles Times stated in his lengthy review that 'Arthur Koestler publicizes with his customary skills a daring hypothesis: that THE KHAZAR JEWS MIGRATED TO POLAND AND BECAME THE FOREBEARS OF EASTERN EUROPEAN JEWRY…' GENETICALLY THEY ARE MORE RELATED TO THE HUN, UIGUR, AND MAGYAR TRIBES THAN TO THE SEED OF ABRAHAM, ISAAC, AND JACOB…" (emphasis added)

BOOKS ON THE HISTORY OF THE JEWS

- The Thirteenth Tribe. The Khazar Empire and Its Heritage by Arthur, Koestler, 1976
- Zionism: Hidden Tyranny – A True Story by Benjamin H Freedman, 1997
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History

The Ritual Talmudic Execution and Torture Methods of the Bolsheviks Were Satanic

4 years agoAdd Commentby Mike Walsh

Written by Mike Walsh

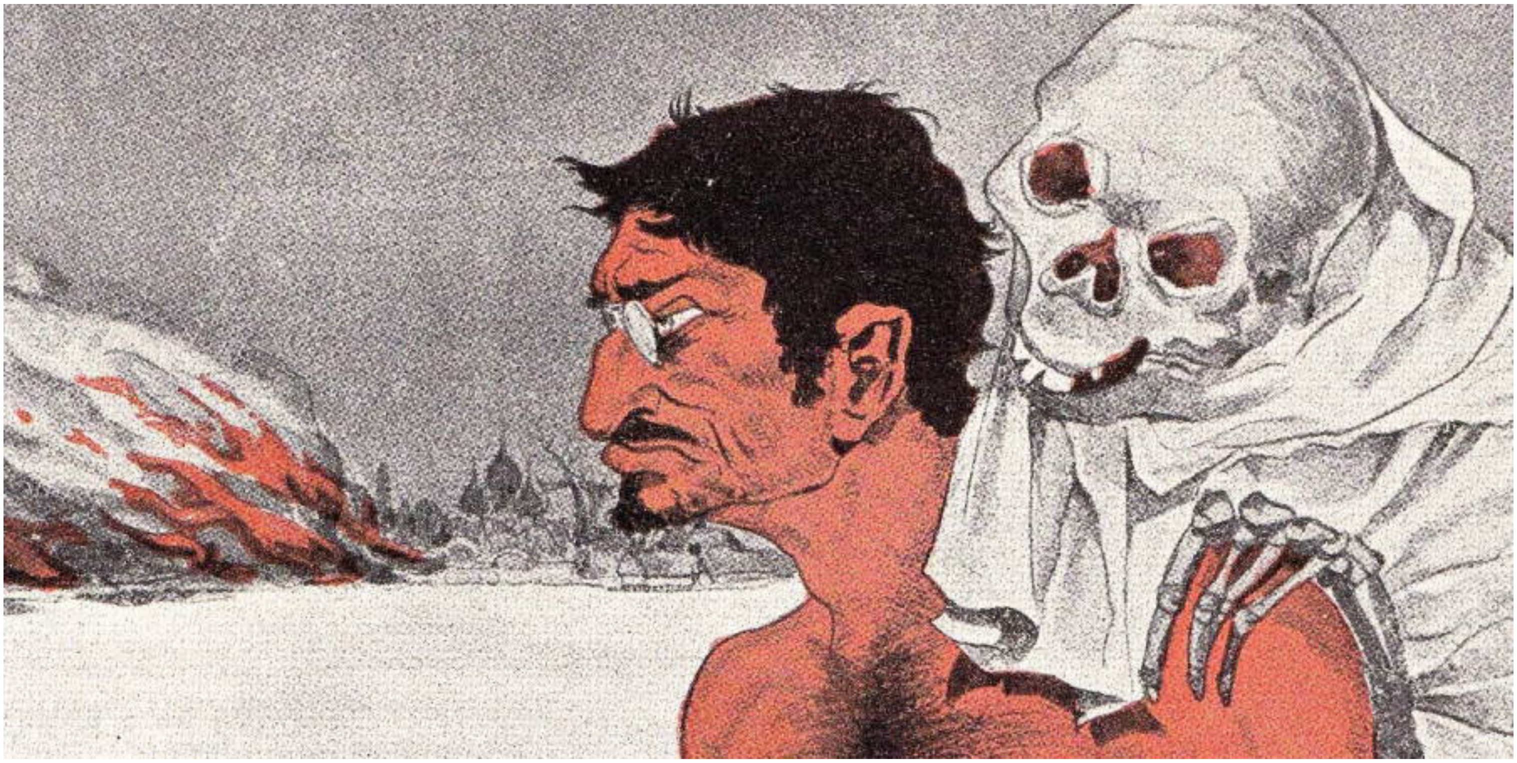
Real history rather than victors spin teach us that atrocities are committed regardless of occupiers' nationality, their ideals or ethnicity.

However, there is proven to be just one ethnic-religious ideology that's gratuitous and hideous depravities cause the crimes of all others to pale into relative insignificance.

RABBINICAL QUOTE:

"The efforts of Satan have been successful and they have spread around the Holy Land."

(Toldos Shmuel, v. 3 p. 142).



A drawing of Leon Trotsky, a leading Jewish Bolshevik.

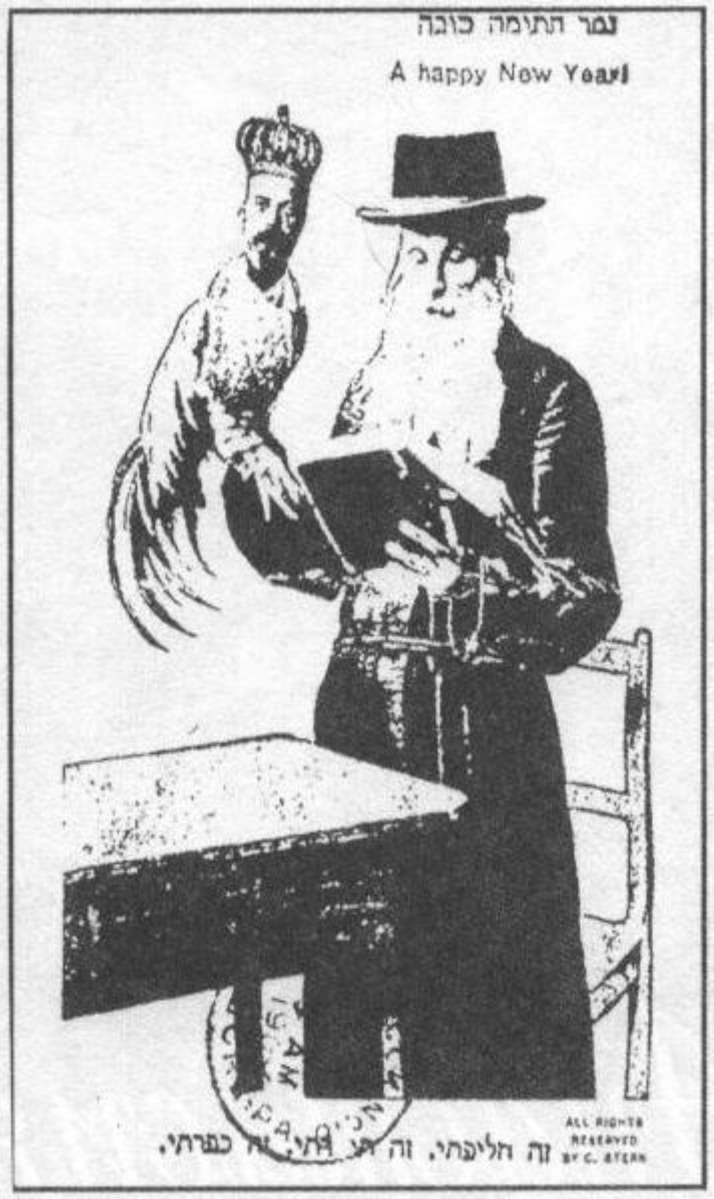
Wherever they occupied the Soviet Bolsheviks routinely targeted and martyred the most innocent in the most depraved ways. *"Vladimir Lenin gave orders to kill as many students as possible in several towns. Chekists (Secret Police) arrested every youth wearing a school cap. Students were singled out and casually killed because Lenin believed the coming Russian intellectuals would be a threat to the Soviet regime."* ~ Vladimir Soloukhin, In the Light of Day, Moscow 1992, p. 40.

The resultant vacuum in the intelligentsia communities was then filled by ethnic Jews. Vladimir Soloukhin revealed that the Chekists were especially interested in handsome boys and pretty girls, who were the first to be killed ~ after intense suffering. The entire Chekist terror was coordinated by the Jewish functionary Joseph Unschlicht.

Beyond normal comprehension is why Bolsheviks in a carefully structured way inflicted upon their victims the most hideous and quite unnecessary cruelties before allowing those martyred to leave their world as tormented souls.

Disembowelling before death. Commonly practised.

If in some cases victims were beforehand dispatched by a bullet in the nape of the neck, the preferred NKVD method, it was simply because time and circumstance necessitated such industrial methods.


גמר חתימה טובה
A happy New Year!
ALL RIGHTS RESERVED BY C. STERN
זה חליפתי, זה תמורתי, זה כפרתי.

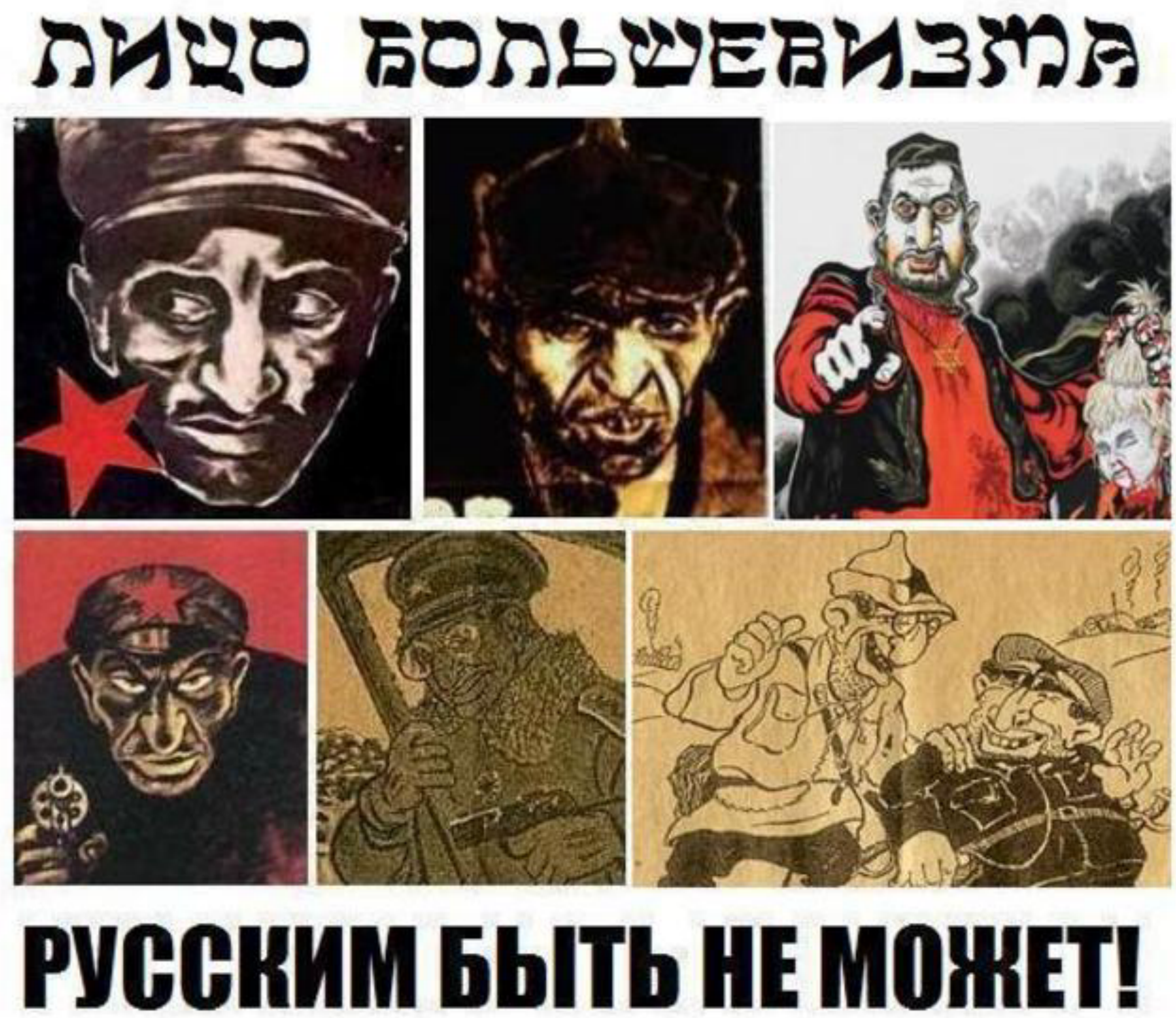
Otherwise, where time and place advantage was in their favour, Talmudic Bolsheviks murdered their victims, children included, by methods that can only be described as an occultist. The mind reels in horror if they chance upon the taboo topic of Bolshevik cruelties and the reasoning behind such gratuitous depravities eludes them.

There is a covert reason why Talmudic Bolsheviks with coerced accomplices sought ever more creative ways by which to kill their victims in the most hellish ways imaginable.

Talmudic Jews consider themselves spiritually elevated on a scale equal to the degree of pre-death suffering inflicted on their victims. This scale of higher spirituality defines levels of priority such as priests, army officers, intellectuals and children. The degree of suffering in their victims is proportionate with the elevation of Talmudic occultism.

How did Talmudic Jews, foremost among the Bolsheviks, go about the slayings? Chekists favoured murder with various and increasingly imaginative methods of pre-death murder.

In his documentary, *The Russia We Lost*, the director Stanislav Govorukhin told how the priesthood in Kherson was crucified. The Archbishop Andronnikov of Perm was tortured before death. His eyes were prised out; his ears and nose were cut off.


ЛИЦО БОЛЬШЕВИЗМА
РУССКИМ БЫТЬ НЕ МОЖЕТ!

Bolshevism is not Russian!
In Kharkov the priest, Dmitri was stripped naked. When he tried to make the sign of the cross, a Chekist amputated the priest’s right hand. In Soviet overrun the Bolshevik methods of torture and the inflicting ritualistic murder was openly encouraged.

Several sources tell how Chekists in Kharkov placed their victims in a row. Then, having nailed their hands to a table their torturers cut around their wrists with a knife. Boiling water was poured over the skin was peeled off. This was known as ‘pulling off the glove’.

The Soviet occupation of the Baltic States where these orgiastic tortures were also carried out is clear evidence that Talmudic shamanistic methods of torture and death were uniquely a Talmudic Bolshevik phenomena.

Lithuanian refugee Zite Kaulius wrote in *The Advocate*, Newark, April 1964: “The Germans were angels compared to the Communists. “Persecuted Christians came out of hiding. My father who had been arrested was released by the Germans. He came home with his hands raw. The Communists had tortured him by plunging his hands into boiling water until his skin came off like gloves.”

To properly understand satanic depravities practiced by Talmudic Jews one is advised to simply refer to the teachings of the Talmud.

Holodomorinfo.com
THE JEWISH NKVD
conducted mass executions
and ran the Gulag forced labor and
extermination camps.
Holodomorinfo.com

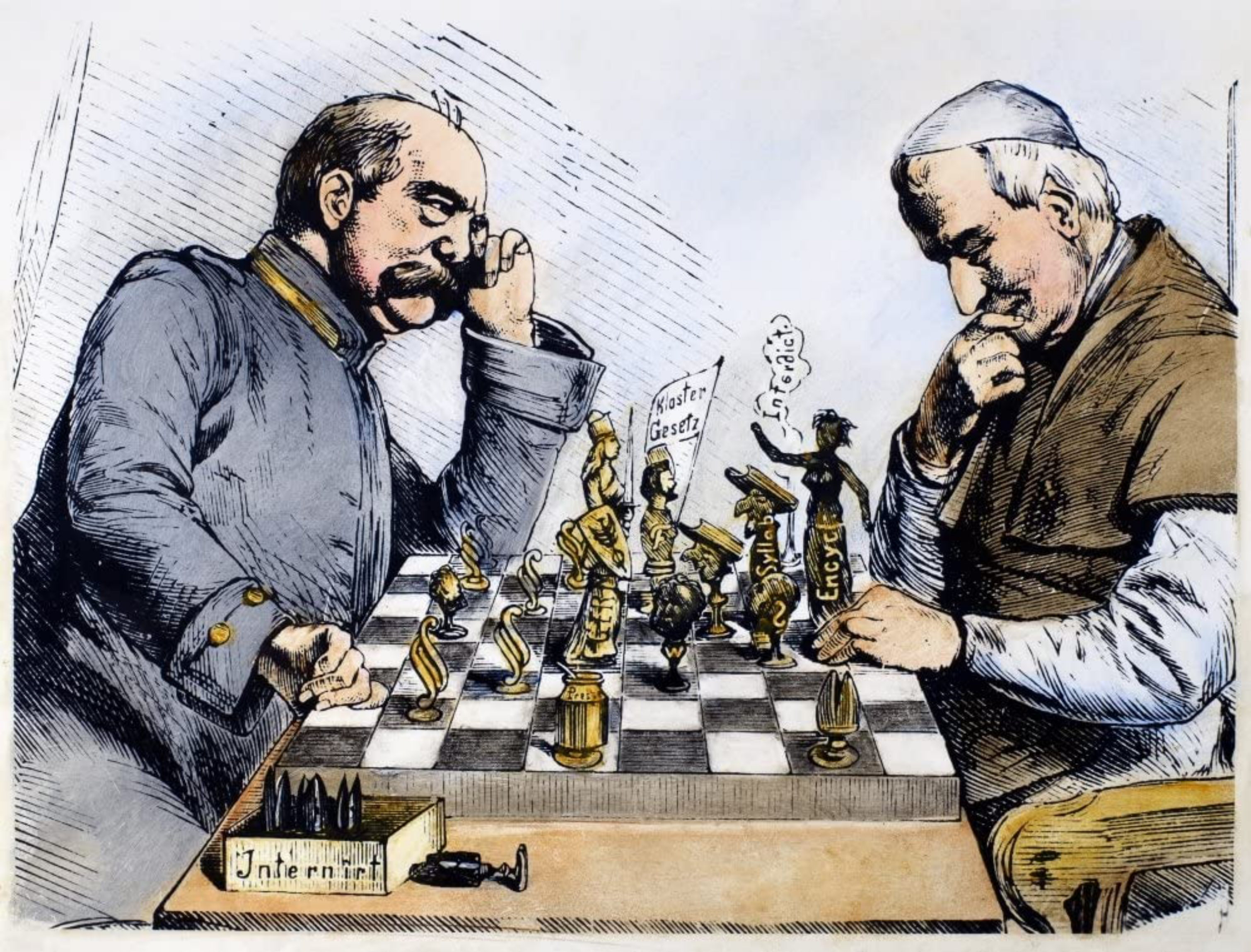
All and much more is revealed in TROTSKY'S WHITE NEGROES by Michael Walsh. He says, "The nature of the debaucheries has no equal outside the concept of Lucifer's teachings. The Talmudic scourge and predisposition towards maximising the sufferings of their victims were not confined to territory but to the peculiarities of the Talmudic mind. Today, the unfortunate Palestinians are treated as abysmally as were their fellow martyrs wherever Talmudic ideology spread."
"Nowhere in the Talmud is the Star of David an endorsement of the Jews. However, the Bible does reference this to be the Star of Remphan belonging to Moloch (Satan). Most Jews don't like to admit it but our god is Lucifer and we are his chosen people. ~ Harold Wallace Rosenthal (1947 – 1976). A senior aide to Senator Jacob K. Javits.

Aource: 'The Ethnic European'.

History

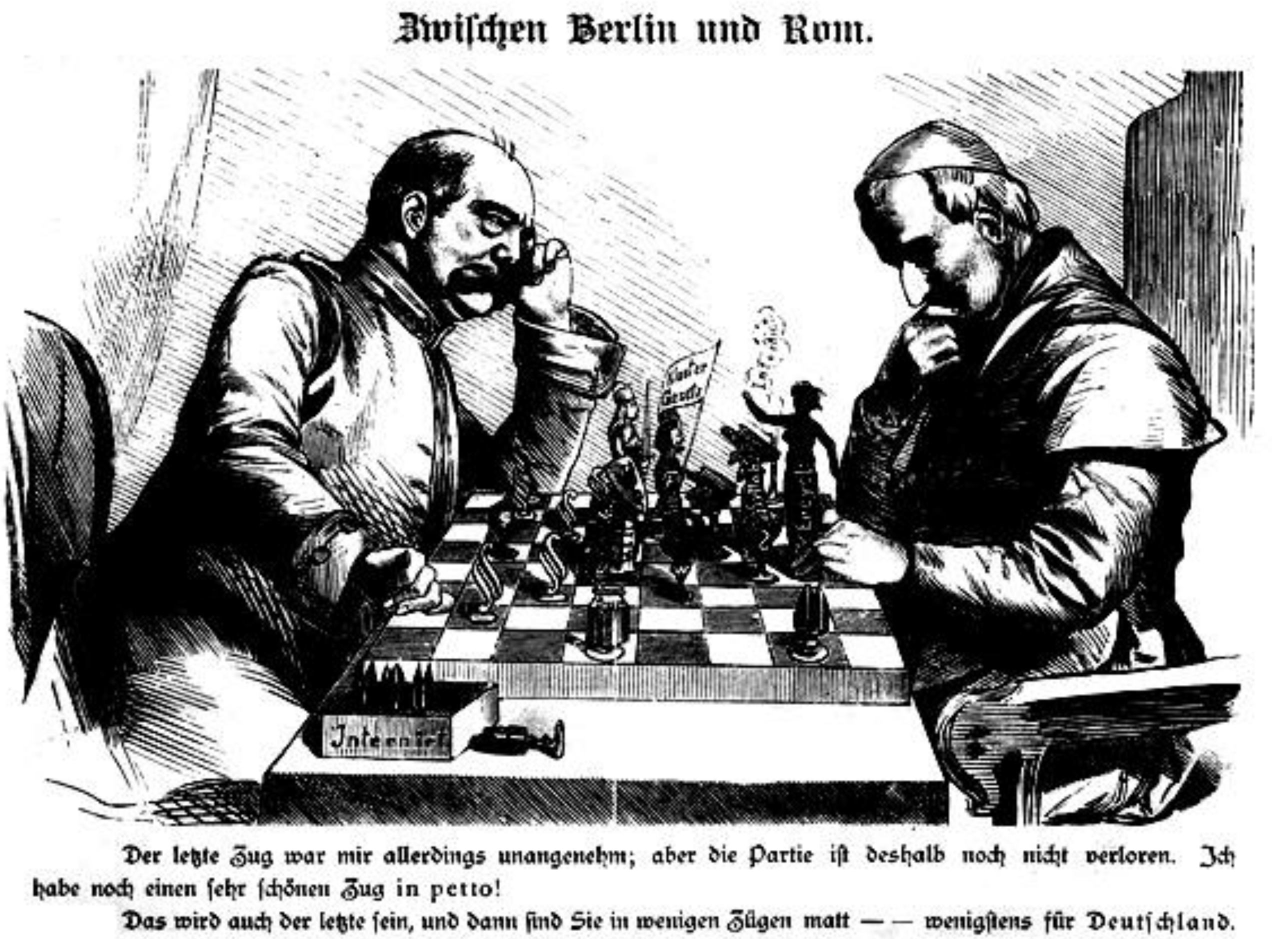
Understanding the Kulturkampf

4 years agoAdd Commentby Anonymous


Kloster Gesetz
Interdict.
Syllab
Encycl
Press
Internirt

Written by Anonymous

In the 19th century, the Roman Catholic Church was under frequent attacks from the rising tide of liberal nationalism, which saw the existence of a multi-national Church loyal to the Pope has a threat to national unity. The Third Republic of France attacked the loyalty of the clergy to Rome and tried to make the priesthood dependent upon the state. The newly created secular Italian kingdom was eager to suppress the influence of the Catholic Church, and following the seizure of Rome in 1870, the papacy was deprived of what remained of its temporal powers. At the turn of the last century, the Holy Roman Emperor Joseph II had instituted a policy that has come to be known as "Josephinism", by which all contemplative orders and religious institutes which were not "useful" were disbanded or suppressed. At every turn, the Church found itself attacked and its privileges curtailed by the legislative actions of great states of the west, all who claimed to be acting on behalf of the "people."


Zwiſchen Berlin und Rom.
Der letzte Zug war mir allerdings unangenehm; aber die Partie iſt deshalb noch nicht verloren. Ich habe noch einen ſehr ſchönen Zug in petto!
Das wird auch der letzte ſein, und dann ſind Sie in wenigen Zügen matt — — wenigſtens für Deutſchland.

GERMANY: KULTURKAMPF, 1875. Pope Pius IX moving his game piece, the encyclical 'Quod nunquam' of 5 February 1875, against Otto von Bismarck's anti-clerical moves on the chessboard of 'Kulturkampf.' Contemporary German cartoon.

One of the most virulent and best known of these attacks on the Church was the German *Kulturkampf* ("Cultural Struggle"). The Kulturkampf refers to the efforts of Imperial Chancellor Otto von Bismarck to break the influence of the Roman Catholic Church in the newly established German Empire. It is difficult to date the Kulturkampf, but most historians place it between 1871 and 1878. During the Kulturkampf, the Iron Chancellor used political and social pressure to restrict the rights of the Catholic clergy and remove the power of Catholic education from the Church by transferring it to the State.

Political Situation of the Catholic Party in Germany in 1870

Any examination of the Kulturkampf must begin by understanding the political context. Bismarck, always a great pragmatist, did not set off initially to get into a war with the Catholic Church. His initial aims were much more restricted and had as their aim the breaking up of the powerful Catholic Party (called the *Centrum*) in the Imperial Assembly (*Reichstag*). Both Bismarck's conservative bloc as well as Germany's National Liberals feared the power of the Centrum which, though not a majority, was large enough to be capable of pulling an election one way or another. In 1870-71, the Centrum was the second largest party.

Thus, the existence of the Catholic *Centrum* constituted a perpetual annoyance to the liberals and conservatives, which were dominated by secularists and Protestants respectively and had no desire to see a powerful Catholic minority party. Political and social considerations came together here, and Bismarck's conservatives and the National Liberals found common ground in their mutual dislike of the Centrum and the influence of the Church.

This antipathy was heightened with the proclamation of the dogma of Papal Infallibility at Vatican I in 1870, the same year Bismarck and the Prussians proclaimed the creation of the German Reich after their victory over France in the Franco-Prussian War. The doctrine of Papal Infallibility represented a threat to every secularized state in Europe, as it reaffirmed that the fundamental allegiance of every Catholic was not to his nation-state, but to the Gospel and the Church, and that the Pope's teaching was absolutely authoritative and binding on all the faithful. The proclamation of the dogma, in conjunction with Bl. Pius IX's statements on the rights of the Church in relation to civil society as laid down in the 1864 encyclical *Quanta Cura*, left many secular politicians wondering if Catholicism and allegiance to the modern liberal state were not mutually exclusive. For example, the influential British Prime Minister William Gladstone's pamphlet, *The Vatican Decrees and Their Bearing on Civil Allegiance* (1874), in which Gladstone argued that the teaching on Papal Infallibility compromised the allegiance of faithful English Catholics. [1]

Relations between Prussia and the Holy See in 1870

Bismarck had not initially attributed much importance to the affairs of the Council, although the Prussian Ambassador at the Holy See, Count Arnim, recommended a more active policy. Bismarck, recognizing that Prussia was a Protestant power, seemed content to follow the lead of other Catholic allies, like the Austrian Empire. In fact, relations with the Holy See in 1870 were not at all cold. Following the loss of the papal states, the Prussian Archbishop of Posen, Count von Ledochowsky, S.J., met Bismarck at Versailles during the closing days of the Franco-Prussian War and made overtures to the Chancellor on behalf of the Holy See. Ledochowsky had two requests: (1) That Bismarck and the newly established German Empire would protest the destruction of the Papal States, and that (2) the Pope would be offered asylum in Prussia if and when it became necessary to flee Rome. Bismarck categorically rejected the first request, not wanting to poison relations with the new Kingdom of Italy. But he was inclined to entertain the idea of a papal exile in Prussia, seeing obvious political benefits to hosting the Holy Father.

The above episode came to nothing, of course, but it demonstrates that Bismarck was not absolutely opposed to some understanding with the Holy See. Bismarck was no Robespierre; his opposition to the Church was pragmatic, not dogmatic. He was quite willing to help the Pope in international affairs provided the Pope would do something for Prussia. In Bismarck's case, this was to ask the Catholic deputies of the Centrum to vote with the government and against the opposition, a plea Bismarck had continually made to Pius IX since Bismarck came to power in 1862. Bismarck told Archbishop Ledochowsky in Versailles: "If we give asylum to the Pope, he must do something for us in return," meaning use his authority to align the Centrum with the policies of Bismarck. "The opposition of the ultramontane party [in the Reichstag] would be checked."[2] How could the Catholic Centrum protest against Bismarck's policies by appealing to loyalty to the Pope if the Pope supported Bismarck?

Attack on the Centrum Backfires

The leader of the Centrum was Ludwig Windthorst, one of the foremost parliamentarians in German politics in the late 19th century. He was despised by Bismarck, and as the foremost champion of Catholicism in German politics, he was likewise despised by the secular liberals and by the Protestant conservatives. Bismarck's dislike of Windthorst went well beyond the personal; in a famous quote, which may be apocryphal, Bismarck is alleged to have said, "Everyone needs somebody to love and somebody to hate. I have my wife to love and Windthorst to hate." [3] Windthorst, however, was a classy opponent. He never descended to the level of the mere personal that characterized Bismarck, and he always controlled his temper even when Bismarck lost his. Because of his fundamental charitable disposition, even towards enemies, Windthorst was held in high respect by his opponents, even when they disagreed with him.

Bismarck was highly irritated when Pope Pius IX refused to meddle in Prussian parliamentary affairs on behalf of the government. Still wanting to find a way to exploit the Pope's difficulties, he proposed to the Holy See that perhaps Pius IX would be willing to publicly oppose the Centrum. This demonstrates Bismarck's misunderstanding of the nature of the Church in general and Pius IX in particular; that the pope of Vatican I and the *Syllabus* could be persuaded to condemn Germany's Catholic party for political expediencies was profoundly ignorant. When the papacy refused to do so, Bismarck resorted to manipulative propaganda: when Papal Secretary of State Cardinal Giacomo Antonelli made some comments on the question of the Centrum, Bismarck published them out of context, in such a way as to suggest that the Pope had come out against the Catholic party in Germany. This underhanded attempt at manipulating Catholic opinion backfired, however, for the Centrum got the ear of the Secretary of State and induced him to issue a clarification which forcefully reaffirmed Pius IX's support for the Centrum. This dashed Bismarck's hopes and exposed his underhanded manner of dealing with the Cardinal's Statements.

The Kulturkampf is Declared

Perhaps because he was embarrassed publicly, or perhaps just because he did not like being told no, Bismarck now went on the offensive. On June 19, 1871, he strongly attacked the Centrum in the conservative paper *Kreuz-Zeitung.* A few weeks later, he abolished the Catholic Department in the Prussian *Kultus-Ministerium*, the department of the Prussian government responsible for cultural matters. He bitterly attacked the Centrum in parliamentary speeches and called Ludwig Windthorst a *Reichsfeind*, that is, an enemy of the Empire. The Catholic Windthorst responded with all the clarity and imperturbability of Thomas More: "The Chancellor is not the State. Up until now, no minister has been so presumptuous as to call his opponents enemies of the State." [4]

The attacks on the Centrum went to a new level when Bismarck was joined by Professor Rudolf Virchow of Berlin, a progressive liberal parliamentarian who coined the term Kulturkampf and who believed that the struggle would free the German schools from clerical influence, both Catholic and Protestant. Under Virchow's demagoguery, anti-clericalists joined the struggle, even those who were opponents of Bismarck. Conservative Protestant parliamentarians, on the other hand, saw the struggle as a means to come out against that perennial bugbear of Protestantism, the Jesuit order. Basically, a broad coalition began to form across multiple party lines, all of whom for one reason or another saw a restriction of the rights of the Catholic clergy as necessary. It has been estimated that probably two-thirds of the population supported the efforts of Bismarck, Virchow and their allies.

Anti-Catholic Legislation of the Kulturkampf Period

It is not certain whether Bismarck at the outset conceived of the struggle in terms of actual legislation aimed at curbing the influence of the Church itself; his initial thought seems to have been simply to break the power of the Catholic Centrum. But, under the instigation of Virchow and others, what was originally a very limited political objective was transformed into a broader social battle against Catholicism as such, beyond the scope of what Bismarck initially intended. Nevertheless, perceiving the power of the movement he had helped unleash, Bismarck was quite content to ride the wave of anti-Catholic sentiment and supported the legislation of the Kulturkampf vigorously.

It is important to note that, with the exception of an anti-Jesuit bill pushed through the Reichstag in 1872, all of the laws of the Kulturkampf were passed in the Prussian *Landtag* and were applicable only in the State of Prussia, though some other states like Baden and Hesse followed with anti-Catholic laws of their own. Imperial Germany was a federation, composed of several German states which each retained their own regional parliaments and laws. Prussia, of course, was the largest and most powerful of these states, and the way Prussia went tended to determine the course of the whole empire. But it important to keep in mind that the Kulturkampf was primarily a phenomenon restricted to the federal state of Prussia; some Catholic states, like Bavaria, did not participate in it.

The first law of the Kulturkampf was an imperial anti-Jesuit law passed in 1872, which even appeared harsh to some of the liberals. The Law of 1872 authorized the government to dissolve all chapters of the Society of Jesus and to banish its members from the country (*Jesuitengesetz).* The Jesuits subsequently left the Empire. The next year the law was extended to the Redemptorists, Lazarists, Fathers of the Holy Ghost, and the Ladies of the Sacred Heart, as being closely related to the Jesuits, whereupon these orders also left Germany. Although most portions of the Kulturkampf were repealed with time, the Jesuits remained banned in Germany for the duration of the Empire.

In 1871, the criminal code was modified to infringe on clerics' right to freedom of speech. In the so-called *Kanzelparagraph* ("Pulpit Laws"), clergy who discussed politics from the pulpit could be sentenced to two years in prison. The *Kanzelparagraph* would remain in force throughout the Weimar period and would be used by Hitler to stifle the political opposition of the Church. It was not in fact revoked until 1953.

The heart of the Kulturkampf legislation was the Prussian School Supervision Law of 1871 touching on Catholic education. Like Julian the Apostate, Bismarck knew the Church was too powerful to be destroyed and instead sought to weaken her influence by driving her out of education. The law simultaneously extended civil service supervision to religious education and abolished ecclesiastical oversight of the Prussian primary school system, which up until then had been conducted by religious and secular authorities working together. This meant the practical exclusion of the clergy from education.

Bismarck also attacked the education of the clergy through his new Kultus-Minister, Adalbert Falk. To Falk was given the task of making the German bishops independent of Rome, the clergy independent of the bishops, and all dependent on the State. Falk devised a plan by which the traditional regimen of clerical study was to be replaced by a modern education in a liberal German institution, thus ensuring that candidates to the priesthood were imbibed with the spirit of secularism. Furthermore, Falk proposed that ecclesiastical offices could only be filled with the permission of the highest civil authority in each province, essentially reviving the ancient practice of lay investiture. Like Henry VIII, Falk and Bismarck wanted their national clergy exempt from any legal juridical body outside of the nation. Hence, judgments of the Holy See or the Roman Rota would not be binding upon them; the highest court would be made up of Prussian ecclesiastics, all of whom would have been appointed with the permission of Prussian civil authorities. Falk sought to restrict the Church's juridical and punitive powers by allowing any cleric to appeal to a Prussian "Royal Court of Justice for Ecclesiastical Affairs" that would consist of lay civil officials. This was to help facilitate the great apostasy, so that those clerics who chose to compromise with the State would not find themselves inconvenienced by decrees or punitive measures coming from Rome. In short, the proposals of Falk set out to establish a national Prussian Church, in which education of the clergy, appointments, and discipline were under the control of the State.

Falk went even further in his law which forbid any priest to exercise his priestly duties without authorization of the civil power on pain of imprisonment, and threatened bishops who opposed it. Falk and Bismarck here underestimated the resolve of the Catholic faithful. Rather than conform and obtain the hated "authorization", most Catholic priests chose to simply continue their duties clandestinely, or else cease their ministries. This in effect left large amounts of the Catholic population without access to sacraments, a state of affairs which thoroughly angered them and give rise to a national backlash against the laws.

Patronage of Old Catholics

A large part of the Kulturkampf was not only the persecution of Catholics, but the patronage of the Old Catholics, who in that decade after Vatican I were at their strongest. The State interfered whenever a Catholic Bishop disciplined a cleric for adhering to the Old Catholic sect; in several places, dismissed Old Catholic priests and even bishops were reinstated by the power of the State, similar to the manner in which the heretic emperors of old used to force the reinstatement of Arian bishops and priests.

In 1873, the Prussian Landtag passed the May Laws, which authorized the Old Catholics to establish themselves as a recognized Church and even contributed funding to help them in this purpose. The imperial Reichstag assisted this law by passing the Priests-Expulsion Law (*Priester-ausweisungsgesetz*), by which all priests deprived of their offices for violation of the May Laws were turned over to the discretion of the police authorities. Many bishops began to protest, and during 1873 Bismarck faced the first significant opposition to the Kulturkampf. Archbishops of Posen and Cologne and the Bishop of Trier were condemned to imprisonment; later, the Archbishop of Posen Count von Ledochowski, whose overtures to Bismarck in 1870 had precipitated the entire crisis, was deposed.

Following the May Laws and the subsequent episcopal protests, Falk's Ministry saw to it that all the Prussian episcopal sees were vacated. Many parishes were also deprived of their pastors, and most ecclesiastical educational institutions were closed. Bismarck had hoped that depositions would intimidate the Church, and that faced with the possibility of a total lack of Catholic ministry in whole regions, the Church would cave in and agree to state-appointed or authorized pastors. This was not to be, however. Cathedral chapters refused to select an administrator, and no parish consented to elect an "authorized" parish priest. The exiled bishops managed to govern their sees from abroad through secretly delegated priests. The faithful everywhere made it possible to hold Divine Services in the privacy of their homes, not unlike the faithful of England during the Elizabethan era of the "priest holes."

A civil marriage law of 1874 removed from priests the right oversight of sacrament of marriage by requiring German couples to engage in civil marriage before reception of the sacrament.

Assassination Attempt and Land Confiscations

In 1874, a man named Kullman, who had a very loose connection to a Catholic workingman's club, attempted to assassinate Bismarck. Bismarck was only slightly wounded in the hand, but he tried to link the attempt to the Catholic Centrum and paint the entire party with disloyalty to the State. In 1875 Bismarck suspended all state payments to the Prussian Catholic bishops, which had been guaranteed in the Prussian constitution. Later that year all Catholic monasteries were closed, except for those which cared for the sick.

Finally, in June, 1875, came the centerpiece of the anti-Catholic laws, the land confiscation. The Prussian Landtag passed a law which confiscated all the property of the Church, and turned over to its administration to lay trustees to be elected by the members of each parish. By the end of 1880, 1125 parish priests and 645 assistants had fallen victims to the new laws.

Mounting Opposition

Catholic opposition was strong, with many favoring very radical resistance. The Association of German Catholics (*Mainzer Verein*), formerly a small group, ballooned 200,000 members, and became the bulwark of fierce opposition to the laws. Most of Europe regarded the laws as offensive to liberal sensibilities, save for the Kingdom of Italy, which was currently engaged in similar struggles against the Pope. The Centrum under Windthorst, meanwhile, struggled to reach some sort of compromise with the government to get the laws lightened. The Kulturkampf was alienating Austria, whose Hapsburg Emperor Francis Joseph was a very loyal Catholic and frowned on the efforts of Falk and Bismarck. The clergy of France and Belgium were unanimous in decrying the laws and encouraged German Catholics to resist them. Meanwhile, rank and file Catholics continued to disobey, priests continued to administer sacraments clandestinely, and bishops continue to administer their dioceses remotely.

The End of the Kulturkampf

The end of the Kulturkampf came ironically as a result of the same factor that had begun it: Bismarck's pragmatism. Bismarck had originally attacked the Church for a very practical political end: the weakening the Catholic Centrum. This had failed. By 1875-1878, political circumstances again changed and caused Bismarck to seek rapprochement with the Centrum for similar political reasons.

First, we could mention a war scare with France in 1875. It is beyond us to go into the details of that war scare here, but it is sufficient to note that the French clergy had been among the greatest supporters of the German clergy during the Kulturkampf. With a possible war looming, Bismarck needed all the support he could get on the side of the government, and hence was forced to reconcile with the Centrum to keep them from souring his preparations for a possible war with France.

Furthermore, the generation old Triple Alliance between Russia, Austria and Prussia broke down in 1878-79, leading to the new Dual Alliance between the German Empire and Austria. With Austria one of the most solidly Catholic countries in Europe, Bismarck found it necessary to lighten the restrictions of the Kulturkampf in order to avoid isolating Germany's new ally.

Furthermore, the Kulturkampf had led to an increase in the amount of deputies in the Reichstag and Landtag who were members of the Centrum. Ironically, the Centrum was stronger in 1879 than it had been in 1871. It could no longer be written off, and their numbers made it questionable whether any significant legislation could be passed without their support. Therefore, Bismarck needed to come to some kind of terms with them, but without losing face.

This opportunity came in 1878 with the death of Pope Pius IX. The election of Leo XIII established a sort of clean slate, and when the pontiff reached out to Kaiser Wilhelm upon his election, negotiations followed. Meanwhile, the conservatives, seeing the power of the Centrum, began to ally with the Catholic party. Falk was dismissed in 1879, and the most offensive laws of the Kulturkampf repealed by 1882. Bismarck balked at some of these developments, but with the advent of a strong Polish-Catholic nationalist movement in the preceding years, Bismarck saw clearly that the German Reich needed to be on friendly terms with the Church and became desirous of peace. There were many details to work out; most of the Kulturkampf laws were allowed to lapse; two laws of 21 May, 1886, and 29 April, 1887 formally ended the Kulturkampf by modifying or throwing out some of the most radical laws of 1873 and 1874.

Not all returned to the status quo, however. As mentioned above, the Jesuits remained banned until 1917. Not all property was returned. The *Kanzelparagraf* remained law until 1953, the civil marriage law of 1874 remains in effect to this day. Nevertheless, the Kulturkampf was one of Bismarck's greatest defeats; his fundamental misunderstanding of the cohesion of the Catholic hierarchy led him to vastly underestimate the resilience of the German Catholics. This is best summed up by the commentary of Odo Russell, the British diplomat in Berlin, who in 1874, wrote:

> ***"The Roman Church has always derived strength from persecution…Bismarck's anti-Church policy has compelled the German bishops to rally around the Pope and to suffer martyrdom for discipline's, obedience's, and examples's sake."*** **[5]**

NOTES

Bernard Rosensweig

Rabbi Bernard Rosensweig, of the Kew Gardens Adath Jeshurun Synagogue, and First Vice-President of the Rabbinical Council of America, offers a sharp critique of Arthur Koestler's views on the Khazar — Origin of East European Jewry. Rabbi Rosensweig is the author of *Ashkenazic Jewry in Transition,* and teaches at Touro College in New York City.

THE THIRTEENTH TRIBE, THE KHAZARS AND THE ORIGINS OF EAST EUROPEAN JEWRY

The origins of East European Jewry are shrouded in obscurity, and it is difficult to define and to delineate them with unassailable accuracy. The sources are scarce, the legends are open to attack and interpretation, and some of the "scholarly" hypotheses were advanced as a partisan weapon in the struggle for equal rights.[1]

Yet, a knowledge of the historical background of East European Jewry is essential for the proper evaluative understanding of the modern Jewish world in which we live. We must remember that beginning with the sixteenth century, East European Jewry became the center of the Jewish world and the mecca of Jewish learning and creativity. In 1939, before the Holocaust robbed us of a third of the Jewish people, East European Jews comprised the overwhelming majority of the Jewish group; and the role of these people in the growth and development of American Jewry, as well as in the emergence of the State of Israel, is so evident as to require no elaboration. Under these circumstances, any serious attempt by a competent scholar to come to grips with the problem of origins is worthy of consideration and analysis. Unfortunately, Arthur Koestler's book, *The Thirteenth Tribe,** does not fall into this category.

Koestler has based his book on the most glamorous and exotic of all the various theories, namely, the Khazar theory. The Khazar theory contends that the roots of East European Jewry are to be sought among the Khazars, who had earlier converted to Judaism, and who, as their own kingdom declined and disintegrated, laid the foundations for the emerging Jewry of Eastern Europe. It is this theory which Koestler expounds, expands and exploits in *The Thirteenth Tribe.* The first half of the book is devoted to the early history of the Khazars, their development into a formidable kingdom, their conversion to Judaism and their subsequent fall. The second half of *The Thirteenth Tribe* is directed towards a concerted effort by the author to prove that the Khazars are the fathers of East European Jewry.

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* *The Thirteenth Tribe* (Random House, 1976).

Koestler's thesis and his arguments are not new; he adds nothing to our knowledge of the Khazars, and no novel insights about their relationship to East European Jewry emerge in this work. This hypothesis, though lacking historical substance, as we shall see, enjoyed a certain acceptance in Jewish historiography at one time, and few scholars were prepared to challenge its validity. Tadeusz Czacki and Max Gumplowicz were its early champions. The late Isaac Schipper subscribed to this view in a somewhat modified form and A. N. Poliak emerges as the most extreme proponent of this position in the twentieth century.[2]

Koestler's book depends, in large measure, on Poliak's development and conclusions. Koestler himself has provided the coordinated structure, the literary style and the ability to convey as unquestioned, proven facts what most serious scholars will cautiously assert to be hypothetical conjectures. Normally, we would pass over this book in silence. But it is precisely because Koestler utilizes the experienced pen of the effective writer, and provides his work with a veneer of scholarship, that *The Thirteenth Tribe* becomes a deceptively dangerous work, requiring a thorough refutation.

The reader might wonder whether it really makes any difference if this theory or that theory accounts for the beginnings of East European Jewry. The truth is that it does matter — abundantly. Many elements which are crucial to the future of the Jewish group are influenced by and dependent upon our initial assessment of origins. Despite Koestler's feeble protest and weak rationalization, the Khazar theory, for example, has been used by the enemies of the State of Israel to undermine the legitimacy of the Jewish claim to its ancestral homeland. Baroodi and his cohorts have made this a constant refrain of their nefarious propaganda. These Jews, they re-iterate time and time again, have no claim to the land of Abraham, Isaac and Jacob because they are not "real Jews," but rather the descendants of converted Khazar Jews. "Only a small fraction of them (the Jews) could lay claim to being children of Israel or even Semites . . . 90% of the Jews of Eastern Europe were descendants of Slavs, Germans, Franks and Khazars."[3]

In addition, we must deal with one more question before we embark upon a close analysis of Koestler's contentions: What motivated Koestler to write this particular book? Even works of serious scholarship can have subjective overtones. In Koestler's case, I can detect two such motives. In the first instance, I am convinced, he is motivated by an implacable hatred of the Jewish religion. Koestler smugly declares that "Orthodox Jewry is a vanishing minority," that "Orthodox Judaism in the Diaspora is dying out" and that "the vast majority of enlightened or agnostic Jews . . . reject the Chosen-Race doctrine of Orthodoxy." These statements are not only untrue and unfair, but they reflect an undisguised enmity to Judaism generally, and to Orthodoxy, in particular.[4]

Anyone who has read Koestler's *Promise and Fulfilment* will recall his venomous diatribes against everything which is Jewish in the Jewish State, and his confident prediction that this "cultural claustrophobia" would only be a passing fancy, and that "*within a generation or two Israel will have become an entirely 'un-Jewish' country.*" (Italics his). He rails against "kosherness" in Israel, that the restaurant will not serve him cheese after his meat. He is upset by the use of the Hebrew language and the Hebrew alphabet in the Jewish State, and he insists that it should be latinized. He despairs over the amount of time spent on the Bible and Hebrew classics in the secondary schools of Israel, and he laments that the "Orthodox stranglehold" on the country will lead it "back to the bronze age." The canards which are spewed forth in that book would have been labelled as blatant anti-Semitism if its author had been a gentile.[5]

We have every reason to be grateful that the dire predictions made in 1949 have remained unfulfilled. Orthodoxy continues to be a vital factor in the Diaspora, and the generation of the "kippah serugah" gives the lie to Koestler's dream (or is it nightmare?) of a Jewish state emptied of all its Jewish content. But what better way to promote and foster the process of an "un-Jewish" Israel than by attempting to demonstrate that there is no intrinsic relationship between those people who were instrumental in the establishment of the state, and the religious history, principles and background which spawned the dream and powered its fulfilment.

There is a second element in Koestler's "theology" which must be taken into account. Koestler, who is the product of an assimilationist home, whose Jewish background is practically non-existent, and who at one time in his life was a committed Communist, has insisted that the creation of the Jewish State has introduced a forced option for the Jewish people. Those Jews who are committed to Judaism must draw the consequences of their commitment and return to the Promised Land; all others must solve the "Jewish problem" by renouncing their faith and taking the path which leads to assimilation. For himself, Koestler has unhesitatingly and unashamedly opted for assimilation. However, Koestler is anxious for other Diaspora Jews to follow his lead. How can the religious dimension of Judaism, which is at the heart of the Jewish commitment and which Koestler considers to be a dangerous anachronism, be more effectively undermined than through a pseudo-scholarly work which aims at severing the present contemporary Jew from his original roots, of what Koestler calls "the Biblical Tribe?"[6]

II

Let us now examine the book and its contents a little more closely. Who were the Khazars and how did they come to Judaism? The Khazars have left nothing in their own language, and what we know about them comes to us in the writings of other peoples who came into contact with them. The major sources of our knowledge are the Moslem geographers and historians of the Middle Ages as well as the somewhat controversial Khazar correspondence which was conducted between Hasdai ibn Shaprut of Spain and the Khazar king, Joseph.[7]

It is practically certain that the Khazars were Turks from Central Asia, who lived originally in the area between the Volga River, the Caucasian Mountains and the Don. By the end of the seventh century, or shortly thereafter, the Khazar kingdom was extended to include the Crimea, that area which we know as Southern Russia and the Ukraine, and the region around Kiev. It was here that they undoubtedly came into contact with Jews who had resided there and traded there from the beginning of the common era, and shortly before the middle of the eighth century (the accepted date today is the one which was advanced by Jehuda Halevi in his *Kuzari* — 740) a part of the Khazar people, led by their king, Bulan, accepted Judaism.[8]

The nature of the Judaism which they embraced is difficult to determine with exactitude. Prof. Dunlop, who has written a major work on the Khazars, surmises with reservations, that between Bulan and Obadiah, that is, between 740 and 800, some form of Karaism prevailed, and that Rabbinic Judaism made its appearance with Obadiah's reform. This would account for the existence of Khazar Karaites speaking a Turkish dialect at a later period in Eastern Europe. Prof. Baron, on the other hand, contends that the Khazars, in fact, accepted a watered-down syncretistic Judaism — not Karaism — which simply resulted from an ignorance of Talmudic law. One of his primary arguments is that the Khazars had already accepted Judaism prior to the actual advent of Karaism. In either case, both of these men would undoubtedly agree with the assessment of the late Prof. Halpern, that no Jewish culture of any real consequence developed in Khazaria.[9]

By the end of the tenth century, the Khazar kingdom was in disarray and in the process of disintegration. The decisive element in this process was the Russian invasion of 965, which amputated large parts of the empire. Step by step, the decline continued, and by the time the Mongols arrived in the thirteenth century, the Khazar State was no longer in existence.

III

It was this group of Jews, Koestler claims, which emigrated from their native Khazaria in substantial numbers to Poland and provided the bulk of the Jewish population of that new country. What are the proofs which he presents in support of this position? There are a number: (a) the minting of coins using Hebrew letters; (b) the insignificant number of German Jews in the Middle Ages; (c) the westward dispersion of the Khazars before their destruction in Khazaria; (d) Khazar place names in Poland; (e) the emergence of the *shtetl.*

Let us consider these proofs very carefully. Koestler informs us that the Byzantine Jews, who came to Khazaria in substantial numbers and were influential in the conversion of the king, brought with them the Hebrew alphabet which became the written alphabet for the various languages spoken in Khazaria. Further on in the book, he reveals to us that hundreds of coins were unearthed in Great and Little Poland, dating from the end of the twelfth and beginning of the thirteenth century, which bear inscriptions in Hebrew lettering. Some inscriptions are directly concerned with the ruler — Mieszko, king of Poland; others include the name and title of the mintmaster. The inference is obvious. The Khazars used the Hebrew alphabet; the coins are inscribed in Hebrew. Ergo, the early Jewish settlers in Poland were Khazars. Approvingly, Koestler quotes Poliak: "These coins are the final evidence for the spreading of the Hebrew script from Khazaria to neighboring Slavonic countries."[10]

However, we have the right to ask whether these coins really provide this kind of irrefutable evidence. The fact is that Jewish mintmasters were particularly active in a number of German states and principalities during the twelfth century. In the Wetterau region, for example, these thin coins, known as bracteates, were issued between 1170 and 1180 with the name of David Ha-Kohen imprinted in Hebrew. We have found twelfth-century coins in Saxony and Wurzburg struck with Hebrew names. Why, then, must we conclude that the presence of minted coins with Hebrew lettering inevitably indicates the presence of Khazar Jews in Poland? On the contrary, considering all of the information which we have in regards to these bracteates, we are warranted in endorsing Halpern's conclusion that these mintmasters were undoubtedly immigrants who came from the west.[11]

Another central argument of the proponents of the Khazar theory involves the "numbers game." The number of Jews who ultimately populated Poland proves that the early Jewish settlement there could could not have come from the west, but must have come from Khazaria. Over a number of pages, Koestler depicts the hardships, the persecutions and the substantial physical losses which the Jews of Germany suffered. This process began with the First Crusade and reached a climax with the Black Death, in the middle of the fourteenth century. How could the small, pitiful remnants of this ongoing program of decimation have populated Poland?

Koestler takes this argument a step further. He utilizes Vetulani's figures, namely, that there were approximately 500,000 Jews living in Poland in the seventeenth century, to his own advantage. These figures, he proclaims, accord with the "known facts" about a protracted Khazar migration via the Ukraine into Poland-Lithuania. This transfer of population, he maintains, extended over a period of five or six centuries, and was more or less completed by the fifteenth or sixteenth centuries, by which time, even he concedes, the Khazars had apparently been wiped off the face of the earth. In his eagerness to identify Polish Jewry with its supposed Khazar antecedents, Koestler concludes with the strange statement: "The tentative figures for the Khazar population at its peak in the eighth century should be comparable to that of the Jews in Poland in the seventeenth century . . . — give or take a few hundred thousand as a token of our ignorance."[12]

That ignorance, unfortunately, is not confined to the estimation of population figures. There are a number of implications in these statements which must be challenged on scholarly grounds. The first implication of Koestler's approach is that the Khazar people, as a group, left their homeland over a prolonged period of time, and that all the Khazars, or at least the majority of them, were Jews. But were they, in fact, all Jews?

The truth of the matter is that the Khazar Jews in Khazaria represented only a minority of the population. The Khazar conversion to Judaism proceeded from the royal house to the ranks of the nobility and the upper classes, without ever including the broad masses of the Khazar people. Dunlop quite correctly points out that the Judaising of the general populace, if it was ever seriously undertaken, never proceeded very far, since even in the tenth century the Moslems and the Christians greatly outnumbered the Jews; and Baron concludes in his study of the Khazars that "without the reinforcements constantly pouring in from the (Byzantine) empire, as a result of persecutions, they doubtless would have remained but a tiny minority, with negligible influence on Khazar affairs."

This position is fully supported by the mediaeval Moslem authors. Ibn Rusta, writing in 903, says: "Their supreme ruler is a Jew and likewise . . . those of the generals and the chief men who follow his way of thinking. The rest of them have a religion like the religion of the Turks." Baron quotes Ibn Fadhlan — whom he describes as a well-informed Arab traveller — who observed that even in his day "the Jews constitute the smallest number even though the king belongs to them." Against this background, we can better understand the meaning of Massudi's comment that "in Khazaria there are seven judges, two for Jews, two for Moslems, two for Christians and one for the pagans."[13]

This Jewish minority underwent further diminution in the tenth century. In the period following the Russian invasion in 965, a number of Arabic sources refer to the conversion of the Jewish Khazars to the Moslem religion. According to Ibn Miskawayh, and others, the Khazar king asked his Moslem neighbors for help against the invaders and was refused on the grounds that the Khazars were Jews, and that if they wanted help they would have to agree to become Moslems. The king agreed and all of them, except for the king himself, became Moslems. Let us agree with Dunlop that Ibn Miskawayh's statement is overdrawn and that the conversion to Islam was not "universal"; however, Dunlop himself concedes, that, at the same time, it does not justify our dismissing it as unhistorical. We are able to affirm that in the process of the Russian conquest, significant inroads were made into the already small Jewish Khazar population. The implications of this development are twofold. The great number of Khazars who populated Khazaria at its height were, in the main, not Jewish Khazars; and, consequently, the use of the name Khazar in any given context does not necessarily refer to or imply Khazar Jews.[14]

Let us take our argument forward in another direction. According to all scholars, the Jewish population in Poland at the end of the fifteenth century (depending upon the various estimates) ranged from between 10,000 to 30,000 souls, no matter what their origin. Koestler himself conceded that by this time the Khazars had, for all practical purposes, disappeared. In any case, no matter what theory we adopt for the beginnings of Polish Jewry we would still have to confront and account for the phenomenon of an unusually high population growth which marked the next one hundred and fifty years of Polish Jewish life. Why would a Khazar population of ten or thirty thousand Jews more readily explain a large population rise by the middle of the seventeenth century, than the same number of "real Jews?"

Koestler will undoubtedly respond that there were groups of Khazars ready elsewhere to migrate into Poland. But where were these impressive Khazar reserves to be found? Here Koestler falls back on Baron's statement: "But before and after the Mongol upheaval, the Khazars sent many offshoots into unsubdued Slavonic lands ultimately to build up the great Jewish centers of Eastern Europe." In other words, it was in places like Hungary and Kievan Russia that the Khazars supposedly regrouped in large numbers, and from which they infiltrated Eastern Europe with a Jewish presence.[15]

How true are these assertions? Koestler talks about the "Khazar Diaspora in Hungary." Long before the destruction of Khazaria, several Khazar tribes, known as the Kabors, joined the Magyrs in their migration into Hungary. While there may have been a small number of "real Jews" living in Hungary from Roman days, there can be no doubt that the majority of Jews in Hungary originated in the waves of the Kabor-Khazars. This, Koestler claims, is "relatively well documented," though significantly here, as elsewhere, he provides us with no real proof. He then concludes with a statement from Poliak: "The Magyar and Kabor migration into Hungary blazed the trail for the growing Khazar settlements in Poland."[16]

However, these claims are open to question, and we will not accept them simply because they are advanced as assertive statements. We know that long before the Magyar occupation, as early as the second century, Jews lived in many parts of the Roman provinces of Pannonia and Dacia. We do not know what happened to these enclaves during the migration which preceded the Magyar conquest of Hungary in the ninth century. They were either augmented or replaced by other Jews, for example, from Byzantium. Certainly there was a Jewish community in Hungary in the tenth century because Hasdai Ibn Shaprut thought of using them as a conduit for the delivery of his letter to the Khazar king.[17]

However, the fact of an acknowledged Jewish population in Hungary at this time does not necessarily imply that it was of Khazar origin. On the contrary, there are real reservations to be expressed in regards to identifying these Jews with the Khazars. No one will argue that Khazar tribes accompanied the Magyars on their expeditions of conquest. But who were these Kabor-Khazars? Prof. A. Scheiber, who is a specialist in Hungarian Jewish history, has pointed out that the Kabors, were a rebel Khazar tribe, and that it is unlikely that the leaders of this group of Khazars, rebelling against the king who actually professed Judaism, would themselves be Jews.

In addition, the first public records in Jewish sources dealing with the Hungarian Jews, belong to the eleventh century. These sources seem to indicate two important truths, namely, that the Jews of Hungary had trade contacts with their brethren in the west, and that they submitted their disputes and problems to great Ashkenazic authorities like Rabbi Judah Ha-Kohen, the author of the Sefer Hadinim, of Mainz. Even if we were to accept Poliak's contention that the Hungarian migration blazed the trail for Polish settlement — and there is no supporting evidence for this assertion — we would still be able to question its Khazar content. Given the very dubious connection between the

Kabors and the Jewish Khazars and the ongoing trade and religious relationship between Hungarian Jewry and the Jews in Ashkenazic countries, why should we prefer a Khazar origin for these Jews over the existence of a "native" Jewish community in Hungary?[18]

The same is true for the Jews in Kievan Russia. Koestler speaks confidently of the Khazar Jewish community of Kiev. According to an ancient Russian Chronicle, the inhabitants of Southern Russia paid tribute to the Khazars in the second half of the ninth century and in the first half of the tenth century. At this point, Koestler writes, Khazar settlements and colonies were founded in various places in the Ukraine and in Southern Russia. After the Russians wrested control of these areas from the Khazars, Khazar communities continued to flourish there; and after the final destruction of their country, they were reinforced by large numbers of Khazar immigrants.[19]

Again, we are treated to a series of surmises being presented as factual statements without the supporting evidence. The immigration of the Khazar Jews into these areas at the time of the Khazar control of the country, which is loudly proclaimed by Koestler, is more cautiously assessed by sober scholarship. Prof. S. Ettinger, of the Hebrew University, considers this to be a matter of conjecture. We have no certain knowledge of how Jewish settlements in Russia came into being, he asserts. Certainly there were ancient Jewish settlements in the Caucasus and in the Crimean area on the north shore of the Black Sea, as well as in the Khazar kingdom. But we really have no tangible evidence of any connection between these Jews and the origins or development of Jewish life in Kievan Russia.[20]

On the other hand, we do know that the Jews in this region had commercial, communal and religious ties with Byzantine Jews. We know of representatives of the Russian community sending delegates to participate in a conference in Constantinople (or Salonika) to oppose the Karaites on matters involving the calendar. We are even aware of contacts with Jews in the west. As a matter of fact, Dubnow speaks in terms of a substantial western Jewish immigration to Kiev.[21]

Beyond that, Ettinger has evaluated the life and structure of the Jewish community in Kievan Russia and he has concluded that it was an active community which, during the eleventh and early part of the twelfth centuries, maintained contact with other Jewish communities. Its scholars, like Rabbi Moses of Kiev, had ties with the Tosafists, and were familiar with the traditions of the Ashkenazic west. Rabbi Isaac ben Durbello gives an account of what he was asked in Russia, and the local customs which he recorded. This would seem to indicate that in Kiev, at least, Jewish scholarship was fairly well developed and that the customs of Russian Jews, at this period, were meaningful and had crystallized. Would this kind of developed Jewish community and Jewish scholarship be possible among Khazar Jews who, as we have earlier pointed out, had accepted a minimal form of Judaism, and whose religious and cultural level was probably elementary? Koestler himself concedes to the overwhelming cultural and religious superiority of the Ashkenazic Jews coming from the west.[22]

In any case, whatever Jewish settlements there may have been in Kiev and in other parts of Russia during the early Middle Ages, they all seem to have disappeared with the Mongol invasion in the thirteenth century. The Jews, who appear in Russia in the eighteenth century, were in reality Polish Jews, who lived in the Polish territory which was annexed by Russia, or who had managed to immigrate there. The original Jews, who had lived in these areas, had disappeared, probably more through decimation than through migration.[23]

Finally, the actual population figures upon which Koestler has built his proposition require further examination. The first point which can be made without fear of contradiction is that population figures for this period are not easy to estimate. The basis for prediction is not very solid and the materials required are sparse and limited. Yet, even as we take this into account, a number of criticisms can be levelled at Koestler's inferences and conclusions.

In the first instance, it must be stated that the Jewish population in Germany was severely wounded by the tragic historical events which began in the year 1096, but was not destroyed. During the first half of the fifteenth century, in the aftermath of the Black Death, there were probably still between 25,000 to 50,000 Jews in Germany, many of them in the process of moving eastward. When you consider that, in the Middle Ages, population figures were generally small, and that large cities in Poland could boast of populations which numbered only a few thousand, then this is quite a respectable figure upon which to build an expanding Jewish population in Poland.[24]

In addition, we will not be surprised to learn that there is absolutely no unanimity among scholars as to the population for the earlier period in Poland. Schipper, who made the first serious attempt to compute the number of Jews in Poland at the end of the fifteenth century, came up with a figure of 18,000 for Poland proper and 6,000 for Lithuania. Weinryb talks in terms of between 10,000 and 15,000 Jews in Poland-Lithuania, and the late Prof. Ben Sasson projects a figure of 20,000 to 30,000 Jews, as inhabitants of this part of Europe at this time.[25]

At the same time, Weinryb, and many other scholars, would strongly disagree with Vetulani's estimated figure of 500,000 Jews in Poland in the seventeenth century. Weinryb bases his own calculations on Ettinger's figures for the Jews living in the Ukraine in the seventeenth century, and, as a result, advances a possible projection of 170,000 Jews living in Poland in the year 1648. This is obviously a much more plausible and manageable figure for a discussion of the Jewish population growth-rate. It is well within the realm of possibility that a group of 10,000 to 20,000 "real Jews" at the end of the fifteenth century could produce a population of 170,000, or more, within a century and a half.[26]

The continuous growth of population throughout the sixteenth and first half of the seventeenth centuries, under conditions of comparative tranquility, could be due both to immigration from without as a result of persecutions and expulsions, as well as to a natural, steady increase. The growth-rate for Jews was conceivably higher than for the general population. This could possibly be due to a lower mortality rate because of ritual and hygienic superiority, as well as to a greater immunity to devastating urban epidemics among Jews. In addition, there were thousands of young Poles who became priests and nuns and practiced celibacy while thousands of others lost their lives through military service. The conclusion to which this analysis must inevitably lead us is that the growing Jewish population in the period prior to the Chmielniki uprising does not require a massive Khazar explanation in order to be feasable. "Real Jews" could just as easily have produced the same results.[27]

However, Koestler and his mentors have other arguments to advance. One of the most popular "proofs" of the supporters of the Khazar hypothesis is based on the fact that there are place names in Poland which are derived from "khazar" or "zhid": Ghazara, Zydowo, Kozarzewek, Kozars, Kozarzow, Zydaticze, Kawiori (which is supposedly derived from Kabaroi, the name of a Khazar tribe), and others. These, we are told, may well have been the villages or temporary encampments of the Khazar Jewish converts in their long trek to the west. This proof was first adopted by Gumplowicz, expanded by Schipper and re-iterated by Poliak.[28]

However, the uncritical repetition of the same idea, even by men who aspire to scholarship, does not confirm its validity. The fact is that even if we were to prove that these place names actually pointed to the early settlement of the Khazars in Poland, we would still be obligated to demonstrate that they were Jewish settlements. We have already shown that the majority of Khazars were not Jews. All that these places would indicate, under the circumstances, would be that these were Khazar settlements, and not necessarily the settlements of Khazar Jews.

However, it is not even necessary to make this concession. Balaban has shown that many of the place names can be explained in a different way. The name Kawiori, which is mentioned twice in the sources, means on both occasions "cemetery." Kozara can be derived from a Polish word "koza" which means goat, or "kosa" which is a Slavic word for sickle. It seems to me that Ben Sasson's statement is quite definitive in this respect: "The theories of some historians that place names like Zydowo . . . and Kazarow indicate the presence of villages . . . and even the presence of Khazar settlements in the regions where they are found have been thoroughly disproved."[29]

There is one other claim with which we must deal. The proponents of the Khazar theory utilize the unique social structure which emerged first in Poland, and later in Russia, as indisputable proof of their position. Schipper maintained that the fact that Jews were involved in agriculture and in Jewish villages can only mean that they must have been Khazar Jews, because we know that the primary livelihood of the Jews of Khazaria was agriculture, whereas western Jews were mainly identified with commercial activities. Poliak insists that some of the vital traditions of Khazar life were preserved in the self-contained community town with an exclusively or predominantly Jewish population, known as the *shtetl.* The *shtetl,* Koestler declares, shows a more specific affinity with what we know about the Khazar township, even though Koestler himself concedes that we know very little thereof. Koestler, in summing up this "proof," announces that here in the *shtetl* we may have the "missing link" between the market towns of Khazaria and the Jewish settlements.[30]

In the eyes of Koestler, and those whom he follows, the *shtetl* is simply an extension of Khazaria into Poland, rather than what it really is — a pragmatic reaction to new economic realities. The main determinant was functional need in terms of the exigencies of the developing Polish economy. In the thirteenth century, when the Polish nobility decided upon the commercial development of their country, the Jews, together with the Germans, were indispensable to the financing and the realization of this program. However, the conquests of a united Poland-Lithuania in the west and in the south brought with it new challenges and opportunities in the second half of the sixteenth century. The steppes of the Ukraine and the forests further north were now opened for reclamation and colonization. The Polish nobility was not interested in devoting itself to the administration of these estates. Their power was derived from their military and political authority. Consequently, they tended to turn to the Jews, who now became the valued partners of the nobility in the management of their estates and affairs.[31]

What emerged in this period was the Arenda system. In essence, the "arenda," which is a Polish term, was a system which allowed a person to lease fixed assets such as land, estates, mills, inns, distilleries, or specific rights, such as the collection of customs, duties and taxes.

As a result of this system, the Jews became involved in the "agricultural arenda." They leased landed estates, specific branches of agriculture, forestry and processing. Gradually, through the sixteenth and seventeenth centuries, they became predominant in these areas. Jewish settlements began to spread over the country. When a Jew would acquire a complex of small towns, villages and estates to administer, he usually brought other Jews, members of his family or acquaintances, and settled them on the various estates and facilities which were available. Before 1569, there were twenty-four Jewish settlements in the Ukraine; before 1648, the number had grown to one hundred and fifteen communities — many of them extremely small in size.[32]

In addition, the Polish nobility, which was friendly towards the Jews, began to establish a network of "private cities" which, in reality, were little more than townlets. The relationship of the nobility to the peasant population was strained, and the Jews were a much more reliable element. From the very start, these new "private" townlets were overwhelmingly Jewish.[33]

As a consequence of the active colonization of the Jews in the Ukraine and their role in the establishment of "private cities," there was created for the first time in the history of Ashkenazic Jewry, a broad base of population and settlement with real ties to the world of agriculture. We must concur with Ben Sasson when he writes that "the later style of life in the *shtetl* was based on the achievements and progress made at this time." Which is the more plausible explanation for the origins and development of the East European *shtetl*: the vague, unsubstantiated Khazar townships, or the realistic economic changes which took place in Polish life and which produced the Arenda system and the "private towns?"

IV

We have exposed the weaknesses of the Khazar hypothesis and the fact that it stands on wobbly scholarly foundations without historical support. Is there any other direction in which we can look for an acceptable and creditable explanation of the origins of East European Jewry? It seems quite clear to me that the evidence points towards the west, and that we must look toward German Jewry in order to find our solution. The first settlers of Poland, and the nucleus upon which East European Jewry was ultimately built, probably had their roots in the soil of Ashkenazic life.

These Jews first appeared in the eastern parts of Europe in the capacity of traders. In the pre-Crusade period, Jews played an important role in international trade. The Jews of Franco-Germany in this "heroic age," as Prof. Irving Agus has demonstrated, controlled the roads and could travel over long distances with comparative ease. Not only did these Jews utilize the southern trade route which spanned the Mediterranean Sea but, as Brutzkus has shown, there were also northern trade routes which moved from Mainz to either Regensburg or Prague, and then on to Kiev by way of Poland or Hungary.[34]

The merchants who travelled over these routes were involved in the export and import trade. Eleventh century sources, as reflected in the Responsa literature, confirm this reality. In one responsum, we are told of two brothers from Regensburg who returned from Russia with heavily-laden wagons, and who, because of an accident, were forced to spend the Sabbath with Jews in an Hungarian community. There are indications in the Responsa that, in the eleventh century, there were Jews living in Przemysl, and that there was a Jewish community in Cracow. Agus, in analyzing the Cracow responsum, suggests that "this . . . would tend to prove the existence of a very close association between Jews of . . . Cracow . . . and those of Germany, and perhaps also points to a community of origin."[35]

In this period, as the Jews traversed these routes, small Jewish settlements undoubtedly sprang up along the way. What must have existed at this time, in the pre-Crusade period, were comparatively small commercial enclaves. This small commercial colonization might never have progressed very far except for the fact that it was augmented dramatically by circumstances which forced large numbers of Jews to leave their homes in Germany and to seek refuge in Poland.

This eastward movement began in the wake of the First Crusade in 1096, and increased in volume with each crusade and persecution. During the thirteenth and fourteenth centuries, as German Jews lived through the massacres of Rindfleisch (1298) and Armleder (1336-1338), and then climactically through the stark calamity of the Black Death (1348-1350), Poland increasingly attracted growing numbers of Jews from Germany and Bohemia. When Rabbi Israel Isserlein, in the fifteenth century, makes the statement that Poland had always been considered a haven for Jewish refugees from Germany, he was not only affirming the reality in his generation, but he was echoing a truth which had prevailed in the centuries which preceded him.[36]

It is these two factors, then — the desire for economic development and the need for a new "home" — which sparked the movement of Jews eastward from Germany almost at the very beginnings of the Polish state. All of the evidence seems to point in this direction.

To begin with, we must consider the "geography of settlement." The first solid information which we have about Jewish settlement within the borders of Poland dates from the twelfth century. A study of these settlements reveals that almost all of them are located in Western Poland and in Silesia, which at that time belonged to Poland. In a chart listing the number of cities and towns in which Jews are mentioned in these early centuries, Weinryb indicates that of the forty-one cities and towns in which Jews were settled as late as the fourteenth century, thirty-two of them were to be found in Silesia, three in Great Poland and two in Little Poland. In other words, the Jews appear to be living in the most westerly parts of Poland, in that territory which is adjacent to Germany, and moving slowly eastward — a clear reflection of the direction from whence these immigrants came.[37]

There are even more important factors to be considered. The legal situation of the Jews in Poland was governed by the privileges which were first granted to them in 1264 by Boleslav the Pious of Kalisch. However, a closer look at this charter reveals that it is not a novel document; quite to the contrary, the basic privileges therein were formulated in accordance with German and Bohemian precedents. The rights, which were promulgated and granted, were of western origin both in terms of substance and formulation. We must remember that the concept of privileges developed under the Carolingian emperors, and was used by princes and bishops in Germany in order to attract Jews and to enlist their aid in the development of urban society. The Jews asked for and received these charters in return for their participation in the upbuilding of royal and ecclesiastical domains. It would be requested by and meaningful to Jews who understood the ramifications of its provisions, as well as its underlying thrust. The implication of the charter of Boleslav is clear. It was granted to Jews who probably came from the west, were sensitive to its significance and pressed for its formulation.[38]

Beyond that, the internal structure of the Jewish community in Poland, its religious orientation, its pattern of ritual and usage, all indicate western or, more particularly, German Ashkenazic roots. Even Koestler concedes that, religiously, Polish Jewry lay within the German sphere of influence; he attempts to explain it as the capitulation of the weaker Khazar religious element to a superior force. However, it is not really necessary to appeal to an artificial rationalization when the much more obvious concept of religious continuity is both plausible and consistent with the facts.[39]

Ashkenazic influence was apparent everywhere in the religious life of the Jewish community in Poland. The few religious authorities who serviced the early Polish communities undoubtedly came from the west and maintained the religious traditions of Franco-German Jewry. Religious questions were submitted to German rabbis, and it is altogether conceivable that Rabbi Judah the Pious, the great "hasid" of Ashkenazic Jewry in the early part of the thirteenth century, was considered the final authority for these East European Jews.[40]

Nor will anyone seriously argue against the proposition that the range of religious practices, rituals and usage or *minhag*, which East European Jews accepted, came from the Ashkenazic west. We have every right to assume, under the circumstances, that these forms were utilized because they were extensions of or similar to those which they had observed in the lands from which they had immigrated. We must remember that Jews have always jealously guarded their ritual and their customs. Whenever a number of Jews migrated from one country to another, they brought with them their individual customs, ritual and law; and eventually these *minhagim* affected the religious practices of their adopted homeland. Consequently, when Rabbi Moses Isserles, known as *Rama,* proudly proclaimed in the sixteenth century: "We are the heirs of Ashkenazic Jewry," he was echoing the accepted belief that the Jews of Poland were the legitimate carriers or propagators of the Ashkenazic way of life, which they and their ancestors had practiced from the earliest beginnings of Jewish life in Poland.[41]

One more piece of evidence must be presented on behalf of our position. The language which the Jews spoke in Poland, which we today call Yiddish, came from the Germany of that day. It will be hard for the reader to accept, but Poliak even attempted to disassociate Yiddish from its German roots by claiming a Gothic origin for Yiddish. The recorded words of the Gothic language, which are preserved in the fifteenth century, show it to be so different, that no serious student of philology would agree to the possibility of a relationship between these two languages, even at an earlier period.[42]

Koestler is a little more reticent than his mentor in the matter of Yiddish. Instead, he approaches the problem which Yiddish poses for the advocates of Khazar origins from a more complex line of reasoning. In order to bring the German roots of Yiddish closer to the east, he presents Mieses' theory that the German which led to Yiddish did not come from western Germany, but from the "so-called east-middle German dialects which were spoken in the Alpine regions of Austria and Bavaria . . . In other words . . . adjacent to the Slavonic belt of Eastern Europe." From there, Koestler proceeds to discuss the role of the Germans in the economic development of Poland and the importance of the German language for business and culture. The result was, Koestler tells us, that the Khazars shed their own language, adopted Yiddish, and were exposed, in the process, to the superior but "relatively small number of German-speaking Jews."[43]

One may wonder why it is necessary to use this kind of convoluted reasoning in order to explain the existence of Yiddish as the "mother-tongue" of East-European Jews. Where is there a single piece of evidence that the "inferior" Khazar Jews surrendered to their "superior" environment? The fact is that the Khazar Karaites did actually maintain a Turkish-allied dialect in Eastern Europe. Why should they have been the exception to the Khazar capitulation? In order to give the stamp of validity to Koestler's proposition, he would first have to prove that the Jews who came to Poland were Khazars, that they actually adopted this foreign language for their own use, and at the same time explain why the Karaites turned out to be loyal to their linguistic roots — none of which he has actually done. All of this is really unnecessary. The obvious contention, that the Jews brought with them into their new homes in Poland the language which they had spoken in their old ones in Germany, accords much more satisfactorily with the known facts. Why, then, must we build an untenable theory on a complex maze of unsubstantiated hypotheses?

Koestler wrote his book with the intention of persuading Jews and non-Jews that the roots of East European Jewry was to be found in the soil of the Thirteenth Tribe, the Khazars who converted to Judaism. His arguments are weak and unconvincing, and his conclusions, stated and implied, cannot be accepted by the serious scholar or reader. While the origins of the founding fathers of East European Jewry may never be fully or absolutely proven, the evidence moves irresistably in a westerly direction. The descendants of these Jews, both in Israel and in America, can feel secure in the knowledge that, on the most objective grounds, they are the sons and daughters of "real Jews," or as Koestler puts it, "the Biblical Tribe."

NOTES

1. Cf. B. D. Weinryb, "The Beginnings of the East-European Jewry in Legend and Historiography," which appeared in *Studies and Essays in Honor of Abraham A. Neeuman* (Leiden, 1962), pp. 449-453. For a discussion of various legends concerning the beginnings of East-European Jewry, cf. Weinryb, *op. cit.*, pp. 453-455; *The Jews of Poland* (Philadelphia, 1973), pp. 17-19; S. W. Baron, *A Social and Religious History of the Jews* (Philadelphia, 1957), III, 217; S. M. Dubnow, *History of the Jews in Russia and Poland* (Philadelphia, 1946), I, 40. Weinryb describes eight different theories, two "western" theories, and six "eastern" theories. Cf. Weinryb, *Beginnings*, pp. 458ff.; *Jews in Poland*, pp. 19-20.

2. Cf. A. Harkavy, *Ha-Yehudim U-Sefat Ha-Slavim* (Hebrew) (Vilna, 1867), pp. 8-9; 11ff.; I. Schipper, "Toldot Ha-kalkalah shel Yehudei Polin Ve-Lita Mi-Yamim Rishonim," in *Beth Yisroel Be-Polin* (Jerusalem, 1948), I, 55ff.; Weinryb, *Beginnings*, pp. 470-471; A. N. Poliak, *Khazaria* (Tel Aviv, 1943). Koestler concedes that Poliak's work was not well-received in scholarly circles but he ascribes it to the fact that Poliak's thesis is considered "an attempt to undermine tradition concerning the descent of modern Jewry from the Biblical Tribe." The critical evaluations of acknowledged scholars like Friedman and Landau, throw the lie to this kind of peevish accusation. Baron, incidentally, adopts a median position. He talks of refugees from Khazaria meeting other Jewish groups from Germany and the Balkans and together laying the foundations for the Jewish community of Poland. Cf. Baron, *op. cit.*, pp. 206 and 218.

3. Cf. Koestler, *op. cit.*, pp. 223ff.; B. D. Weinryb, "Origins of East European Jewry," *Commentary*, XXIV, 509.

4. Cf. Koestler, *op. cit.*, pp. 224-225.

5. Cf. A. Koestler, *Promise and Fulfilment* (New York, 1949), pp. 316ff.

6. *Ibid.*, pp. 334-335.

7. For an evaluation of the sources, cf. Baron, *op. cit.*, p. 324 note 30; D. M. Dunlop, *The History of the Jewish Khazars* (New York, 1967), pp. 89-170; "The Khazars," in *The Dark Ages* (Rutgers University Press, 1966), pp. 329-334; Koestler, *The Thirteenth Tribe*, pp. 206-222.

8. The historical background is detailed by Dunlop, in his *History*. For an analysis of the conversion and the debate which preceded it, cf. Koestler, *op. cit.*, pp. 58-82; Dunlop, *History*, pp. 89ff.; *Khazars*, pp. 334ff.; Baron, *op. cit.*, pp. 198 and 326 note 33; I. Halpern, "The Jews in Eastern Europe," in *The Jews: Their History* (New York, 1970), p. 309.

9. Cf. Baron, *op. cit.*, pp. 200-203; Koestler, *op. cit.*, pp. 73-74; Halpern, *op. cit.*, p. 315; Dunlop, *History*, p. 148.

10. Cf. Koestler, *op. cit.*, pp. 61-62; 152-153. Cf. also Baron, *op. cit.*, p. 218; Poliak, *op. cit.*, chapter IX.

11. Cf. D. M. Friedenberg, "Mintmasters and Moneyers" in *Economic History of the Jews* (New York, 1976), pp. 253-254; Weinryb, *Jews of Poland*, pp. 23-24; 337, note 13; H. H. Ben Sasson, *Trial and Achievement* (Jerusalem, 1974), p. 145; Halpern, *op. cit.*, p. 318. See also Rabbi Meir of Rothenburg, *Responsa* (Prague edition), no. 903.

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12. Cf. Koestler, *op. cit.*, pp. 150-151; 159-168. Cf. A. Vetulani, "The Jews in Mediaevel Poland," *Jewish Journal of Sociology* (Dec. 1962), pp. 274-294.

13. Cf. Baron, *op. cit.*, pp. 207 and 324; Dunlop, *History*, p. 224; *Khazars*, pp. 347, 351-352; Halpern, *op. cit.*, p. 315; Weinryb, *Beginnings*, p. 485.

14. Cf. Dunlop, *Khazars*, pp. 353-354; *History*, pp. 244ff.

15. Cf. Baron, *op. cit.*, p. 206; Koestler, *op. cit.*, p. 141.

16. Cf. Koestler, *op. cit.*, pp. 142ff.; 158; Poliak, *op. cit.*, Chap. III. Cf. also Dunlop. *History*, pp. 197-204.

17. Cf. Baron, *op. cit.*, pp. 211-212; A. Scheiber, "Hungary," in *Dark Ages*, pp. 314-315.

18. Cf. Scheiber, *op. cit.*, pp. 314-316.

19. Cf. Koestler, *op. cit.*, pp. 95, 125 and 145.

20. Cf. S. Ettinger, "Kievan Russia," in *The Dark Ages*, p. 319; Baron, *op. cit.*, pp. 213ff.

21. Cf. Ettinger, *op. cit.*, pp. 321-322; 443 notes 9 and 10.

22. *Ibid.*, pp. 324ff.

23. Cf. Weinryb, *Beginnings*, pp. 494 and 496; Dunlop, *Khazara*, p. 354.

24. Cf. Weinryb, *Jews of Poland*, pp. 32 and 308.

25. *Ibid.*, pp. 32 and 311; Ben Sasson, *op. cit.*, p. 147.

26. Cf. Weinryb, *op. cit.*, pp. 316-317; S. Ettinger, "Jewish Participation in the Colonization of the Ukraine," (Hebrew) *Zion*, XXI, 107-142. Cf. Ben Sasson, *op. cit.*, p. 161, who estimates that there were 100,000 Jews in 1578 and approximately 300,000 in 1648.

27. Cf. Weinryb, *op. cit.*, pp. 311-313; Ben Sasson, *op. cit.*, p. 161.

28. Cf. Koestler, *op. cit.*, p. 145; Schipper, *op. cit.*, pp. 155-156; Baron, *op. cit.*, p. 218.

29 Cf. M. Balaban, "Korot Ha-Yehudim Bi-Yemai Ha-Benaim" in *Beth Yisroel Be-Polin*, I, 3; Ben Sasson, *op. cit.*, p. 144; Weinryb, *Beginnings*, p. 487.

30. Koestler, *op. cit.*, pp. 154-156; Poliak, *op. cit.*, Chap. III; Schipper, *op. cit.*, pp. 155-156.

31. Cf. Ben Sasson, *op. cit.*, 156-160.

32. *Ibid.* Cf. A. Wein, "Arenda," in *Economic History of the Jews*, pp. 125-127.

33. Cf. Ben Sasson, *op. cit.*, pp. 157ff.

34. I. A. Agus, *The Heroic Age of Franco-German Jewry* (New York, 1969), pp. 23-51; J. Brutzkus, "Trade with Eastern Europe," *Economic History Review*, XIII, pp. 31-41. Cf. Weinryb, *Beginnings*, pp. 462ff., for his reservations about an active northern trade route. It should be noted that the "western" theory in regards to Polish Jewry was espoused by Dubnow, Balaban, Halpern and Weinryb.

35. See *Shibbolei Ha-Leket*, no. 60; Rabbi Isaac ben Moses of Vienna, *Or Zarua*, I, 694; Rabbi Meir of Rothenburg, *Responsa* (Prague edition, no. 912. Cf. also I. A. Agus, *Urban Civilization in Pre-Crusade Europe* (New York, 1965), pp. 93-97; 104-107; Baron, *op. cit.*, p. 339 note 60.

36. See Rabbi M. Minz, *Responsa* (Lemberg, 1851), no. 63.

37. Cf. Weinryb, *Jews of Poland*, pp. 22-23 and 31; Halpern, *op. cit.*, p. 318.

38. Cf. Halpern, *op. cit.*, pp. 321-322; Weinryb, *op. cit.*, pp. 33-35.

39. Cf. Koestler, *op. cit.,* p. 176.

40. See Rabbi Meir of Rothenburg, *Responsa* (Lemberg edition), no. 112; *Or Zarua,* I, 113. Cf. also Weinryb, *Beginnings,* pp. 497-499; *Origins,* pp. 517-518.

41. See Rabbi Moses Isserles, *Shulchan Aruch Yoreh Deah,* XXXIX, 18.

42. Cf. Koestler, *op. cit.,* p. 178; Weinryb, *Beginnings,* p. 491.

43. Cf. Koestler, *op. cit.,* pp. 172-177. It should be mentioned that other scholars have approached the problem of Yiddish differently from Mieses.

Arthur Koestler

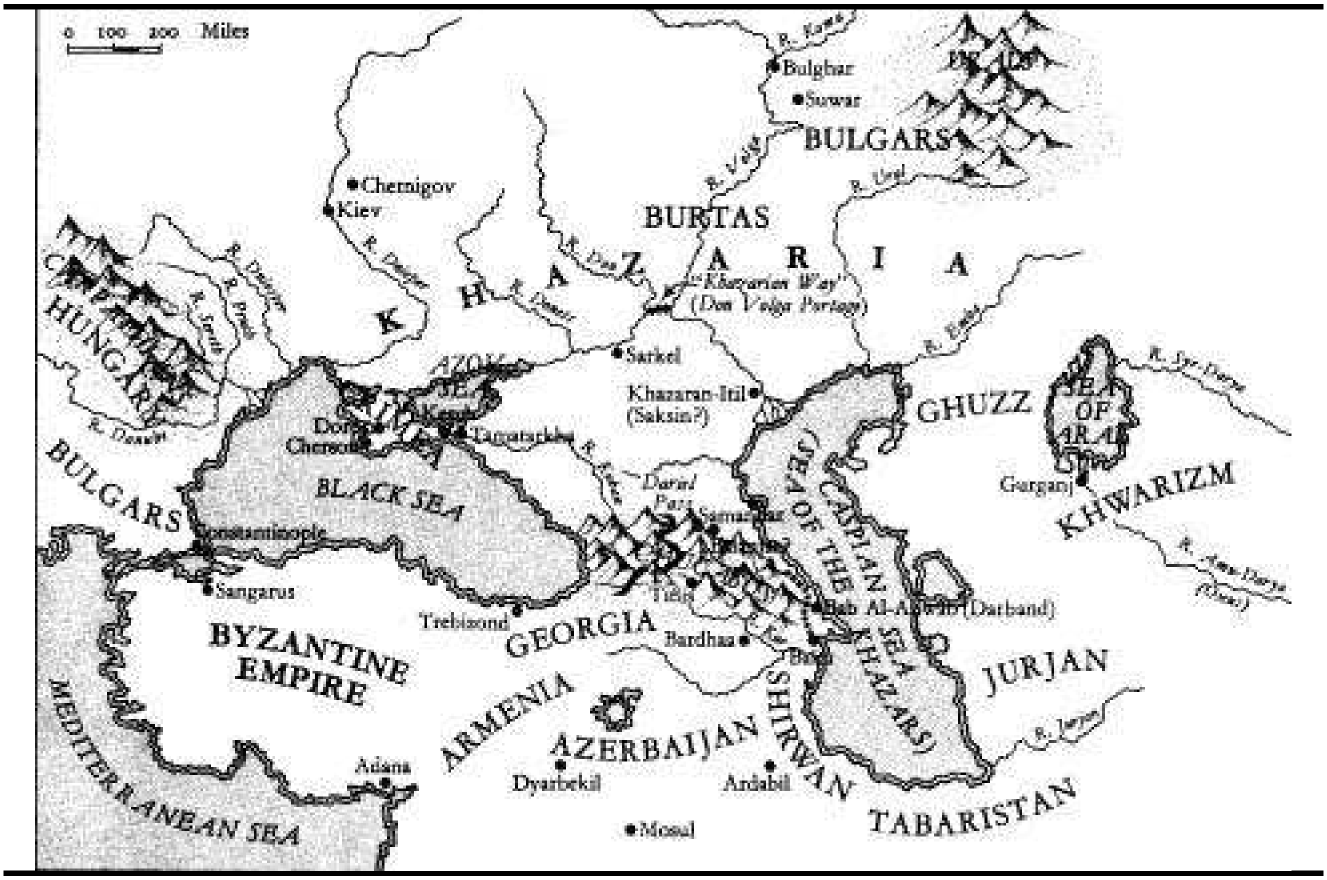
The Thirteenth Tribe

THE KHAZAR EMPIRE AND ITS HERITAGE

This book traces the history of the ancient Khazar Empire, a major but almost forgotten power in Eastern Europe, which in the Dark Ages became converted to Judaism. Khazaria was finally wiped out by the forces of Genghis Khan, but evidence indicates that the Khazars themselves migrated to Poland and formed the cradle of Western Jewry…

The Khazars' sway extended from the Black Sea to the Caspian, from the Caucasus to the Volga, and they were instrumental in stopping the Muslim onslaught against Byzantium, the eastern jaw of the gigantic pincer movement that in the West swept across northern Africa and into Spain.

In the second part of this book, "The Heritage," Mr. Koestler speculates about the ultimate faith of the Khazars and their impact on the racial composition and social heritage of modern Jewry. He produces a large body of meticulously detailed research in support of a theory that sounds all the more convincing for the restraint with which it is advanced. Yet should this theory be confirmed, the term "anti-Semitism" would become void of meaning, since, as Mr. Koestler writes, it is based "on a misapprehension shared by both the killers and their victims. The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated."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K H A Z A R I A
"Khazarian Way"
(Don Volga Portage)
CARPATHIAN
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Sarkel
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Khazaran-Itil
(Saksin?)
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SEA OF ARAL
R. Syr-Darya
R. Danube
BULGARS
Doros
Cherson
Kerch
Tamatarkha
R. Kuban
BLACK SEA
Darial Pass
Samandar
Gurganj
KHWARIZM
R. Amu-Darya
(Oxus)
CASPIAN SEA
(SEA OF THE KHAZARS)
Constantinople
Sangarus
Tiflis
Bab Al-Abwab (Darband)
Trebizond
GEORGIA
Bardhaa
R. Kur
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SHIRWAN
R. Jurjan
MEDITERRANEAN SEA
Adana
Dyarbekil
Ardabil
TABARISTAN
Mosul

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PART ONE

Rise and Fall of the Khazars

"In Khazaria, sheep, honey, and Jews exist in large quantities."

Muqaddasi, *Descriptio Imperii Moslemici* (tenth century).

I

RISE

1

ABOUT the time when Charlemagne was crowned Emperor of the West, the eastern confines of Europe between the Caucasus and the Volga were ruled by a Jewish state, known as the Khazar Empire. At the peak of its power, from the seventh to the tenth centuries AD, it played a significant part in shaping the destinies of mediaeval, and consequently of modern, Europe. The Byzantine Emperor and historian, Constantine Porphyrogenitus (913-959), must have been well aware of this when he recorded in his treatise on court protocol[1] that letters addressed to the Pope in Rome, and similarly those to the Emperor of the West, had a gold seal worth two solidi attached to them, whereas messages to the King of the Khazars displayed a seal worth three solidi. This was not flattery, but *Realpolitik*. "In the period with which we are concerned," wrote Bury, "it is probable that the Khan of the Khazars was of little less importance in view of the imperial foreign policy than Charles the Great and his successors."[2]

The country of the Khazars, a people of Turkish stock, occupied a strategic key position at the vital gateway between the Black Sea and the Caspian, where the great eastern powers of the period confronted each other. It acted as a buffer protecting Byzantium against invasions by the lusty barbarian tribesmen of the northern steppes— Bulgars, Magyars, Pechenegs, etc.— and, later, the Vikings and the Russians. But equally, or even more important both from the point of view of Byzantine diplomacy and of European history, is the fact that the Khazar armies effectively blocked the Arab avalanche in its most devastating early stages, and thus prevented the Muslim conquest of Eastern Europe. Professor Dunlop of Columbia University, a leading authority on the history of the Khazars, has given a concise summary of this decisive yet virtually unknown episode:

> The Khazar country… lay across the natural line of advance of the Arabs. Within a few years of the death of Muhammad (AD 632) the armies of the Caliphate, sweeping northward through the wreckage of two empires and carrying all before them, reached the great mountain barrier of the Caucasus. This barrier once passed, the road lay open to the lands of eastern Europe. As it was, on the line of the Caucasus the Arabs met the forces of an organized military power which effectively prevented them from extending their conquests in this direction. The wars of the Arabs and the Khazars, which lasted more than a hundred years, though little known, have thus considerable historical importance. The Franks of Charles Martel on the field of Tours turned the tide of Arab invasion. At about the same time the threat to Europe in the east was hardly less acute.... The victorious Muslims were met and held by the forces of the Khazar kingdom.... It can… scarcely be doubted that but for the existence of the Khazars in the region north of the Caucasus, Byzantium, the bulwark of European civilization in the east, would have found itself outflanked by the Arabs, and the history of Christendom and Islam might well have been very different from what we know.[3]

It is perhaps not surprising, given these circumstances, that in 732— after a resounding Khazar victory over the Arabs— the future Emperor Constantine V married a Khazar princess. In due time their son became the Emperor Leo IV, known as Leo the Khazar.

Ironically, the last battle in the war, AD 737, ended in a Khazar defeat. But by that time the impetus of the Muslim Holy War was spent, the Caliphate was rocked by internal dissensions, and the Arab invaders retraced their steps across the Caucasus without having gained a permanent foothold in the north, whereas the Khazars became more powerful than they had previously been.

A few years later, probably AD 740, the King, his court and the military ruling class embraced the Jewish faith, and Judaism became the state religion of the Khazars. No doubt their contemporaries were as astonished by this decision as modern scholars were when they came across the evidence in the Arab, Byzantine, Russian and Hebrew sources. One of the most recent comments is to be found in a work by the Hungarian Marxist historian, Dr Antal Bartha. His book on *The Magyar Society in the Eighth and Ninth Centuries*[4] has several chapters on the Khazars, as during most of that period the Hungarians were ruled by them. Yet their conversion to Judaism is discussed in a single paragraph, with

> Our investigations cannot go into problems pertaining to the history of ideas, but we must call the reader's attention to the matter of the Khazar kingdom's state religion. It was the Jewish faith which became the official religion of the ruling strata of society. Needless to say, the acceptance of the Jewish faith as the state religion of an ethnically non-Jewish people could be the subject of interesting speculations. We shall, however, confine ourselves to the remark that this official conversion— in defiance of Christian proselytizing by Byzantium, the Muslim influence from the East, and in spite of the political pressure of these two powers— to a religion which had no support from any political power, but was persecuted by nearly all— has come as a surprise to all historians concerned with the Khazars, and cannot be considered as accidental, but must be regarded as a sign of the independent policy pursued by that kingdom.

Which leaves us only slightly more bewildered than before. Yet whereas the sources differ in minor detail, the major facts are beyond dispute.

What is in dispute is the fate of the Jewish Khazars after the destruction of their empire, in the twelfth or thirteenth century. On this problem the sources are scant, but various late mediaeval Khazar settlements are mentioned in the Crimea, in the Ukraine, in Hungary, Poland and Lithuania. The general picture that emerges from these fragmentary pieces of information is that of a migration of Khazar tribes and communities into those regions of Eastern Europe— mainly Russia and Poland— where, at the dawn of the Modern Age, the greatest concentrations of Jews were found. This has lead several historians to conjecture that a substantial part, and perhaps the majority of eastern Jews— and hence of world Jewry— might be of Khazar, and not of Semitic Origin.

The far-reaching implications of this hypothesis may explain the great caution exercised by historians in approaching this subject— if they do not avoid it altogether. Thus in the 1973 edition of the *Encyclopaedia Judaica* the article "Khazars" is signed by Dunlop, but there is a separate section dealing with "Khazar Jews after the Fall of the Kingdom", signed by the editors, and written with the obvious intent to avoid upsetting believers in the dogma of the Chosen Race:

> The Turkish-speaking Karaites [a fundamentalist Jewish sect] of the Crimea, Poland, and elsewhere have affirmed a connection with the Khazars, which is perhaps confirmed by evidence from folklore and anthropology as well as language. There seems to be a considerable amount of evidence attesting to the continued presence in Europe of descendants of the Khazars.

How important, in quantitative terms, is that "presence" of the Caucasian sons of Japheth in the tents of Shem? One of the most radical propounders of the hypothesis concerning the Khazar origins of Jewry is the Professor of Mediaeval Jewish History at Tel Aviv University, A. N. Poliak. His book *Khazaria* (in Hebrew) was published in 1944 in Tel Aviv, and a second edition in 1951.[5] In his introduction he writes that the facts demand—

> a new approach, both to the problem of the relations between the Khazar Jewry and other Jewish communities, and to the question of how far we can go in regarding this [Khazar] Jewry as the nucleus of the large Jewish settlement in EasternEurope.... The descendants of this settlement— those who stayed where they were, those who emigrated to the United States and to other countries, and those who went to Israel— constitute now the large majority of world Jewry.

This was written before the full extent of the holocaust was known, but that does not alter the fact that the large majority of surviving Jews in the world is of Eastern European— and thus perhaps mainly of Khazar— origin. If so, this would mean that their ancestors came not from the Jordan but from the Volga, not from Canaan but from the Caucasus, once believed to be the cradle of the Aryan race; and that genetically they are more closely related to the Hun, Uigur and Magyar tribes than to the seed of Abraham, Isaac and Jacob. Should this turn out to be the case, then the term "anti-Semitism" would become void of meaning, based on a misapprehension shared by both the killers and their victims. The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated.

2

"Attila was, after all, merely the king of a kingdom of tents. His state passed away— whereas the despised city of Constantinople remained a power. The tents vanished, the towns remained. The Hun state was a whirlwind...."

Thus Cassel,[6] a nineteenth-century orientalist, implying that the Khazars shared, for similar reasons, a similar fate. Yet the Hun presence on the European scene lasted a mere eighty years,[*] whereas the kingdom of the Khazars held its own for the best part of four centuries. They too lived chiefly in tents, but they also had large urban settlements, and were in the process of transformation from a tribe of nomadic warriors into a nation of farmers, cattle-breeders, fishermen, vine-growers, traders and skilled craftsmen. Soviet archaeologists have unearthed evidence for a relatively advanced civilization which was altogether different from the "Hun whirlwind". They found the traces of villages extending over several miles,[7] with houses connected by galleries to huge cattlesheds, sheep-pens and stables (these measured 3-3_ x 10-14 metres and were supported by columns.[8] Some remaining ox-ploughs showed remarkable craftsmanship; so did the preserved artefacts— buckles, clasps, ornamental saddle plates.

Of particular interest were the foundations, sunk into the ground, of houses built in a circular shape.[9] According to the Soviet archaeologists, these were found all over the territories inhabited by the Khazars, and were of an earlier date than their “normal”, rectangular buildings. Obviously the round-houses symbolize the transition from portable, dome-shaped tents to permanent dwellings, from the nomadic to a settled, or rather semi-settled, existence. For the contemporary Arab sources tell us that the Khazars only stayed in their towns— including even their capital, Itil— during the winter; come spring, they packed their tents, left their houses and sallied forth with their sheep or cattle into the steppes, or camped in their cornfields or vineyards.

The excavations also showed that the kingdom was, during its later period, surrounded by an elaborate chain of fortifications, dating from the eighth and ninth centuries, which protected its northern frontiers facing the open steppes. These fortresses formed a rough semi-circular arc from the Crimea (which the Khazars ruled for a time) across the lower reaches of the Donetz and the Don to the Volga; while towards the south they were protected by the Caucasus, to the west by the Black Sea, and to the east by the “Khazar Sea”, the Caspian.* However, the northern chain of fortifications marked merely an inner ring, protecting the stable core of the Khazar country; the actual boundaries of their rule over the tribes of the north fluctuated according to the fortunes of war. At the peak of their power they controlled or exacted tribute from some thirty different nations and tribes inhabiting the vast territories between the Caucasus, the Aral Sea, the Ural Mountains, the town of Kiev and the Ukrainian steppes. The people under Khazar suzerainty included the Bulgars, Burtas, Ghuzz, Magyars (Hungarians), the Gothic and Greek colonies of the Crimea, and the Slavonic tribes in the north-western woodlands. Beyond these extended dominions, Khazar armies also raided Georgia and Armenia and penetrated into the Arab Caliphate as far as Mosul. In the words of the Soviet archaeologist M. I. Artamonov:[10]

> Until the ninth century, the Khazars had no rivals to their supremacy in the regions north of the Black Sea and the adjoining steppe and forest regions of the Dnieper. The Khazars were the supreme masters of the southern half of Eastern Europe for a century and a hall, and presented a mighty bulwark, blocking the Ural-Caspian gateway from Asia into Europe. During this whole period, they held back the onslaught of the nomadic tribes from the East.

Taking a bird’s-eye view of the history of the great nomadic empires of the East, the Khazar kingdom occupies an intermediary position in time, size, and degree of civilization between the Hun and Avar Empires which preceded, and the Mongol Empire that succeeded it.

3

But who were these remarkable people— remarkable as much by their power and achievements as by their conversion to a religion of outcasts? The descriptions that have come down to us originate in hostile sources, and cannot be taken at face value. “As to the Khazars,” an Arab chronicler[11] writes, “they are to the north of the inhabited earth towards the 7th clime, having over their heads the constellation of the Plough. Their land is cold and wet. Accordingly their complexions are white, their eyes blue, their hair flowing and predominantly reddish, their bodies large and their natures cold. Their general aspect is wild.”

After a century of warfare, the Arab writer obviously had no great sympathy for the Khazars. Nor had the Georgian or Armenian scribes, whose countries, of a much older culture, had been repeatedly devastated by Khazar horsemen. A Georgian chronicle, echoing an ancient tradition, identifies them with the hosts of Gog and Magog— “wild men with hideous faces and the manners of wild beasts, eaters of blood”.[12] An Armenian writer refers to “the horrible multitude of Khazars with insolent, broad, lashless faces and long falling hair, like women”.[13] Lastly, the Arab geographer Istakhri, one of the main Arab sources, has this to say:[14] “The Khazars do not resemble the Turks. They are black-haired, and are of two kinds, one called the Kara-Khazars, [Black Khazars] who are swarthy verging on deep black as if they were a kind of Indian, and a white kind [Ak-Khazars], who are strikingly handsome.”

This is more flattering, but only adds to the confusion. For it was customary among Turkish peoples to refer to the ruling classes or clans as “white”, to the lower strata as “black”. Thus there is no reason to believe that the “White Bulgars” were whiter than the “Black Bulgars”, or that the “White Huns” (the Ephtalites) who invaded India and Persia in the fifth and sixth centuries were of fairer skin than the other Hun tribes which invaded Europe. Istakhri’s black-skinned Khazars— as much else in his and his colleagues’ writings— were based on hearsay and legend; and we are none the wiser regarding the Khazars’ physical appearance, or their ethnic Origins.

The last question can only be answered in a vague and general way. But it is equally frustrating to inquire into the origins of the Huns, Alans, Avars, Bulgars, Magyars, Bashkirs, Burtas, Sabirs, Uigurs, Saragurs, Onogurs, Utigurs, Kutrigurs, Tarniaks, Kotragars, Khabars, Zabenders, Pechenegs, Ghuzz, Kumans, Kipchaks, and dozens of other tribes or people who at one time or another in the lifetime of the Khazar kingdom passed through the turnstiles of those migratory playgrounds. Even the Huns, of whom we know much more, are of uncertain origin; their name is apparently derived from the Chinese *Hiung-nu*, which designates warlike nomads in general, while other nations applied the name

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* “To this day, the Muslims, recalling the Arab terror of the Khazar raids, still call the Caspian, a sea as shifting as the nomads,

Hun in a similarly indiscriminate way to nomadic hordes of all kinds, including the “White Huns” mentioned above, the Sabirs, Magyars and Khazars.[*]

In the first century AD, the Chinese drove these disagreeable Hun neighbours westward, and thus started one of those periodic avalanches which swept for many centuries from Asia towards the West. From the fifth century onward, many of these westward-bound tribes were called by the generic name of “Turks”. The term is also supposed to be of Chinese origin (apparently derived from the name of a hill) and was subsequently used to refer to all tribes who spoke languages with certain common characteristics— the “Turkic” language group. Thus the term Turk, in the sense in which it was used by mediaeval writers— and often also by modern ethnologists— refers primarily to language and not to race. In this sense the Huns and Khazars were “Turkic” people.[†] The Khazar language was supposedly a Chuvash dialect of Turkish, which still survives in the Autonomous Chuvash Soviet Republic, between the Volga and the Sura. The Chuvash people are actually believed to be descendants of the Bulgars, who spoke a dialect similar to the Khazars. But all these connections are rather tenuous, based on the more or less speculative deductions of oriental philologists. All we can say with safety is that the Khazars were a “Turkic” tribe, who erupted from the Asian steppes, probably in the fifth century of our era.

The origin of the name Khazar, and the modern derivations to which it gave rise, has also been the subject of much ingenious speculation. Most likely the word is derived from the Turkish root *gaz*, “to wander”, and simply means “nomad”. Of greater interest to the non-specialist are some alleged modern derivations from it: among them the Russian Cossack and the Hungarian Huszar— both signifying martial horsemen;[‡] and also the German *Ketzer*— heretic, i.e., Jew. If these derivations are correct, they would show that the Khazars had a considerable impact on the imagination of a variety of peoples in the Middle Ages.

4

Some Persian and Arab chronicles provide an attractive combination of legend and gossip column. They may start with the Creation and end with stop-press titbits. Thus Yakubi, a ninth-century Arab historian, traces the origin of the Khazars back to Japheth, third son of Noah. The Japheth motive recurs frequently in the literature, while other legends connect them with Abraham or Alexander the Great.

One of the earliest factual references to the Khazars occurs in a Syriac chronicle by “Zacharia Rhetor”,[§] dating from the middle of the sixth century. It mentions the Khazars in a list of people who inhabit the region of the Caucasus. Other sources indicate that they were already much in evidence a century earlier, and intimately connected with the Huns. In AD 448, the Byzantine Emperor Theodosius II sent an embassy to Attila which included a famed rhetorician by name of Priscus. He kept a minute account not only of the diplomatic negotiations, but also of the court intrigues and goings-on in Attila’s sumptuous banqueting hall— he was in fact the perfect gossip columnist, and is still one of the main sources of information about Hun customs and habits. But Priscus also has anecdotes to tell about a people subject to the Huns whom he calls Akatzirs— that is, very likely, the Ak-Khazars, or “White” Khazars (as distinct from the “Black” Kara-Khazars).[**] The Byzantine Emperor, Priscus tells us, tried to win this warrior race over to his side, but the greedy Khazar chieftain, named Karidach, considered the bribe offered to him inadequate, and sided with the Huns. Attila defeated Karidach’s rival chieftains, installed him as the sole ruler of the Akatzirs, and invited him to visit his court. Karidach thanked him profusely for the invitation, and went on to say that “it would be too hard on a mortal man to look into the face of a god. For, as one cannot stare into the sun’s disc, even less could one look into the face of the greatest god without suffering injury.” Attila must have been pleased, for he confirmed Karidach in his rule.

Priscus’s chronicle confirms that the Khazars appeared on the European scene about the middle of the fifth century as a people under Hunnish sovereignty, and may be regarded, together with the Magyars and other tribes, as a later offspring of Attila’s horde.

5

The collapse of the Hun Empire after Attila’s death left a power-vacuum in Eastern Europe, through which once more, wave after wave of nomadic hordes swept from east to west, prominent among them the Uigurs and Avars. The Khazars during most of this period seemed to be happily occupied with raiding the rich trans-Caucasian regions of Georgia and Armenia, and collecting precious plunder. During the second half of the sixth century they became the dominant force among the tribes north of the Caucasus. A number of these tribes— the Sabirs, Saragurs, Samandars, Balanjars, etc.—

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[*] It is amusing to note that while the British in World War I used the term “Hun” in the same pejorative sense, in my native Hungary schoolchildren were taught to look up to “our glorious Hun forefathers” with patriotic pride An exclusive rowing club in Budapest was called “Hunnia”, and Attila is still a popular first name.

[†] But not the Magyars, whose language belongs to the Finno-Ugrian language group.

[‡] Huszar is probably derived via the Serbo-Croat from Greek references to Khazars.

[§] It was actually written by an anonymous compiler and named after an earlier Greek historian whose work is summarized in the compilation.

[**] The “Akatzirs” are also mentioned as a nation of warriors by Jordanes, the great Goth historian, a century later, and the so-called “Geographer of Ravenna” expressly identifies them with the Khazars. This is accepted by most modern authorities. (A

are from this date onward no longer mentioned by name in the sources: they had been subdued or absorbed by the Khazars. The toughest resistance, apparently, was offered by the powerful Bulgars. But they too were crushingly defeated (*circa* 641), and as a result the nation split into two: some of them migrated westward to the Danube, into the region of modern Bulgaria, others north-eastward to the middle Volga, the latter remaining under Khazar suzerainty. We shall frequently encounter both Danube Bulgars and Volga Bulgars in the course of this narrative.

But before becoming a sovereign state, the Khazars still had to serve their apprenticeship under another short-lived power, the so-called West Turkish Empire, or Turkut kingdom. It was a confederation of tribes, held together by a ruler: the Kagan or Khagan[*]— a title which the Khazar rulers too were subsequently to adopt. This first Turkish state— if one may call it that— lasted for a century (circa 550-650) and then fell apart, leaving hardly any trace. However, it was only after the establishment of this kingdom that the name “Turk” was used to apply to a specific nation, as distinct from other Turkic-speaking peoples like the Khazars and Bulgars.[†]

The Khazars had been under Hun tutelage, then under Turkish tutelage. After the eclipse of the Turks in the middle of the seventh century it was their turn to rule the “Kingdom of the North”, as the Persians and Byzantines came to call it. According to one tradition,[15] the great Persian King Khusraw (Chosroes) Anushirwan (the Blessed) had three golden guest-thrones in his palace, reserved for the Emperors of Byzantium, China and of the Khazars. No state visits from these potentates materialized, and the golden thrones— if they existed— must have served a purely symbolic purpose. But whether fact or legend, the story fits in well with Emperor Constantine’s official account of the triple gold seal assigned by the Imperial Chancery to the ruler of the Khazars.

6

Thus during the first few decades of the seventh century, just before the Muslim hurricane was unleashed from Arabia, the Middle East was dominated by a triangle of powers: Byzantium, Persia, and the West Turkish Empire. The first two of these had been waging intermittent war against each other for a century, and both seemed on the verge of collapse; in the sequel, Byzantium recovered, but the Persian kingdom was soon to meet its doom, and the Khazars were actually in on the kill.

They were still nominally under the suzerainty of the West Turkish kingdom, within which they represented the strongest effective force, and to which they were soon to succeed; accordingly, in 627, the Roman Emperor Heraclius concluded a military alliance with the Khazars— the first of several to follow— in preparing his decisive campaign against Persia. There are several versions of the role played by the Khazars in that campaign which seems to have been somewhat inglorious— but the principal facts are well established. The Khazars provided Heraclius with 40000 horsemen under a chieftain named Ziebel, who participated in the advance into Persia, but then— presumably fed up with the cautious strategy of the Greeks— turned back to lay siege on Tiflis; this was unsuccessful, but the next year they again joined forces with Heraclius, took the Georgian capital, and returned with rich plunder. Gibbon has given a colourful description (based on Theophanes) of the first meeting between the Roman Emperor and the Khazar chieftain.[16]

> ...To the hostile league of Chosroes with the Avars, the Roman emperor opposed the useful and honourable alliance of the Turks.[‡] At his liberal invitation, the horde of Chozars transported their tents from the plains of the Volga to the mountains of Georgia; Heraclius received them in the neighbourhood of Tiflis, and the khan with his nobles dismounted from their horses, if we may credit the Greeks, and fell prostrate on the ground, to adore the purple of the Caesar. Such voluntary homage and important aid were entitled to the warmest acknowledgements; and the emperor, taking off his own diadem, placed it on the head of the Turkish prince, whom he saluted with a tender embrace and the appellation of son. After a sumptuous banquet, he presented Ziebel with the plate and ornaments, the gold, the gems, and the silk, which had been used at the Imperial table, and, with his own hand, distributed rich jewels and earrings to his new allies. In a secret interview, he produced the portrait of his daughter Eudocia, condescended to flatter the barbarian with the promise of a fair and august bride, and obtained an immediate succour of forty thousand horse…

Eudocia (or Epiphania) was the only daughter of Heraclius by his first wife. The promise to give her in marriage to the “Turk” indicates once more the high value set by the Byzantine Court on the Khazar alliance. However, the marriage came to naught because Ziebel died while Eudocia and her suite were on their way to him. There is also an ambivalent reference in Theophanes to the effect that Ziebel “presented his son, a beardless boy” to the Emperor— as a *quid pro quo*?

There is another picturesque passage in an Armenian chronicle, quoting the text of what might be called an Order of Mobilization issued by the Khazar ruler for the second campaign against Persia: it was addressed to “all tribes and peoples [under Khazar authority], inhabitants of the mountains and the plains, living under roofs or the open sky, having their heads shaved or wearing their hair long”.[17]

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[*] Or Kaqan or Khaqan or Chagan, etc. Orientalists have strong Idiosyncrasies about spelling (see Appendix I). I shall stick to Kagan as the least offensive to Western eyes. The h in Khazar, however, is general usage.

[†] This, however, did not prevent the name “Turk” still being applied indiscriminately to any nomadic tribe of the steppes as a

This gives us a first intimation of the heterogeneous ethnic mosaic that was to compose the Khazar Empire. The "real Khazars" who ruled it were probably always a minority— as the Austrians were in the Austro-Hungarian monarchy.

7

The Persian state never recovered from the crushing defeat inflicted on it by Emperor Heraclius in 627. There was a revolution; the King was slain by his own son who, in his turn, died a few months later; a child was elevated to the throne, and after ten years of anarchy and chaos the first Arab armies to erupt on the scene delivered the *coup de grâce* to the Sassanide Empire. At about the same time, the West Turkish confederation dissolved into its tribal components. A new triangle of powers replaced the previous one: the Islamic Caliphate— Christian Byzantium and the newly emerged Khazar Kingdom of the North. It fell to the latter to bear the brunt of the Arab attack in its initial stages, and to protect the plains of Eastern Europe from the invaders.

In the first twenty years of the Hegira— Mohammed's flight to Medina in 622, with which the Arab calendar starts— the Muslims had conquered Persia, Syria, Mesopotamia, Egypt, and surrounded the Byzantine heartland (the present-day Turkey) in a deadly semi-circle, which extended from the Mediterranean to the Caucasus and the southern shores of the Caspian. The Caucasus was a formidable natural obstacle, but no more forbidding than the Pyrenees; and it could be negotiated by the pass of Dariel[*] or bypassed through the defile of Darband, along the Caspian shore.

This fortified defile, called by the Arabs *Bab al Abwab*, the Gate of Gates, was a kind of historic turnstile through which the Khazars and other marauding tribes had from time immemorial attacked the countries of the south and retreated again. Now it was the turn of the Arabs. Between 642 and 652 they repeatedly broke through the Darband Gate and advanced deep into Khazaria, attempting to capture Balanjar, the nearest town, and thus secure a foothold on the European side of the Caucasus. They were beaten back on every occasion in this first phase of the Arab-Khazar war; the last time in 652, in a great battle in which both sides used artillery (catapults and ballistae). Four thousand Arabs were killed, including their commander, Abdal-Rahman ibn-Rabiah; the rest fled in disorder across the mountains.

For the next thirty or forty years the Arabs did not attempt any further incursions into the Khazar stronghold. Their main attacks were now aimed at Byzantium. On several occasions[†] they laid siege to Constantinople by land and by sea; had they been able to outflank the capital across the Caucasus and round the Black Sea, the fate of the Roman Empire would probably have been sealed. The Khazars, in the meantime, having subjugated the Bulgars and Magyars, completed their western expansion into the Ukraine and the Crimea. But these were no longer haphazard raids to amass booty and prisoners; they were wars of conquest, incorporating the conquered people into an empire with a stable administration, ruled by the mighty Kagan, who appointed his provincial governors to administer and levy taxes in the conquered territories. At the beginning of the eighth century their state was sufficiently consolidated for the Khazars to take the offensive against the Arabs.

From a distance of more than a thousand years, the period of intermittent warfare that followed (the so-called 'second Arab war", 722-37) looks like a series of tedious episodes on a local scale, following the same, repetitive pattern: the Khazar cavalry in their heavy armour breaking through the pass of Dariel or the Gate of Darband into the Caliph's domains to the south; followed by Arab counter-thrusts through the same pass or the defile, towards the Volga and back again. Looking thus through the wrong end of the telescope, one is reminded of the old jingle about the noble Duke of York who had ten thousand men; "he marched them up to the top of the hill. And he marched them down again." In fact, the Arab sources (though they often exaggerate) speak of armies of 100000, even of 300000, men engaged on either side— probably outnumbering the armies which decided the fate of the Western world at the battle of Tours about the same time.

The death-defying fanaticism which characterized these wars is illustrated by episodes such as the suicide by fire of a whole Khazar town as an alternative to surrender; the poisoning of the water supply of Bab al Abwab by an Arab general; or by the traditional exhortation which would halt the rout of a defeated Arab army and make it fight to the last man: "To the Garden, Muslims, not the Fire"— the joys of Paradise being assured to every Muslim soldier killed in the Holy War.

At one stage during these fifteen years of fighting the Khazars overran Georgia and Armenia, inflicted a total defeat on the Arab army in the battle of Ardabil (AD 730) and advanced as far as Mosul and Dyarbakir, more than half-way to Damascus, capital of the Caliphate. But a freshly raised Muslim army stemmed the tide, and the Khazars retreated homewards across the mountains. The next year Maslamah ibn-Abd-al-Malik, most famed Arab general of his time, who had formerly commanded the siege of Constantinople, took Balanjar and even got as far as Samandar, another large Khazar town further north. But once more the invaders were unable to establish a permanent garrison, and once more they were forced to retreat across the Caucasus. The sigh of relief experienced in the Roman Empire assumed a tangible form through another dynastic alliance, when the heir to the throne was married to a Khazar princess, whose son was to rule Byzantium as Leo the Khazar.

The last Arab campaign was led by the future Caliph Marwan II, and ended in a Pyrrhic victory. Marwan made an offer of alliance to the Khazar Kagan, then attacked by surprise through both passes. The Khazar army, unable to recover from the initial shock, retreated as far as the Volga. The Kagan was forced to ask for terms; Marwan, in accordance with the routine followed in other conquered countries, requested the Kagan's conversion to the True Faith. The Kagan

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complied, but his conversion to Islam must have been an act of lip-service, for no more is heard of the episode in the Arab or Byzantine sources— in contrast to the lasting effects of the establishment of Judaism as the state religion which took place a few years later.[*] Content with the results achieved, Marwan bid farewell to Khazaria and marched his army back to Transcaucasia— without leaving any garrison, governor or administrative apparatus behind. On the contrary, a short time later he requested terms for another alliance with the Khazars against the rebellious tribes of the south.

It had been a narrow escape. The reasons which prompted Marwan's apparent magnanimity are a matter of conjecture— as so much else in this bizarre chapter of history. Perhaps the Arabs realized that, unlike the relatively civilized Persians, Armenians or Georgians, these ferocious Barbarians of the North could not be ruled by a Muslim puppet prince and a small garrison. Yet Marwan needed every man of his army to quell major rebellions in Syria and other parts of the Omayad Caliphate, which was in the process of breaking up. Marwan himself was the chief commander in the civil wars that followed, and became in 744 the last of the Omayad Caliphs (only to be assassinated six years later when the Caliphate passed to the Abbasid dynasty). Given this background, Marwan was simply not in a position to exhaust his resources by further wars with the Khazars. He had to content himself with teaching them a lesson which would deter them from further incursions across the Caucasus.

Thus the gigantic Muslim pincer movement across the Pyrenees in the west and across the Caucasus into Eastern Europe was halted at both ends about the same time. As Charles Martel's Franks saved Gaul and Western Europe, so the Khazars saved the eastern approaches to the Volga, the Danube, and the East Roman Empire itself. On this point at least, the Soviet archaeologist and historian, Artamonov, and the American historian, Dunlop, are in full agreement. I have already quoted the latter to the effect that but for the Khazars, "Byzantium, the bulwark of European civilization to the East, would have found itself outflanked by the Arabs", and that history might have taken a different course.

Artamonov is of the same opinion:[18]

> Khazaria was the first feudal state in Eastern Europe, which ranked with the Byzantine Empire and the Arab Caliphate.... It was only due to the powerful Khazar attacks, diverting the tide of the Arab armies to the Caucasus, that Byzantium withstood them....

Lastly, the Professor of Russian History in the University of Oxford, Dimitry Obolensky:[19] "The main contribution of the Khazars to world history was their success in holding the line of the Caucasus against the northward onslaught of the Arabs."

Marwan was not only the last Arab general to attack the Khazars, he was also the last Caliph to pursue an expansionist policy devoted, at least in theory, to the ideal of making Islam triumph all over the world. With the Abbasid caliphs the wars of conquest ceased, the revived influence of the old Persian culture created a mellower climate, and eventually gave rise to the splendours of Baghdad under Harun al Rashid.

8

During the long lull between the first and second Arab wars, the Khazars became involved in one of the more lurid episodes of Byzantine history, characteristic of the times, and of the role the Khazars played in it.

In AD 685 Justinian II, Rhinotmetus, became East Roman Emperor at the age of sixteen. Gibbon, in his inimitable way, has drawn the youth's portrait:[20]

> His passions were strong; his understanding was feeble; and he was intoxicated with a foolish pride.... His favourite ministers were two beings the least susceptible of human sympathy, a eunuch and a monk; the former corrected the emperor's mother with a scourge, the latter suspended the insolvent tributaries, with their heads downwards, over a slow and smoky fire.

After ten years of intolerable misrule there was a revolution, and the new Emperor, Leontius, ordered Justinian's mutilation and banishment:[21]

> The amputation of his nose, perhaps of his tongue, was imperfectly performed; the happy flexibility of the Greek language could impose the name of Rhinotmetus ("Cut-off Nose"); and the mutilated tyrant was banished to Chersonae in Crim-Tartary, a lonely settlement where corn, wine and oil were imported as foreign luxuries.[†]
>
> During his exile in Cherson, Justinian kept plotting to regain his throne. After three years he saw his chances improving when, back in Byzantium, Leontius was de-throned and also had his nose cut off. Justinian escaped from Cherson into the Khazar-ruled town of Doros in the Crimea and had a meeting with the Kagan of the Khazars, King Busir or Bazir. The Kagan must have welcomed the opportunity of putting his fingers into the rich pie of Byzantine dynastic policies, for he formed an alliance with Justinian and gave him his sister in marriage. This sister, who was baptized by the name of Theodora, and later duly crowned,

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[*] The probable date for the conversion is around AD 740 — see below.

[†] The treatment meted out to Justinian was actually regarded as an act of leniency: the general tendency of the period was to humanize the criminal law by substituting mutilation for capital punishment — amputation of the hand (for thefts) or nose

> seems to have been the only decent person in this series of sordid intrigues, and to bear genuine love for her noseless husband (who was still only in his early thirties). The couple and their band of followers were now moved to the town of Phanagoria (the present Taman) on the eastern shore of the strait of Kerch, which had a Khazar governor. Here they made preparations for the invasion of Byzantium with the aid of the Khazar armies which King Busir had apparently promised. But the envoys of the new Emperor, Tiberias III, persuaded Busir to change his mind, by offering him a rich reward in gold if he delivered Justinian, dead or alive, to the Byzantines. King Busir accordingly gave orders to two of his henchmen, named Papatzes and Balgitres, to assassinate his brother-in-law. But faithful Theodora got wind of the plot and warned her husband. Justinian invited Papatzes and Balgitres separately to his quarters, and strangled each in turn with a cord. Then he took ship, sailed across the Black Sea into the Danube estuary, and made a new alliance with a powerful Bulgar tribe. Their king, Terbolis, proved for the time being more reliable than the Khazar Kagan, for in 704 he provided Justinian with 15000 horsemen to attack Constantinople. The Byzantines had, after ten years, either forgotten the darker sides of Justinian's former rule, or else found their present ruler even more intolerable, for they promptly rose against Tiberias and reinstated Justinian on the throne. The Bulgar King was rewarded with "a heap of gold coin which he measured with his Scythian whip" and went home (only to get involved in a new war against Byzantium a few years later).
>
> Justinian's second reign (704-711) proved even worse than the first; "he considered the axe, the cord and the rack as the only instruments of royalty".[22] He became mentally unbalanced, obsessed with hatred against the inhabitants of Cherson, where he had spent most of the bitter years of his exile, and sent an expedition against the town. Some of Cherson's leading citizens were burnt alive, others drowned, and many prisoners taken, but this was not enough to assuage Justinian's lust for revenge, for he sent a second expedition with orders to raze the city to the ground. However, this time his troops were halted by a mighty Khazar army; whereupon Justinian's representative in the Crimea, a certain Bardanes, changed sides and joined the Khazars. The demoralized Byzantine expeditionary force abjured its allegiance to Justinian and elected Bardanes as Emperor, under the name of Philippicus. But since Philippicus was in Khazar hands, the insurgents had to pay a heavy ransom to the Kagan to get their new Emperor back. When the expeditionary force returned to Constantinople, Justinian and his son were assassinated and Philippicus, greeted as a liberator, was installed on the throne only to be deposed and blinded a couple of years later.
>
> The point of this gory tale is to show the influence which the Khazars at this stage exercised over the destinies of the East Roman Empire— in addition to their role as defenders of the Caucasian bulwark against the Muslims. Bardanes-Philippicus was an emperor of the Khazars' making, and the end of Justinian's reign of terror was brought about by his brother-in-law, the Kagan. To quote Dunlop: "It does not seem an exaggeration to say that at this juncture the Khaquan was able practically to give a new ruler to the Greek empire."[23]

9

From the chronological point of view, the next event to be discussed should be the conversion of the Khazars to Judaism, around AD 740. But to see that remarkable event in its proper perspective, one should have at least some sketchy idea of the habits, customs and everyday life among the Khazars prior to the conversion.

Alas, we have no lively eyewitness reports, such as Priscus's description of Attila's court. What we do have are mainly second-hand accounts and compilations by Byzantine and Arab chroniclers, which are rather schematic and fragmentary— with two exceptions. One is a letter, purportedly from a Khazar king, to be discussed in Chapter 2; the other is a travelogue by an observant Arab traveller, Ibn Fadlan, who— like Priscus— was a member of a diplomatic mission from a civilized court to the Barbarians of the North.

The court was that of the Caliph al Muktadir, and the diplomatic mission travelled from Baghdad through Persia and Bukhara to the land of the Volga Bulgars. The official pretext for this grandiose expedition was a letter of invitation from the Bulgar king, who asked the Caliph (a) for religious instructors to convert his people to Islam, and (b) to build him a fortress which would enable him to defy his overlord, the King of the Khazars. The invitation— which was no doubt prearranged by earlier diplomatic contacts— also provided an opportunity to create goodwill among the various Turkish tribes inhabiting territories through which the mission had to pass, by preaching the message of the Koran and distributing huge amounts of gold bakhshish.

The opening paragraphs of our traveller's account read:[*]

> This is the book of Ahmad ibn-Fadlan ibn-al-Abbas, ibn-Rasid, ibn-Hammad, an official in the service of [General] Muhammed ibn-Sulayman, the ambassador of [Caliph] al Muktadir to the King of the Bulgars, in which he relates what he saw in the land of the Turks, the Khazars, the Rus, the Bulgars, the Bashkirs and others, their varied kinds of religion, the histories of their kings, and their conduct in many walks of life.

> The letter of the King of the Bulgars reached the Commander of the Faithful, al Muktadir; he asked him therein to send him someone to give him religious instruction and acquaint him with the laws of Islam, to build him a mosque and a pulpit so that he may carry out his mission of converting the people all over his country; he also entreated the Caliph to build him a fortress to defend himself against hostile kings.[*] Everything that the King asked for was granted by the Caliph. I was chosen to read the Caliph's message to the King, to hand over the gifts the Caliph sent him, and to supervise the work of the teachers and interpreters of the Law....[There follow some details about the financing of the mission and names of participants.] And so we started on Thursday the 11th Safar of the year 309 [June 21, AD 921] from the City of Peace [Baghdad, capital of the Caliphate].

The date of the expedition, it will he noted, is much later than the events described in the previous section. But as far as the customs and institutions of the Khazars' pagan neighbours are concerned, this probably makes not much difference; and the glimpses we get of the life of these nomadic tribes convey at least some idea of what life among the Khazars may have been during that earlier period— before the conversion— when they adhered to a form of Shamanism similar to that still practised by their neighbours in Ibn Fadlan's time.

The progress of the mission was slow and apparently uneventful until they reached Khwarizm, the border province of the Caliphate south of the Sea of Aral. Here the governor in charge of the province tried to stop them from proceeding further by arguing that between his country and the kingdom of the Bulgars there were "a thousand tribes of disbelievers" who were sure to kill them. In fact his attempts to disregard the Caliph's instructions to let the mission pass might have been due to other motives: he realized that the mission was indirectly aimed against the Khazars, with whom he maintained a flourishing trade and friendly relations. In the end, however, he had to give in, and the mission was allowed to proceed to Gurganj on the estuary of the Amu-Darya. Here they hibernated for three months, because of the intense cold— a factor which looms large in many Arab travellers' tales:

> The river was frozen for three months, we looked at the landscape and thought that the gates of the cold Hell had been opened for us. Verily I saw that the market place and the streets were totally empty because of the cold.... Once, when I came out of the bath and got home, I saw that my beard had frozen into a lump of ice, and I had to thaw it in front of the fire. I stayed for some days in a house which was inside of another house [compound?] and in which there stood a Turkish felt tent, and I lay inside the tent wrapped in clothes and furs, but nevertheless my cheeks often froze to the cushion....

Around the middle of February the thaw set in. The mission arranged to join a mighty caravan of 5000 men and 3000 pack animals to cross the northern steppes, and bought the necessary supplies: camels, skin boats made of camel hides for crossing rivers, bread, millet and spiced meat for three months. The natives warned them about the even more frightful cold in the north, and advised them what clothes to wear:

> So each of us put on a Kurtak, [camisole] over that a woollen Kaftan, over that a buslin, [fur-lined coat] over that a burka [fur coat]; and a fur cap, under which only the eyes could be seen; a simple pair of underpants, and a lined pair, and over them the trousers; house shoes of kaymuht [shagreen leather] and over these also another pair of boots; and when one of us mounted a camel, he was unable to move because of his clothes.

Ibn Fadlan, the fastidious Arab, liked neither the climate nor the people of Khwarizm:

> They are, in respect of their language and constitution, the most repulsive of men. Their language is like the chatter of starlings. At a day's journey there is a village called Ardkwa whose inhabitants are called Kardals; their language sounds entirely like the croaking of frogs.

They left on March 3 and stopped for the night in a caravanserai called Zamgan— the gateway to the territory of the Ghuzz Turks. From here onward the mission was in foreign land, "entrusting our fate to the all-powerful and exalted God". During one of the frequent snow-storms, Ibn Fadlan rode next to a Turk, who complained: "What does the Ruler want from us? He is killing us with cold. If we knew what he wants we would give it to him." Ibn Fadlan: "All he wants is that you people should say: "There is no God save Allah"." The Turk laughed: "If we knew that it is so, we should say so."

There are many such incidents, which Ibn Fadlan reports without appreciating the independence of mind which they reflect. Nor did the envoy of the Baghdad court appreciate the nomadic tribesmen's fundamental contempt for authority. The following episode also occurred in the country of the powerful Ghuzz Turks, who paid tribute to the Khazars and, according to some sources, were closely related to them:[24]

> The next morning one of the Turks met us. He was ugly in build, dirty in appearance, contemptible in manners, base in nature; and we were moving through a heavy rain. Then he said: "Halt." Then the whole caravan of 3000 animals and 5000 men halted. Then he said: "Not a single one of you is allowed to go on." We halted then, obeying his orders.[†] Then we said to him: "We are friends of the Kudarkin [Viceroy]". He began to laugh and said: "Who is the Kudarkin? I shit on his beard." Then he said: "Bread." I gave him a few loaves of bread. He took them and said: "Continue your journey; I have taken pity on you."

The democratic methods of the Ghuzz, practised when a decision had to be taken, were even more bewildering to the representative of an authoritarian theocracy:

> They are nomads and have houses of felt. They stay for a while in one place and then move on. One can see their tents dispersed here and there all over the place according to nomadic custom. Although they lead a hard life, they behave like donkeys that have lost their way. They have no religion which would link them to God, nor are they guided by reason; they do not worship anything. Instead, they call their headmen lords; when one of them consults his chieftain, he asks: "O lord, what shall I do in this or that matter?" The course of action they adopt is decided by taking counsel among themselves; but when they have decided on a measure and are ready to carry it through, even the humblest and lowliest among them can come and disrupt that decision.

The sexual mores of the Ghuzz— and other tribes— were a remarkable mixture of liberalism and savagery:

> Their women wear no veils in the presence of their men or strangers. Nor do the women cover any parts of their bodies in the presence of people. One day we stayed at the place of a Ghuzz and were sitting around; his wife was also present. As we conversed, the woman uncovered her private parts and scratched them, and we all saw it. Thereupon we covered our faces and said: "May God forgive me." The husband laughed and said to the interpreter: "Tell them we uncover it in your presence so that you may see and restrain yourselves; but it cannot be attained. This is better than when it is covered up and yet attainable." Adultery is alien to them; yet when they discover that someone is an adulterer they split him in two halves. This they do by bringing together the branches of two trees, tie him to the branches and then let both trees go, so that the man tied to them is torn in two.

He does not say whether the same punishment was meted out to the guilty woman. Later on, when talking about the Volga Bulgars, he describes an equally savage method of splitting adulterers into two, applied to both men and women. Yet, he notes with astonishment, Bulgars of both sexes swim naked in their rivers, and have as little bodily shame as the Ghuzz.

As for homosexuality— which in Arab countries was taken as a matter of course— Ibn Fadlan says that it is "regarded by the Turks as a terrible sin". But in the only episode he relates to prove his point, the seducer of a "beardless youth" gets away with a fine of 400 sheep.

Accustomed to the splendid baths of Baghdad, our traveller could not get over the dirtiness of the Turks. "The Ghuzz do not wash themselves after defacating or urinating, nor do they bathe after seminal pollution or on other occasions. They refuse to have anything to do with water, particularly in winter...."

When the Ghuzz commander-in-chief took off his luxurious coat of brocade to don a new coat the mission had brought him, they saw that his underclothes were "fraying apart from dirt, for it is their custom never to take off the garment they wear close to their bodies until it disintegrates". Another Turkish tribe, the Bashkirs, 'shave their beards and eat their lice. They search the folds of their undergarments and crack the lice with their teeth." When Ibn Fadlan watched a Bashkir do this, the latter remarked to him: "They are delicious."

All in all, it is not an engaging picture. Our fastidious traveller's contempt for the barbarians was profound. But it was only aroused by their uncleanliness and what he considered as indecent exposure of the body; the savagery of their punishments and sacrificial rites leave him quite indifferent. Thus he describes the Bulgars' punishment for manslaughter with detached interest, without his otherwise frequent expressions of indignation: "They make for him [the delinquent] a box of birchwood, put him inside, nail the lid on the box, put three loaves of bread and a can of water beside it, and suspend the box between two tall poles, saying: "We have put him between heaven and earth, that he may be exposed to the sun and the rain, and that the deity may perhaps forgive him." And so he remains suspended until time lets him decay and the winds blow him away."

He also describes, with similar aloofness, the funeral sacrifice of hundreds of horses and herds of other animals, and the gruesome ritual killing of a Rus[*] slave girl at her master's bier. About pagan religions he has little to say. But the Bashkirs' phallus cult arouses his interest, for he asks through his interpreter one of the natives the reason for his worshipping a wooden penis, and notes down his reply: "Because I issued from something similar and know of no other creator who made me." He then adds that 'some of them [the Bashkirs] believe in twelve deities, a god for winter, another for summer, one for the rain, one for the wind, one for the trees, one for men, one for the horse, one for water, one for the night, one for the day, a god of death and one for the earth; while that god who dwells in the sky is the greatest among them, but takes counsel with the others and thus all are contented with each other's doings.... We have seen a group among them which worships snakes, and a group which worships fish, and a group which worships cranes...."

Among the Volga Bulgars, Ibn Fadlan found a strange custom:

> When they observe a man who excels through quickwittedness and knowledge, they say: "for this one it is more befitting to serve our Lord." They seize him, put a rope round his neck and hang him on a tree where he is left until he rots away.

Commenting on this passage, the Turkish orientalist Zeki Validi Togan, undisputed authority on Ibn Fadlan and his times, has this to say:[25] “There is nothing mysterious about the cruel treatment meted out by the Bulgars to people who were overly clever. It was based on the simple, sober reasoning of the average citizens who wanted only to lead what they considered to be a normal life, and to avoid any risk or adventure into which the “genius” might lead them.” He then quotes a Tartar proverb: “If you know too much, they will hang you, and if you are too modest, they will trample on you.” He concludes that the victim ‘should not be regarded simply as a learned person, but as an unruly genius, one who is too clever by half”. This leads one to believe that the custom should be regarded as a measure of social defence against change, a punishment of non-conformists and potential innovators.[*] But a few lines further down he gives a different interpretation:

> Ibn Fadlan describes not the simple murder of too-clever people, but one of their pagan customs: human sacrifice, by which the most excellent among men were offered as sacrifice to God. This ceremony was probably not carried out by common Bulgars, but by their Tabibs, or medicine men, i.e. their shamans, whose equivalents among the Bulgars and the Rus also wielded power of life and death over the people, in the name of their cult. According to Ibn Rusta, the medicine men of the Rus could put a rope round the neck of anybody and hang him on a tree to invoke the mercy of God. When this was done, they said: “This is an offering to God.”

Perhaps both types of motivation were mixed together: ‘since sacrifice is a necessity, let’s sacrifice the trouble-makers”.

We shall see that human sacrifice was also practised by the Khazars— including the ritual killing of the king at the end of his reign. We may assume that many other similarities existed between the customs of the tribes described by Ibn Fadlan and those of the Khazars. Unfortunately he was debarred from visiting the Khazar capital and had to rely on information collected in territories under Khazar dominion, and particularly at the Bulgar court.

10

It took the Caliph’s mission nearly a year (from June 21, 921, to May 12, 922) to reach its destination, the land of the Volga Bulgars. The direct route from Baghdad to the Volga leads across the Caucasus and Khazaria— to avoid the latter, they had to make the enormous detour round the eastern shore of the “Khazar Sea”, the Caspian. Even so, they were constantly reminded of the proximity of the Khazars and its potential dangers.

A characteristic episode took place during their sojourn with the Ghuzz army chief (the one with the disreputable underwear). They were at first well received, and given a banquet. But later the Ghuzz leaders had second thoughts because of their relations with the Khazars. The chief assembled the leaders to decide what to do:

> The most distinguished and influential among them was the Tarkhan; he was lame and blind and had a maimed hand. The Chief said to them: “These are the messengers of the King of the Arabs, and I do not feel authorized to let them proceed without consulting you.” Then the Tarkhan spoke: “This is a matter the like of which we have never seen or heard before; never has an ambassador of the Sultan travelled through our country since we and our ancestors have been here. Without doubt the Sultan is deceiving us; these people he is really sending to the Khazars, to stir them up against us. The best will be to cut each of these messengers into two and to confiscate all their belongings.” Another one said: “No, we should take their belongings and let them run back naked whence they came.” Another said: “No, the Khazar king holds hostages from us, let us send these people to ransom them.”

They argued among themselves for seven days, while Ibn Fadlan and his people feared the worst. In the end the Ghuzz let them go; we are not told why. Probably Ibn Fadlan succeeded in persuading them that his mission was in fact directed *against* the Khazars. The Ghuzz had earlier on fought with the Khazars against another Turkish tribe, the Pechenegs, but more recently had shown a hostile attitude; hence the hostages the Khazars took.

The Khazar menace loomed large on the horizon all along the journey. North of the Caspian they made another huge detour before reaching the Bulgar encampment somewhere near the confluence of the Volga and the Kama. There the King and leaders of the Bulgars were waiting for them in a state of acute anxiety. As soon as the ceremonies and festivities were over, the King sent for Ibn Fadlan to discuss business. He reminded Ibn Fadlan in forceful language (“his voice sounded as if he were speaking from the bottom of a barrel”) of the main purpose of the mission to wit, the money to be paid to him ‘so that I shall be able to build a fortress to protect me from the Jews who subjugated me”. Unfortunately that money— a sum of four thousand dinars— had not been handed over to the mission, owing to some complicated matter of red tape; it was to be sent later on. On learning this, the King— “a personality of impressive appearance, broad and corpulent”— seemed close to despair. He suspected the mission of having defrauded the money: ““What would you think of a group of men who are given a sum of money destined for a people that is weak, besieged, and oppressed, yet these men defraud the money?” I replied: “This is forbidden, those men would be evil.” He asked: “Is this a matter of opinion or a matter of general consent?” I replied: “A matter of general consent.””

Gradually Ibn Fadlan succeeded in convincing the King that the money was only delayed,* but not to allay his anxieties. The King kept repeating that the whole point of the invitation was the building of the fortress "because he was afraid of the King of the Khazars". And apparently he had every reason to be afraid, as Ibn Fadlan relates:

> The Bulgar King's son was held as a hostage by the King of the Khazars. It was reported to the King of the Khazars that the Bulgar King had a beautiful daughter. He sent a messenger to sue for her. The Bulgar King used pretexts to refuse his consent. The Khazar sent another messenger and took her by force, although he was a Jew and she a Muslim; but she died at his court. The Khazar sent another messenger and asked for the Bulgar King's other daughter. But in the very hour when the messenger reached him, the Bulgar King hurriedly married her to the Prince of the Askil, who was his subject, for fear that the Khazar would take her too by force, as he had done with her sister. This alone was the reason which made the Bulgar King enter into correspondence with the Caliph and ask him to have a fortress built because he feared the King of the Khazars.

It sounds like a refrain. Ibn Fadlan also specifies the annual tribute the Bulgar King had to pay the Khazars: one sable fur from each household in his realm. Since the number of Bulgar households (i.e., tents) is estimated to have been around 50000, and since Bulgar sable fur was highly valued all over the world, the tribute was a handsome one.

11

What Ibn Fadlan has to tell us about the Khazars is based— as already mentioned— on intelligence collected in the course of his journey, but mainly at the Bulgar court. Unlike the rest of his narrative, derived from vivid personal observations, the pages on the Khazars contain second-hand, potted information, and fall rather flat. Moreover, the sources of his information are biased, in view of the Bulgar King's understandable dislike of his Khazar overlord— while the Caliphate's resentment of a kingdom embracing a rival religion need hardly be stressed.

The narrative switches abruptly from a description of the Rus court to the Khazar court:

> Concerning the King of the Khazars, whose title is Kagan, he appears in public only once every four months. They call him the Great Kagan. His deputy is called Kagan Bek; he is the one who commands and supplies the armies, manages the affairs of state, appears in public and leads in war. The neighbouring kings obey his orders. He enters every day into the presence of the Great Kagan, with deference and modesty, barefooted, carrying a stick of wood in his hand. He makes obeisance, lights the stick, and when it has burned down, he sits down on the throne on the King's right. Next to him in rank is a man called the K-nd-r Kagan, and next to that one, the Jawshyghr Kagan.
>
> It is the custom of the Great Kagan not to have social intercourse with people, and not to talk with them, and to admit nobody to his presence except those we have mentioned. The power to bind or release, to mete out punishment, and to govern the country belongs to his deputy, the Kagan Bek.
>
> It is a further custom of the Great Kagan that when he dies a great building is built for him, containing twenty chambers, and in each chamber a grave is dug for him. Stones are broken until they become like powder, which is spread over the floor and covered with pitch. Beneath the building flows a river, and this river is large and rapid. They divert the river water over the grave and they say that this is done so that no devil, no man, no worm and no creeping creatures can get at him. After he has been buried, those who buried him are decapitated, so that nobody may know in which of the chambers is his grave. The grave is called "Paradise" and they have a saying: "He has entered Paradise". All the chambers are spread with silk brocade interwoven with threads of gold.
>
> It is the custom of the King of the Khazars to have twenty-five wives; each of the wives is the daughter of a king who owes him allegiance. He takes them by consent or by force. He has sixty girls for concubines, each of them of exquisite beauty.

Ibn Fadlan then proceeds to give a rather fanciful description of the Kagan's harem, where each of the eighty-five wives and concubines has a "palace of her own", and an attendant or eunuch who, at the King's command, brings her to his alcove "faster than the blinking of an eye.

After a few more dubious remarks about the "customs" of the Khazar Kagan (we shall return to them later), Ibn Fadlan at last provides some factual information about the country:

> The King has a great city on the river Itil [Volga] on both banks. On one bank live the Muslims, on the other bank the King and his court. The Muslims are governed by one of the King's officials who is himself a Muslim. The law-suits of the Muslims living in the Khazar capital and of visiting merchants from abroad are looked after by that official. Nobody else meddles in their affairs or sits in judgment over them.

Ibn Fadlan's travel report, as far as it is preserved, ends with the words:

> The Khazars and their King are all Jews.* The Bulgars and all their neighbours are subject to him. They treat him with worshipful obedience. Some are of the opinion that Gog and Magog are the Khazars.

12

I have quoted Ibn Fadlan’s odyssey at some length, not so much because of the scant information he provides about the Khazars themselves, but because of the light it throws on the world which surrounded them, the stark barbarity of the people amidst whom they lived, reflecting their own past, prior to the conversion. For, by the time of Ibn Fadlan’s visit to the Bulgars, Khazaria was a surprisingly modern country compared to its neighbours.

The contrast is evidenced by the reports of other Arab historians,[†] and is present on every level, from housing to the administration of justice. The Bulgars still live exclusively in tents, including the King, although the royal tent is “very large, holding a thousand people or more”.[26] On the other hand, the Khazar Kagan inhabits a castle built of burnt brick, his ladies are said to inhabit “palaces with roofs of teak”,[27] and the Muslims have several mosques, among them “one whose minaret rises above the royal castle”.[28]

In the fertile regions, their farms and cultivated areas stretched out continuously over sixty or seventy miles. They also had extensive vineyards. Thus Ibn Hawkal: “In Kozr [Khazaria] there is a certain city called Asmid [Samandar] which has so many orchards and gardens that from Darband to Serir the whole country is covered with gardens and plantations belonging to this city. It is said that there are about forty thousand of them. Many of these produce grapes.”[29]

The region north of the Caucasus was extremely fertile. In AD 968 Ibn Hawkal met a man who had visited it after a Russian raid: “He said there is not a pittance left for the poor in any vineyard or garden, not a leaf on the bough.... [But] owing to the excellence of their land and the abundance of its produce it will not take three years until it becomes again what it was.” Caucasian wine is still a delight, consumed in vast quantities in the Soviet Union.

However, the royal treasuries’ main source of income was foreign trade. The sheer volume of the trading caravans plying their way between Central Asia and the Volga-Ural region is indicated by Ibn Fadlan: we remember that the caravan his mission joined at Gurganj consisted of “5000 men and 3000 pack animals”. Making due allowance for exaggeration, it must still have been a mighty caravan, and we do not know how many of these were at any time on the move. Nor what goods they transported— although textiles, dried fruit, honey, wax and spices seem to have played an important part. A second major trade route led across the Caucasus to Armenia, Georgia, Persia and Byzantium. A third consisted of the increasing traffic of Rus merchant fleets down the Volga to the eastern shores of the Khazar Sea, carrying mainly precious furs much in demand among the Muslim aristocracy, and slaves from the north, sold at the slave market of Itil. On all these transit goods, including the slaves, the Khazar ruler levied a tax of ten per cent. Adding to this the tribute paid by Bulgars, Magyars, Burtas and so on, one realizes that Khazaria was a prosperous country— but also that its prosperity depended to a large extent on its military power, and the prestige it conveyed on its tax collectors and customs officials.

Apart from the fertile regions of the south, with their vineyards and orchards, the country was poor in natural resources. One Arab historian (Istakhri) says that the only native product they exported was isinglass. This again is certainly an exaggeration, yet the fact remains that their main commercial activity seems to have consisted in re-exporting goods brought in from abroad. Among these goods, honey and candle-wax particularly caught the Arab chroniclers’ imagination. Thus Muqaddasi: “In Khazaria, sheep, honey and Jews exist in large quantities.”[30] It is true that one source— the Darband *Namah*— mentions gold or silver mines in Khazar territory, but their location has not been ascertained. On the other hand, several of the sources mention Khazar merchandise seen in Baghdad, and the presence of Khazar merchants in Constantinople, Alexandria and as far afield as Samara and Fergana.

Thus Khazaria was by no means isolated from the civilized world; compared to its tribal neighbours in the north it was a cosmopolitan country, open to all sorts of cultural and religious influences, yet jealously defending its independence against the two ecclesiastical world powers. We shall see that this attitude prepared the ground for the *coup de théâtre*— or *coup d”état*— which established Judaism as the state religion.

The arts and crafts seem to have flourished, including *haute couture*. When the future Emperor Constantine V married the Khazar Kagan’s daughter (see above, section 1), she brought with her dowry a splendid dress which so impressed the Byzantine court that it was adopted as a *male* ceremonial robe; they called it *tzitzakion*, derived from the Khazar-Turkish pet-name of the Princess, which was Chichak or “flower” (until she was baptized Eirene). “Here,” Toynbee comments, “we have an illuminating fragment of cultural history.”[31] When another Khazar princess married the Muslim governor of Armenia, her cavalcade contained, apart from attendants and slaves, ten tents mounted on wheels, “made of the finest silk, with gold- and silver-plated doors, the floors covered with sable furs. Twenty others carried the gold and silver vessels and other treasures which were her dowry”.[32] The Kagan himself travelled in a mobile tent even more luxuriously equipped, carrying on its top a pomegranate of gold.

13

Khazar art, like that of the Bulgars and Magyars, was mainly imitative, modelled on Persian-Sassanide patterns. The Soviet archaeologist Bader[33] emphasized the role of the Khazars in the spreading of Persian-style silver-ware towards the north. Some of these finds may have been re-exported by the Khazars, true to their role as middlemen; others were

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[*] This sounds like an exaggeration in view of the existence of a Muslim community in the capital. Zeki Validi accordingly suppressed the word “all”. We must assume that “the Khazars” here refers to the ruling nation or tribe, within the ethnic mosaic

imitations made in Khazar workshops— the ruins of which have been traced near the ancient Khazar fortress of Sarkel.[*] The jewellery unearthed within the confines of the fortress was of local manufacture.[34] The Swedish archaeologist T. J. Arne mentions ornamental plates, clasps and buckles found as far as Sweden, of Sassanide and Byzantine inspiration, manufactured in Khazaria or territories under their influence.[35]

Thus the Khazars were the principal intermediaries in the spreading of Persian and Byzantine art among the semi-barbaric tribes of Eastern Europe. After his exhaustive survey of the archaeological and documentary evidence (mostly from Soviet sources), Bartha concludes:

> The sack of Tiflis by the Khazars, presumably in the spring of AD 629, is relevant to our subject.... [During the period of occupation] the Kagan sent out inspectors to supervise the manufacture of gold, silver, iron and copper products. Similarly the bazaars, trade in general, even the fisheries, were under their control.... [Thus] in the course of their incessant Caucasian campaigns during the seventh century, the Khazars made contact with a culture which had grown out of the Persian Sassanide tradition. Accordingly, the products of this culture spread to the people of the steppes not only by trade, but by means of plunder and even by taxation.... All the tracks that we have assiduously followed in the hope of discovering the origins of Magyar art in the tenth century have led us back to Khazar territory.[36]

The last remark of the Hungarian scholar refers to the spectacular archaeological finds known as the "Treasure of Nagyszentmiklos" (see frontispiece). The treasure, consisting of twentythree gold vessels, dating from the tenth century, was found in 1791 in the vicinity of the village of that name.[†] Bartha points out that the figure of the "victorious Prince" dragging a prisoner along by his hair, and the mythological scene at the back of the golden jar, as well as the design of other ornamental objects, show close affinities with the finds in Novi Pazar in Bulgaria and in Khazar Sarkel. As both Magyars and Bulgars were under Khazar suzerainty for protracted periods, this is not very surprising, and the warrior, together with the rest of the treasure, gives us at least some idea of the arts practised within the Khazar Empire (the Persian and Byzantine influence is predominant, as one would expect).[‡]

One school of Hungarian archaeologists maintains that the tenth century gold- and silversmiths working in Hungary were actually Khazars.[37] As we shall see later on (see III, 7, 8), when the Magyars migrated to Hungary in 896 they were led by a dissident Khazar tribe, known as the Kabars, who settled with them in their new home. The Kabar-Khazars were known as skilled gold and silversmiths; the (originally more primitive) Magyars only acquired these skills in their new country. Thus the theory of the Khazar origin of at least some of the archaeological finds in Hungary is not implausible— as will become clearer in the light of the Magyar-Khazar nexus discussed later on.

14

Whether the warrior on the golden jar is of Magyar or Khazar origin, he helps us to visualise the appearance of a cavalryman of that period, perhaps belonging to an elite regiment. Masudi says that in the Khazar army 'seven thousand of them[§] ride with the King, archers with breast plates, helmets, and coats of mail. Some are lancers, equipped and armed like the Muslims.... None of the kings in this part of the world has a regular standing army except the King of the Khazars." And Ibn Hawkal: "This king has twelve thousand soldiers in his service, of whom when one dies, another person is immediately chosen in his place."

Here we have another important clue to the Khazar dominance: a permanent professional army, with a Praetorian Guard which, in peacetime, effectively controlled the ethnic patchwork, and in times of war served as a hard core for the armed horde, which, as we have seen, may have swollen at times to a hundred thousand or more.[**]

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[*] Unfortunately, Sarkel, the most important Khazar archaeological site has been flooded by the reservoir of a newly built hydro-electric station.

[†] It now belongs to Rumania and is called Sinnicolaul Mare.

[‡] The interested reader will find an excellent collection of photographs in Gyula László's *The Art of the Migration Period* (although his historical comments have to be treated with caution).

[§] Istakhri has 12000.

[**] According to Masudi, the "Royal Army" consisted of Muslims who "immigrated from the neighbourhood of Kwarizm. Long ago, after the appearance of Islam, there was war and pestilence in their territory, and they repaired to the Khazar king.... When the king of the Khazars is at war with the Muslims, they have a separate place in his army and do not fight the people of their own faith" [Quoted by Dunlop (1954), p. 206] That the army "consisted" of Muslims is of course an exaggeration, contradicted by Masudi himself a few lines later, where he speaks of the Muslim contingent having a "separate place" in the Khazar army. Also, lbn Hawkal says that "the king has in his train 4000 Muslims and this king has 2000 soldiers in his service". The Kwarizmians probably formed a kind of Swiss Guard within the army, and their compatriots" talk of "hostages" (see above, section 10) may refer to them. Vice versa, the Byzantine Emperor Constantine Porphyrogenitus had a *corps d"élite* of Khazar guardsmen stationed at the gates of his palace. This was a privilege dearly bought: "These guards were so well remunerated that they had to purchase their posts for considerable sums, on which their salaries represented an annuity

The capital of this motley empire was at first probably the fortress of Balanjar in the northern foothills of the Caucasus; after the Arab raids in the eighth century it was transferred to Samandar, on the western shore of the Caspian; and lastly to Itil in the estuary of the Volga.

We have several descriptions of Itil, which are fairly consistent with each other. It was a twin city, built on both sides of the river. The eastern half was called Khazaran, the western half Itil;[*] the two were connected by a pontoon bridge. The western half was surrounded by a fortified wall, built of brick; it contained the palaces and courts of the Kagan and the Bek, the habitations of their attendants[†] and of the "pure-bred Khazars". The wall had four gates, one of them facing the river. Across the river, on the east bank, lived "the Muslims and idol worshippers";[38] this part also housed the mosques, markets, baths and other public amenities. Several Arab writers were impressed by the number of mosques in the Muslim quarter and the height of the principal minaret. They also kept stressing the autonomy enjoyed by the Muslim courts and clergy. Here is what al-Masudi, known as "the Herodotus among the Arabs", has to say on this subject in his oft-quoted work *Meadows of Gold Mines and Precious Stones*:

> The custom in the Khazar capital is to have seven judges. Of these two are for the Muslims, two are for the Khazars, judging according to the Torah (Mosaic law), two for the Christians, judging according to the Gospel and one for the Saqualibah, Rus and other pagans, judging according to pagan law.... In his [the Khazar King's] city are many Muslims, merchants and craftsmen, who have come to his country because of his justice and the security which he offers. They have a principal mosque and a minaret which rises above the royal castle, and other mosques there besides, with schools where the children learn the Koran.

In reading these lines by the foremost Arab historian, written in the first half of the tenth century,[‡] one is tempted to take a perhaps too idyllic view of life in the Khazar kingdom. Thus we read in the article "Khazars" in the *Jewish Encyclopaedia*: "In a time when fanaticism, ignorance and anarchy reigned in Western Europe, the Kingdom of the Khazars could boast of its just and broad-minded administration."[§]

This, as we have seen, is partly true; but only partly. There is no evidence of the Khazars engaging in religious persecution, either before or after the conversion to Judaism. In this respect they may be called more tolerant and enlightened than the East Roman Empire, or Islam in its early stages. On the other hand, they seem to have preserved some barbaric rituals from their tribal past. We have heard Ibn Fadlan on the killings of the royal gravediggers. He also has something to say about another archaic custom regicide: "The period of the king's rule is forty years. If he exceeds this time by a single day, his subjects and attendants kill him, saying "His reasoning is already dimmed, and his insight confused"."

Istakhri has a different version of it:

> When they wish to enthrone this Kagan, they put a silken cord round his neck and tighten it until he begins to choke. Then they ask him: "How long doest thou intend to rule?" If he does not die before that year, he is killed when he reaches it.

Bury[39] is doubtful whether to believe this kind of Arab traveller's lore, and one would indeed be inclined to dismiss it, if ritual regicide had not been such a widespread phenomenon among primitive (and not-so-primitive) people. Frazer laid great emphasis on the connection between the concept of the King's divinity, and the sacred obligation to kill him after a fixed period, or when his vitality is on the wane, so that the divine power may find a more youthful and vigorous incarnation.[**]

It speaks in Istakhri's favour that the bizarre ceremony of "choking" the future King has been reported in existence apparently not so long ago among another people, the Kok-Turks. Zeki Validi quotes a French anthropologist, St Julien, writing in 1864:

When the new Chief has been elected, his officers and attendants ... make him mount his horse. They tighten a ribbon of silk round his neck, without quite strangling him; then they loosen the ribbon and ask him with great insistence: "For how many years canst thou be our Khan?" The king, in his troubled mind, being unable to name a figure, his subjects decide, on the strength of the words that have escaped him, whether his rule will be long or brief.[40]

We do not know whether the Khazar rite of slaying the King (if it ever existed) fell into abeyance when they adopted Judaism, in which case the Arab writers were confusing past with present practices as they did all the time, compiling earlier travellers' reports, and attributing them to contemporaries. However that may be, the point to be retained, and which seems beyond dispute, is the divine role attributed to the Kagan, regardless whether or not it implied his ultimate sacrifice. We have heard before that he was venerated, but virtually kept in seclusion, cut off from the people, until he was buried with enormous ceremony. The affairs of state, including leadership of the army, were managed by the Bek (sometimes also called the Kagan Bek), who wielded all effective power. On this point Arab sources and modern historians are in agreement, and the latter usually describe the Khazar system of government as a “double kingship”, the Kagan representing divine, the Bek secular, power.

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[*] The town was in different periods also mentioned under different names, e.g., al-Bayada, "The White City".

[†] Masudi places these buildings on an island, close to the west bank, or a peninsula.

[‡] Supposedly between AD 943 and 947.

[§] *Jewish Encyclopaedia*, published 1901-6. In the *Encyclopaedia Judaica*, 1971, the article on the Khazars by Dunlop is of

The Khazar double kingship has been compared— quite mistakenly, it Seems— with the Spartan dyarchy and with the superficially similar dual leadership among various Turkish tribes. However, the two kings of Sparta, descendants of two leading families, wielded equal power; and as for the dual leadership among nomadic tribes,[*] there is no evidence of a basic division of functions as among the Khazars. A more valid comparison is the system of government in Japan, from the Middle Ages to 1867, where secular power was concentrated in the hands of the shogun, while the Mikado was worshipped from afar as a divine figurehead.

Cassel[41] has suggested an attractive analogy between the Khazar system of government and the game of chess. The double kingship is represented on the chess-board by the King (the Kagan) and the Queen (the Bek). The King is kept in seclusion, protected by his attendants, has little power and can only move one short step at a time. The Queen, by contrast, is the most powerful presence on the board, which she dominates. Yet the Queen may be lost and the game still continued, whereas the fall of the King is the ultimate disaster which instantly brings the contest to an end.

The double kingship thus seems to indicate a categorical distinction between the sacred and the profane in the mentality of the Khazars. The divine attributes of the Kagan are much in evidence in the following passage from Ibn Hawkal:[†]

> The Khacan must be always of the Imperial race [Istakhri: “…of a family of notables”]. No one is allowed to approach him but on business of importance: then they prostrate themselves before him, and rub their faces on the ground, until he gives orders for their approaching him, and speaking. When a Khacan… dies, whoever passes near his tomb must go on foot, and pay his respects at the grave; and when he is departing, must not mount on horseback, as long as the tomb is within view.
>
> So absolute is the authority of this sovereign, and so implicitly are his commands obeyed, that if it seemed expedient to him that one of his nobles should die, and if he said to him, “Go and kill yourself,” the man would immediately go to his house, and kill himself accordingly. The succession to the Khacanship being thus established in the same family [Istakhri: “in a family of notables who possess neither power nor riches”]; when the turn of the inheritance arrives to any individual of it, he is confirmed in the dignity, though he possesses not a single dirhem [coin]. And I have heard from persons worthy of belief, that a certain young man used to sit in a little shop at the public market-place, selling petty articles [Istakhri: ‘selling bread”]; and that the people used to say, “When the present Khacan shall have departed, this man will succeed to the throne” [Istakhri: “There is no man worthier of the Khaganate than he”]. But the young man was a Mussulman, and they give the Khacanship only to Jews.
>
> The Khacan has a throne and pavilion of gold: these are not allowed to any other person. The palace of the Khacan is loftier than the other edifices.[42]

The passage about the virtuous young man selling bread, or whatever it is, in the bazaar sounds rather like a tale about Harun al Rashid. If he was heir to the golden throne reserved for Jews, why then was he brought up as a poor Muslim? If we are to make any sense at all of the story, we must assume that the Kagan was chosen on the strength of his noble virtues, but chosen among members of the “Imperial Race” or “family of notables”. This is in fact the view of Artamonov and Zeki Validi. Artamonov holds that the Khazars and other Turkish people were ruled by descendants of the Turkut dynasty, the erstwhile sovereigns of the defunct Turk Empire (cf. above, section 3). Zeki Validi suggests that the “Imperial Race” or “family of notables”, to which the Kagan must belong, refers to the ancient dynasty of the Asena, mentioned in Chinese sources, a kind of desert aristocracy, from which Turkish and Mongol rulers traditionally claimed descent. This sounds fairly plausible and goes some way towards reconciling the contradictory values implied in the narrative just quoted: the noble youth without a dirhem to his name— and the pomp and circumstance surrounding the golden throne. We are witnessing the overlap of two traditions, like the optical interference of two wave-patterns on a screen: the asceticism of a tribe of hard-living desert nomads, and the glitter of a royal court prospering on its commerce and crafts, and striving to outshine its rivals in Baghdad and Constantinople. After all, the creeds professed by those sumptuous courts had also been inspired by ascetic desert-prophets in the past.

All this does not explain the startling division of divine and secular power, apparently unique in that period and region. As Bury wrote:[43] “We have no information at what time the active authority of the Chagan was exchanged for his divine nullity, or why he was exalted to a position resembling that of the Emperor of Japan, in which his existence, and not his government, was considered essential to the prosperity of the State.”

A speculative answer to this question has recently been proposed by Artamonov. He suggests that the acceptance of Judaism as the state religion was the result of a *coup d”état*, which at the same time reduced the Kagan, descendant of a pagan dynasty whose allegiance to Mosaic law could not really be trusted, to a mere figurehead. This is a hypothesis as good as any other— and with as little evidence to support it. Yet it seems probable that the two events— the adoption of Judaism and the establishment of the double kingship— were somehow connected.[*]

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[*] Alföldi has suggested that the two leaders were the commanders of the two wings of the horde (quoted by Dunlop, p. 159, n. 123).

[†] Ibn Hawkal, another much-travelled Arab geographer and historian, wrote his *Oriental Geography* around AD 977. The

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[*] Before the conversion the Kagan was still reported to play an active role — as, for instance, in his dealings with Justinian. To complicate matters further, the Arab sources sometimes refer to the "Kagan" when they clearly mean the "Bek" (as "kagan" was the generic term for "ruler" among many tribes), and they also use different names for the Bek, as the following list shows (after Minorsky, Hudud al Alam, p. 451):

Const. Porphyr.	*Khaqan*	*Bek*
Ibn Rusta	*Khazar Khaqan*	*Aysha*
Masudi	*Khaqan*	*Malik*
Istakhri	*Malik Khazar*	*Khaqan Khazar*●
Ibn Hawkal	*Khaqan Khazar*	*Malik Khazar* or *Bek*

II

CONVERSION

1

“THE religion of the Hebrews,” writes Bury, “had exercised a profound influence on the creed of Islam, and it had been a basis for Christianity; it had won scattered proselytes; but the conversion of the Khazars to the undiluted religion of Jehova is unique in history.”[1]

What was the motivation of this unique event? It is not easy to get under the skin of a Khazar prince— covered, as it was, by a coat of mail. But if we reason in terms of power-politics, which obeys essentially the same rules throughout the ages, a fairly plausible analogy offers itself.

At the beginning of the eighth century the world was polarized between the two super-powers representing Christianity and Islam. Their ideological doctrines were welded to power-politics pursued by the classical methods of propaganda, subversion and military conquest. The Khazar Empire represented a Third Force, which had proved equal to either of them, both as an adversary and an ally. But it could only maintain its independence by accepting neither Christianity nor Islam— for either choice would have automatically subordinated it to the authority of the Roman Emperor or the Caliph of Baghdad.

There had been no lack of efforts by either court to convert the Khazars to Christianity or Islam, but all they resulted in was the exchange of diplomatic courtesies, dynastic inter-marriages and shifting military alliances based on mutual self-interest. Relying on its military strength, the Khazar kingdom, with its hinterland of vassal tribes, was determined to preserve its position as the Third Force, leader of the uncommitted nations of the steppes.

At the same time, their intimate contacts with Byzantium and the Caliphate had taught the Khazars that their primitive shamanism was not only barbaric and outdated compared to the great monotheistic creeds, but also unable to confer on the leaders the spiritual and legal authority which the rulers of the two theocratic world powers, the Caliph and the Emperor, enjoyed. Yet the conversion to either creed would have meant submission, the end of independence, and thus would have defeated its purpose. What could have been more logical than to embrace a third creed, which was uncommitted towards either of the two, yet represented the venerable foundation of both?

The apparent logic of the decision is of course due to the deceptive clarity of hindsight. In reality, the conversion to Judaism required an act of genius. Yet both the Arab and Hebrew sources on the history of the conversion, however varied in detail, point to a line of reasoning as indicated above. To quote Bury once more:

> There can be no question that the ruler was actuated by political motives in adopting Judaism. To embrace Mohammadanism would have made him the spiritual dependent of the Caliphs, who attempted to press their faith on the Khazars, and in Christianity lay the danger of his becoming an ecclesiastical vassal of the Roman Empire. Judaism was a reputable religion with sacred books which both Christian and Mohammadan respected; it elevated him above the heathen barbarians, and secured him against the interference of Caliph or Emperor. But he did not adopt, along with circumcision, the intolerance of the Jewish cult. He allowed the mass of his people to abide in their heathendom and worship their idols.[2]

Though the Khazar court’s conversion was no doubt politically motivated, it would still be absurd to imagine that they embraced overnight, blindly, a religion whose tenets were unknown to them. In fact, however, they had been well acquainted with Jews and their religious observances for at least a century before the conversion, through the continued influx of refugees from religious persecution in Byzantium, and to a lesser extent from countries in Asia Minor conquered by the Arabs. We know that Khazaria was a relatively civilized country among the Barbarians of the North, yet not committed to either of the militant creeds, and so it became a natural haven for the periodic exodus of Jews under Byzantine rule, threatened by forced conversion and other pressures. Persecution in varied forms had started with Justinian I (527-65), and assumed particularly vicious forms under Heraclius in the seventh century, Leo III in the eighth, Basil and Leo IV in the ninth, Romanus in the tenth. Thus Leo III, who ruled during the two decades immediately preceding the Khazar conversion to Judaism, “attempted to end the anomaly [of the tolerated status of Jews] at one blow, by ordering all his Jewish subjects to be baptized”.[3] Although the implementation of the order seemed to have been rather ineffective, it led to the flight of a considerable number of Jews from Byzantium. Masudi relates:

> In this city [Khazaran-Itil] are Muslims, Christians, Jews and pagans. The Jews are the king, his attendants and the Khazars of his kind.[*] The king of the Khazars had already become a Jew in the Caliphate of Harun al-Rashid[†] and he was joined by Jews from all lands of Islam and from the country of the Greeks [Byzantium]. Indeed the king of the Greeks at the present time, the Year of the Hegira 332 [AD 943-4] has

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[*] i.e., presumably the ruling tribe of “White Khazars”, see above, Chapter I, 3.

> converted the Jews in his kingdom to Christianity by coercion.... Thus many Jews took flight from the country of the Greeks to Khazaria....[3a]

The last two sentences quoted refer to events two hundred years after the Khazar conversion, and show how persistently the waves of persecution followed each other over the centuries. But the Jews were equally persistent. Many endured torture, and those who did not have the strength to resist returned later on to their faith— "like dogs to their vomit", as one Christian chronicler gracefully put it.[4] Equally picturesque is the description of a Hebrew writer[5] of one method of forced conversion used under the Emperor Basil against the Jewish community of Oria in southern Italy:

> How did they force them? Anyone refusing to accept their erroneous belief was placed in an olive mill under a wooden press, and squeezed in the way olives are squeezed in the mill.

Another Hebrew source[6] remarks on the persecution under the Emperor Romanus (the "Greek King" to whom Masudi refers): "And afterwards there will arise a King who will persecute them not by destruction, but mercifully by driving them out of the country."

The only mercy shown by history to those who took to flight, or were driven to it, was the existence of Khazaria, both before and after the conversion. Before, it was a refugee haven; after, it became a kind of National Home. The refugees were products of a superior culture, and were no doubt an important factor in creating that cosmopolitan, tolerant outlook which so impressed the Arab chroniclers quoted before. Their influence— and no doubt their proselytizing zeal[*]— would have made itself felt first and foremost at the court and among leading notables. They may have combined in their missionary efforts theological arguments and messianic prophecies with a shrewd assessment of the political advantages the Khazars would derive from adopting a "neutral" religion.

The exiles also brought with them Byzantine arts and crafts, superior methods in agriculture and trade, and the square Hebrew alphabet. We do not know what kind of script the Khazars used before that, but the *Fihrist* of Ibn Nadim,[7] a kind of universal bibliography written *circa* AD 987, informs us that in his time the Khazars used the Hebrew alphabet. It served the dual purpose of scholarly discourse in Hebrew (analogous to the use of mediaeval Latin in the West) and as a written alphabet for the various languages spoken in Khazaria (analogous to the use of the Latin alphabet for the various vernaculars in Western Europe). From Khazaria the Hebrew script seemed to have spread into neighbouring countries. Thus Chwolson reports that "inscriptions in a non-Semitic language (or possibly in two different non-Semitic languages) using Hebrew characters were found on two gravestones from Phanagoria and Parthenit in the Crimea; they have not been deciphered yet."[†8] (The Crimea was, as we have seen, intermittently under Khazar rule; but it also had an old-established Jewish community, and the inscriptions may even pre-date the conversion.) Some Hebrew letters (*shin* and *tsadei*) also found their way into the Cyrillic alphabet,[9] and furthermore, many Polish silver coins have been found, dating from the twelfth or thirteenth century, which bear Polish inscriptions in Hebrew lettering (e.g., *Leszek krol Polski*— Leszek King of Poland), side by side with coins inscribed in the Latin alphabet. Poliak comments: "These coins are the final evidence for the spreading of the Hebrew script from Khazaria to the neighbouring Slavonic countries. The use of these coins was not related to any question of religion. They were minted because many of the Polish people were more used to this type of script than to the Roman script, not considering it as specifically Jewish."[10]

Thus while the conversion was no doubt inspired by opportunistic motives— conceived as a cunning political manoeuvre— it brought in its wake cultural developments which could hardly have been foreseen by those who started it. The Hebrew alphabet was the beginning; three centuries later the decline of the Khazar state is marked by repeated outbreaks of a messianic Zionism, with pseudo~Messiahs like David El-Roi (hero of a novel by Disraeli) leading quixotic crusades for the re-conquest of Jerusalem.[‡]

After the defeat by the Arabs in 737, the Kagan's forced adoption of Islam had been a formality almost instantly revoked, which apparently left no impression on his people. In contrast to this, the voluntary conversion to Judaism was to produce deep and lasting effects.

2

The circumstances of the conversion are obscured by legend, but the principal Arab and Hebrew accounts of it have some basic features in common.

Al-Masudi's account of the Jewish rule in Khazaria, quoted earlier on, ends with a reference to a previous work of his, in which he gave a description of those circumstances. That previous work of Masudi's is lost; but there exist two accounts which are based on tile lost book. The first, by Dimaski (written in 1327), reiterates that at the time of Harun al Rashid, the Byzantine Emperor forced the Jews to emigrate; these emigrants came to the Khazar country where they found "an intelligent but uneducated race to whom they offered their religion. The natives found it better than their own and accepted it."[11]

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[*] This was an age when converting unbelievers by force or persuasion was a foremost concern. That the Jews, too, indulged in it is shown by the fact that, since the rule of Justinian, Byzantine law threatened severe punishments for the attempt to convert Christians to Judaism, while for Jews "molesting" converts to Christianity the penalty was death by fire (Sharf, p.25).

[†] These inscriptions are a category apart from the forgeries of Firkovitch, notorious among historians (see Appendix III). —

The second, much more detailed account is in al-Bakri's *Book of Kingdoms and Roads* (eleventh century):

> The reason for the conversion to Judaism of the King of the Khazars, who had previously been a pagan, is as follows. He had adopted Christianity.* Then he recognized its falsehood and discussed this matter, which greatly worried him, with one of his high officials. The latter said to him: O king, those in possession of sacred scriptures fall into three groups. Summon them and ask them to state their case, then follow the one who is in possession of the truth.
>
> So he sent to the Christians for a bishop. Now there was with the King a Jew, skilled in argument, who engaged him in disputation. He asked the Bishop: "What do you say of Moses, the son of Amran, and the Torah which was revealed to him?" The Bishop replied: "Moses is a prophet and the Torah speaks the truth." Then the Jew said to the King: "He has already admitted the truth of my creed. Ask him now what he believes in." So the King asked him and he replied: "I say that Jesus the Messiah is the son of Mary, he is the Word, and he has revealed the mysteries in the name of God." Then said the Jew to the King of the Khazars: "He preaches a doctrine which I know not, while he accepts my propositions." But the Bishop was not strong in producing evidence. Then the King asked for a Muslim, and they sent him a scholarly, clever man who was good at arguments. But the Jew hired someone who poisoned him on the journey, and he died. And the Jew succeeded in winning the King for his faith, so that he embraced Judaism.[12]

The Arab historians certainly had a gift for sugaring the pill. Had the Muslim scholar been able to participate in the debate he would have fallen into the same trap as the Bishop, for both accepted the truth of the Old Testament, whereas the upholders of the New Testament and of the Koran were each outvoted two to one. The King's approval of this reasoning is symbolic: he is only willing to accept doctrines which are shared by all three— their common denominator— and refuses to commit himself to any of the rival claims which go beyond that. It is once more the principle of the uncommitted world, applied to theology.

The story also implies, as Bury[13] has pointed out, that Jewish influence at the Khazar court must already have been strong before the formal conversion, for the Bishop and the Muslim scholar have to be 'sent for", whereas the Jew is alreadv "with him" (the King).

3

We now turn from the principal Arab source on the conversion— Masudi and his compilers— to the principal Jewish source. This is the so-called "Khazar Correspondence": an exchange of letters, in Hebrew, between Hasdai Ibn Shaprut, the Jewish chief minister of the Caliph of Cordoba, and Joseph, King of the Khazars or, rather, between their respective scribes. The authenticity of the correspondence has been the subject of controversy but is now generally accepted with due allowance made for the vagaries of later copyists.†

The exchange of letters apparently took place after 954 and before 961, that is roughly at the time when Masudi wrote. To appreciate its significance a word must be said about the personality of Hasdai Ibn Shaprut— perhaps the most brilliant figure in the "Golden Age" (900-1200) of the Jews in Spain.

In 929, Abd-al-Rahman III, a member of the Omayad dynasty, succeeded in unifying the Moorish possessions in the southern and central parts of the Iberian peninsula under his rule, and founded the Western Caliphate. His capital, Cordoba, became the glory of Arab Spain, and a focal centre of European culture with a library of 400000 catalogued volumes. Hasdai, born 910 in Cordoba into a distinguished Jewish family, first attracted the Caliph's attention as a medical practitioner with some remarkable cures to his credit. Abd-al-Rahman appointed him his court physician, and trusted his judgment so completely that Hasdai was called upon, first, to put the state finances in order, then to act as Foreign Minister and diplomatic trouble-shooter in the new Caliphate's complex dealings with Byzantium, the German Emperor Otto, with Castile, Navarra, Arragon and other Christian kingdoms in the north of Spain. Hasdai was a true *uomo universale* centuries before the Renaissance who, in between affairs of state, still found the time to translate medical books into Arabic, to correspond with the learned rabbis of Baghdad and to act as a Maecenas for Hebrew grammarians and poets.

He obviously was an enlightened, yet a devoted Jew, who used his diplomatic contacts to gather information about the Jewish communities dispersed in various parts of the world, and to intervene on their behalf whenever possible. He was particularly concerned about the persecution of Jews in the Byzantine Empire under Romanus (see above, section I). Fortunately, he wielded considerable influence at the Byzantine court, which was vitally interested in procuring the benevolent neutrality of Cordoba during the Byzantine campaigns against the Muslims of the East. Hasdai, who was conducting the negotiations, used this opportunity to intercede on behalf of Byzantine Jewry, apparently with success.[14]

According to his own account, Hasdai first heard of the existence of an independent Jewish kingdom from some merchant traders from Khurasan in Persia; but he doubted the truth of their story. Later he questioned the members of a Byzantine diplomatic mission to Cordoba, and they confirmed the merchants' account, contributing a considerable amount of factual detail about the Khazar kingdom, including the name— Joseph— of its present King. Thereupon Hasdai decided to send couriers with a letter to King Joseph.

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* No other source, as far as I know, mentions this. It may be a substitution more palatable to Muslim readers for the Kagan's

The letter (which will be discussed in more detail later on) contains a list of questions about the Khazar state, its people, method of government, armed forces, and so on— including an inquiry to which of the twelve tribes Joseph belonged. This seems to indicate that Hasdai thought the Jewish Khazars to hail from Palestine— as the Spanish Jews did— and perhaps even to represent one of the Lost Tribes. Joseph, not being of Jewish descent, belonged, of course, to none of the tribes; in his Reply to Hasdai, he provides, as we shall see, a genealogy of a different kind, but his main concern is to give Hasdai a detailed— if legendary— account of the conversion— which took place two centuries earlier— and the circumstances that led to it.

Joseph's narrative starts with a eulogy of his ancestor, King Bulan, a great conqueror and a wise man who "drove out the sorcerers and idolators from his land". Subsequently an angel appeared to King Bulan in his dreams, exhorting him to worship the only true God, and promising that in exchange He would "bless and multiply Bulan's offspring, and deliver his enemies into his hands, and make his kingdom last to the end of the world". This, of course, is inspired by the story of the Covenant in Genesis; and it implies that the Khazars too claimed the status of a Chosen Race, who made their own Covenant with the Lord, even though they were not descended from Abraham's seed. But at this point Joseph's story takes an unexpected turn. King Bulan is quite willing to serve the Almighty, but he raises a difficulty:

> Thou knowest, my Lord, the secret thoughts of my heart and thou hast searched my kidneys to confirm that my trust is in thee; but the people over which I rule have a pagan mind and I do not know whether they will believe me. If I have found favour and mercy in thine eyes, then I beseech thee to appear also to their Great Prince, to make him support me.
>
> The Eternal One granted Bulan's request, he appeared to this Prince in a dream, and when he arose in the morning he came to the King and made it known to him....

There is nothing in Genesis, nor in the Arab accounts of the conversion, about a great prince whose consent has to be obtained. It is an unmistakable reference to the Khazar double kingship. The "Great Prince", apparently, is the Bek; but it is not impossible that the "King" was the Bek, and the "Prince" the Kagan. Moreover according to Arab and Armenian sources, the leader of the Khazar army which invaded Transcaucasia in 731 (i.e., a few years before the presumed date of the conversion) was called "Bulkhan".[15]

Joseph's letter continues by relating how the angel appeared once more to the dreaming King and bade him to build a place of worship in which the Lord may dwell, for: "the sky and the skies above the sky are not large enough to hold me". King Bulan replies bashfully that he does not possess the gold and silver required for such an enterprise, "although it is my duty and desire to carry it out". The angel reassures him: all Bulan has to do is to lead his armies into Dariela and Ardabil in Armenia, where a treasure of silver and a treasure of gold are awaiting him. This fits in with Bulan's or Bulkhan's raid preceding the conversion; and also with Arab sources according to which the Khazars at one time controlled silver and gold mines in the Caucasus.[16] Bulan does as the angel told him, returns victoriously with the loot, and builds "a Holy Tabernacle equipped with a sacred coffer [the "Ark of the Covenant"], a candelabrum, an altar and holy implements which have been preserved to this day and are still in my [King Joseph's] possession".

Joseph's letter, written in the second half of the tenth century, more than two hundred years after the events it purports to describe, is obviously a mixture of fact and legend. His description of the scant furnishings of the place of worship, and the paucity of the preserved relics, is in marked contrast to the account he gives in other parts of the letter of the present prosperity of his country. The days of his ancestor Bulan appear to him as remote antiquity, when the poor but virtuous King did not even have the money to construct the Holy Tabernacle— which was, after all, only a tent.

However,Joseph's letter up to this point is merely the prelude to the real drama of the conversion, which he now proceeds to relate. Apparently Bulan's renunciation of idolatry in favour of the "only true God" was only the first step, which still left the choice open between the three monotheistic creeds. At least, this is what the continuation of Joseph's letter seems to imply:

> After these feats of arms [the invasion of Armenia], King Bulan's fame spread to all countries. The King of Edom [Byzantium] and the King of the Ishmaelim [the Muslims] heard the news and sent to him envoys with precious gifts and money and learned men to convert him to their beliefs; but the king was wise and sent for a Jew with much knowledge and acumen and put all three together to discuss their doctrines.

So we have another Brains Trust, or round-table conference, just as in Masudi, with the difference that the Muslim has not been poisoned beforehand. But the pattern of the argument is much the same. After long and futile discussions, the King adjourns the meeting for three days, during which the discutants are left to cool their heels in their respective tents; then he reverts to a stratagem. He convokes the discutants separately. He asks the Christian which of the other two religions is nearer the truth, and the Christian answers, "the Jews". He confronts the Muslim with the same question and gets the same reply. Neutralism has once more carried the day.

4

So much for the conversion. What else do we learn from the celebrated "Khazar Correspondence"?

To take Hasdai's letter first: it starts with a Hebrew poem, in the then fashionable manner of the *piyut*, a rhapsodic verse form which contains hidden allusions or riddles, and frequently acrostics. The poem exalts the military victories of the addressee, King Joseph; at the same time, the initial letters of the lines form an acrostic which spells out the full a celebrated Hebrew poet, lexicographer and grammarian, a secretary and protégé of Hasdai's. He was obviously given the task of drafting the epistle to King Joseph in his most ornate style, and he took the opportunity to immortalize himself by inserting his own name into the acrostic after that of his patron. Several other works of Menahem ben-Sharuk are preserved, and there can be no doubt that Hasdai's letter is his handiwork.[*]

After the poem, the compliments and diplomatic flourishes, the letter gives a glowing account of the prosperity of Moorish Spain, and the happy condition of the Jews under its Caliph Abd al Rahman, "the like of which has never been known.... And thus the derelict sheep were taken into care, the arms of their persecutors were paralysed, and the yoke was discarded. The country we live in is called in Hebrew Sepharad, but the Ishmaelites who inhabit it call it *al-Andalus*."

Hasdai then proceeds to explain how he first heard about the existence of the Jewish kingdom from the merchants of Khurasan, then in more detail from the Byzantine envoys, and he reports what these envoys told him:

> I questioned them [the Byzantines] about it and they replied that it was true, and that the name of the kingdom is al-Khazar. Between Constantinople and this country there is a journey of fifteen days by sea,[†] but they said, by land there are many other people between us and them. The name of the ruling king is Joseph. Ships come to us from their land, bringing fish, furs and all sorts of merchandise. They are in alliance with us, and honoured by us. We exchange embassies and gifts. They are powerful and have a fortress for their outposts and troops which go out on forays from time to time.[‡]

This bit of information offered by Hasdai to the Khazar King about the King's own country is obviously intended to draw a detailed reply from Joseph. It was good psychology: Hasdai must have known that criticism of erroneous statements flows easier from the pen than an original exposition.

Next, Hasdai relates his earlier efforts to get in touch with Joseph. First he had sent a messenger, a certain Isaac bar Nathan, with instructions to proceed to the Khazar court. But Isaac got only as far as Constantinople, where he was courteously treated, but prevented from continuing the journey. (Understandably so: given the Empire's ambivalent attitude towards the Jewish kingdom, it was certainly not in Constantine's interest to facilitate an alliance between Khazaria and the Cordoba Caliphate with its Jewish Chief Minister.) So Hasdai's messenger returned to Spain, mission unaccomplished. But soon another opportunity offered itself: the arrival at Cordoba of an embassy from Eastern Europe. Among its members were two Jews, Mar Saul and Mar Joseph, who offered to deliver Hasdai's letter to King Joseph. (According to Joseph's reply to Hasdai, it was actually delivered by a third person, one Isaac ben-Eliezer.)

Having thus described in detail how his letter came to be written, and his efforts to have it delivered, Hasdai proceeds to ask a series of direct questions which reflect his avidity for more information about every aspect of the Khazar land, from its geography to its rites in observing the Sabbath. The concluding passage in Hasdai's letter strikes a note quite different from that of its opening paragraphs:

> I feel the urge to know the truth, whether there is really a place on this earth where harassed Israel can rule itself, where it is subject to nobody. If I were to know that this is indeed the case, I would not hesitate to forsake all honours, to resign my high office, to abandon my family, and to travel over mountains and plains, over land and water, until I arrived at the place where my Lord, the [Jewish] King rules.... And I also have one more request: to be informed whether you have any knowledge of [the possible date] of the Final Miracle [the coming of the Messiah] which, wandering from country to country, we are awaiting. Dishonoured and humiliated in our dispersion, we have to listen in silence to those who say: "every nation has its own land and you alone possess not even a shadow of a country on this earth".

The beginning of the letter praises the happy lot of the Jews in Spain; the end breathes the bitterness of the exile, Zionist fervour and Messianic hope. But these opposite attitudes have always co-existed in the divided heart of Jews throughout their history. The contradiction in Hasdai's letter gives it an added touch of authenticity. How far his implied offer to enter into the service of the Khazar King is to be taken seriously is another question, which we cannot answer. Perhaps he could not either.

5

King Joseph's reply is less accomplished and moving than Hasdai's letter. No wonder— as Cassel remarks: 'scholarship and culture reigned not among the Jews of the Volga, but on the rivers of Spain". The highlight of the Reply is the story of the conversion, already quoted. No doubt Joseph too employed a scribe for penning it, probably a scholarly refugee from Byzantium. Nevertheless, the Reply sounds like a voice out of the Old Testament compared to the polished cadences of the tenth-century modern statesman.

[**] See Appendix III.

[†] This probably refers to the so-Called "Khazarian route": from Constantinople across the Black Sea and up the Don, then across the Don-Volga portage and down the Volga to Itil. (An alternative, shorter route was from Constantinople to the east coast of the Black Sea.)

[‡] The fortress is evidently Sarkel on the Don. "They are honoured by us" fits in with the passage in Constantine Born-in-the-

It starts with a fanfare of greetings, then reiterates the main contents of Hasdai's letter, proudly emphasizing that the Khazar kingdom gives the lie to those who say that "the Sceptre of Judah has forever fallen from the Jews' hands" and "that there is no place on earth for a kingdom of their own". This is followed by a rather cryptic remark to the effect that "already our fathers have exchanged friendly letters which are preserved in our archives and are known to our elders".[*]

Joseph then proceeds to provide a genealogy of his people. Though a fierce Jewish nationalist, proud of wielding the 'sceptre of Judah", he cannot, and does not, claim for them Semitic descent; he traces their ancestry not to Shem, but to Noah's third son, Japheth; or more precisely to Japheth's grandson, Togarma, the ancestor of all Turkish tribes. "We have found in the family registers of our fathers," Joseph asserts boldly, "that Togarma had ten sons, and the names of their offspring are as follows: Uigur, Dursu, Avars, Huns, Basilii, Tarniakh, Khazars, Zagora, Bulgars, Sabir. We are the sons of Khazar, the seventh…"

The identity of some of these tribes, with names spelt in the Hebrew script is rather dubious, but that hardly matters; the characteristic feature in this genealogical exercise is the amalgamation of Genesis with Turkish tribal tradition.[†]

After the genealogy, Joseph mentions briefly some military conquests by his ancestors which carried them as far as the Danube; then follows at great length the story of Bulan's conversion. "From this day onwards," Joseph continues, "the Lord gave him strength and aided him; he had himself and his followers circumcized and sent for Jewish sages who taught him the Law and explained the Commandments." There follow more boasts about military victories, conquered nations, etc., and then a significant passage:

> After these events, one of his [Bulan's] grandsons became King; his name was Obadiab, he was a brave and venerated man who reformed the Rule, fortified the Law according to tradition and usage, built synagogues and schools, assembled a multitude of Israel's sages, gave them lavish gifts of gold and silver, and made them interpret the twenty-four [sacred] books, the Mishna [Precepts] and the Talmud, and the order in which the liturgies are to be said.

This indicates that, about a couple of generations after Bulan, a religious revival or reformation took place (possibly accompanied by a *coup d'état* on the lines envisaged by Artamonov). It seems indeed that the Judaization of the Khazars proceeded in several steps. We remember that King Bulan drove out "the sorcerers and idolators" *before* the angel appeared to him; and that he made his Covenant with the "true God" *before* deciding whether He was the Jewish, Christian or Muslim God. It seems highly probable that the conversion of King Bulan and his followers was another intermediary step, that they embraced a primitive or rudimentary form of Judaism, based on the Bible alone, excluding the Talmud, all rabbinical literature, and the observances derived from it. In this respect they resembled the Karaites, a fundamentalist sect which originated in the eighth century in Persia and spread among Jews all over the world particularly in "Little Khazaria", i.e., the Crimea. Dunlop and some other authorities surmised that between Bulan and Obadiah (i.e., roughly between 740 and 800) some form of Karaism prevailed in the country, and that orthodox "Rabbinic" Judaism was only introduced in the course of Obadiah's religious reform. The point is of some importance because Karaism apparently survived in Khazaria to the end, and villages of Turkish-speaking Karaite Jews, obviously of Khazar origin, still existed in modern times (see below, Chapter V, 4).

Thus the Judaization of the Khazars was a gradual process which, triggered off by political expediency, slowly penetrated into the deeper strata of their minds and eventually produced the Messianism of their period of decline. Their religious commitment survived the collapse of their state, and persisted, as we shall see, in the Khazar-Jewish settlements of Russia and Poland.

6

After mentioning Obadiah's religious reforms, Joseph gives a list of his successors:

> Hiskia his son, and his son Manasseh, and Chanukah the brother of Obadiah, and Isaac his son, Manasseh his son, Nissi his son, Menahem his son, Benjamin his son, Aaron his son, and I am Joseph, son of Aaron the Blessed, and we were all sons of Kings, and no stranger was allowed to occupy the throne of our fathers.

Next, Joseph attempts to answer Hasdai's questions about the size and topography of his country. But he does not seem to have a competent person at his court who could match the skill of the Arab geographers, and his obscure references to other countries and nations add little to what we know from Ibn Hawkal, Masudi and the other Persian and Arabic sources. He claims to collect tribute from thirty-seven nations— which seems a rather tall proposition; yet Dunlop points out that nine of these appear to be tribes living in the Khazar heartland, and the remaining twenty-eight agree quite well with Ibn Fadlan's mention of twenty-five wives, each the daughter of a vassal king (and also with Eldad ha-Dani's dubious tales). We must further bear in mind the multitude of Slavonic tribes along the upper reaches of the Dnieper and as far as Moscow, which, as we shall see, paid tribute to the Khazars.

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[*] This may refer to a ninth-century Jewish traveller, Eldad ha-Dani, whose fantastic tales, much read in the Middle Ages, include mentions of Khazaria which, he says, is inhabited by three of the lost tribes of Israel, and collects tributes from twenty-eight neighbouring kingdoms. Eldad visited Spain around 880 and may or may not have visited the Khazar country. Hasdai briefly mentions him in his letter to Joseph — as if to ask what to make of him.

However that may be, there is no reference in Joseph's letter to a royal harem— only a mention of a single queen and her maids and eunuchs'. These are said to live in one of the three boroughs of Joseph's capital, Itil: "in the second live Israelites, Ishmaelis, Christians and other nations who speak other languages; the third, which is an island, I inhabit myself, with the princes, bondsmen and all the servants that belong to me.....* We live in the town through the whole of winter, but in the month of Nisan [March-April] we set out and everyone goes to labour in his field and his garden; every clan has his hereditary estate, for which they head with joy and jubilation; no voice of an intruder can be heard there, no enemy is to be seen. The country does not have much rain, but there are many rivers with a multitude of big fish, and many sources, and it is generally fertile and fat in its fields and vineyards, gardens and orchards which are irrigated by the rivers and bear rich fruit… and with God's help I live in peace."

The next passage is devoted to the date of the coming of the Messiah:

> We have our eyes on the sages of Jerusalem and Babylon, and although we live far away from Zion, we have nevertheless heard that the calculations are erroneous owing to the great profusion of sins, and we know nothing, only the Eternal knows how to keep the count. We have nothing to hold on only the prophecies of Daniel, and may the Eternal speed up our Deliverance....

The concluding paragraph of Joseph's letter is a reply to Hasdai's apparent offer to enter into the service of the Khazar king:

> Thou hast mentioned in thy letter a desire to see my face. I too wish and long to behold thy gracious face and the splendour of thy magnificence, wisdom and greatness; I wish that thy words will come true, that I should know the happiness to hold thee in my embrace and to see thy dear, friendly and agreeable face; thou wouldst be to me as a father, and I to thee as a son; all my people would kiss thy lips; we would come and go according to thy wishes and thy wise counsel.

There is a passage in Joseph's letter which deals with topical politics, and is rather obscure:

> With the help of the Almighty I guard the mouth of the river [the Volga] and do not permit the Rus who come in their ships to invade the land of the Arabs.... I fight heavy wars with them [the Rus] for if I allowed it they would devastate the lands of Ishmael even to Baghdad.

Joseph here appears to pose as the defender of the Baghdad Caliphate against the Norman-Rus raiders (see Chapter III). This might seem a little tactless in view of the bitter hostility between the Omayad Caliphate of Cordoba (which Hasdai is serving) and the Abassid Caliphs of Baghdad. On the other hand, the vagaries of Byzantine policy towards the Khazars made it expedient for Joseph to appear in the role of a defender of Islam, regardless of the schism between the two Caliphates. At least he could hope that Hasdai, the experienced diplomat, would take the hint.

The meeting between the two correspondents— if ever seriously intended— never took place. No further letters— if any were exchanged— have been preserved. The factual content of the "Khazar Correspondence" is meagre, and adds little to what was already known from other sources. Its fascination lies in the bizarre, fragmentary vistas that it conveys, like an erratic searchlight focussing on disjointed regions in the dense fog that covers the period.

7

Among other Hebrew sources, there is the "Cambridge Document" (so called after its present location in the Cambridge University Library). It was discovered at the end of the last century, together with other priceless documents in the "Cairo Geniza", the store-room of an ancient synagogue, by the Cambridge scholar, Solomon Schechter. The document is in a bad state; it is a letter (or copy of a letter) consisting of about a hundred lines in Hebrew; the beginning and the end are missing, so that it is impossible to know who wrote it and to whom it was addressed. King Joseph is mentioned in it as a contemporary and referred to as "my Lord", Khazaria is called "our land"; so the most plausible inference is that the letter was written by a Khazar Jew of King Joseph's court in Joseph's lifetime, i.e., that it is roughly contemporaneous with the "Khazar Correspondence". Some authorities have further suggested that it was addressed to Hasdai ibn Shaprut, and handed in Constantinople to Hasdai's unsuccessful envoy, Isaac bar Nathan, who brought it back to Cordoba (whence it found its way to Cairo when the Jews were expelled from Spain). At any rate, internal evidence indicates that the document originated not later than in the eleventh century, and more likely in Joseph's lifetime, in the tenth.

It contains another legendary account of the conversion, but its main significance is political. The writer speaks of an attack on Khazaria by the Alans, acting under Byzantine instigation, under Joseph's father, Aaron the Blessed. No other Greek or Arab source seems to mention this campaign. But there is a significant passage in Constantine Porphyrogenitus's *De Adminisdrando Imperio*, written in 947-50, which lends some credibility to the unknown letter-writer's statements:

> Concerning Khazaria, how war is to be made upon them and by whom. As the Ghuzz are able to make war on the Khazars, being near them, so likewise the ruler of Alania, because the Nine Climates of Khazaria [the fertile region north of the Caucasus] are close to Alania, and the Alan can, if he wishes, raid them and cause great damage and distress to the Khazars from that quarter.

Now, according to Joseph's Letter, the ruler of the Alans paid tribute to him, and whether in fact he did or not, his feelings toward the Kagan were probably much the same as the Bulgar King's. The passage in Constantine, revealing his efforts to incite the Alans to war against the Khazars, ironically reminds one of Ibn Fadlan's mission with a parallel purpose. Evidently, the days of the Byzantine-Khazar rapprochement were long past in Joseph's time. But I am anticipating later developments, to be discussed in Chapter III.

8

About a century after the Khazar Correspondence and the presumed date of the Cambridge Document, Jehuda Halevi wrote his once celebrated book, *Kuzari*, the Khazars. Halevi (1085-1141) is generally considered the greatest Hebrew poet of Spain; the book, however, was written in Arabic and translated later into Hebrew; its sub-title is "The Book of Proof and Argument in Defence of the Despised Faith".

Halevi was a Zionist who died on a pilgrimage to Jerusalem; the *Kuzari*, written a year before his death, is a philosophical tract propounding the view that the Jewish nation is the sole mediator between God and the rest of mankind. At the end of history, all other nations will be converted to Judaism; and the conversion of the Khazars appears as a symbol or token of that ultimate event.

In spite of its title, the tract has little to say about the Khazar country itself, which serves mainly as a backdrop for yet another legendary account of the conversion— the King, the angel, the Jewish scholar, etc.— and for the philosophical and theological dialogues between the King and the protagonists of the three religions.

However, there are a few factual references, which indicate that Halevi had either read the correspondence between Hasdai and Joseph or had other sources of information about the Khazar country. Thus we are informed that after the appearance of the angel the King of the Khazars "revealed the secret of his dream to the General of his army", and "the General" also looms large later on— another obvious reference to the dual rule of Kagan and Bek. Halevi also mentions the "histories" and "books of the Khazars"— which reminds one of Joseph speaking of "our archives", where documents of state are kept. Lastly, Halevi twice, in different places of the book, gives the date of the conversion as having taken place "400 years ago" and "in the year 4500" (according to the Jewish calendar). This points to AD 740, which is the most likely date. All in all, it is a poor harvest as far as factual statements are concerned, from a book that enjoyed immense popularity among the Jews of the Middle Ages. But the mediaeval mind was less attracted by fact than by fable, and the Jews were more interested in the date of the coming of the Messiah than in geographical data. The Arab geographers and chroniclers had a similarly cavalier attitude to distances, dates and the frontiers between fact and fancy.

This also applies to the famed German-Jewish traveller, Rabbi Petachia of Ratisbon, who visited Eastern Europe and western Asia between 1170 and 1185. His travelogue, *Sibub Ha'olam*, "Journey around the World", was apparently written by a pupil, based on his notes or on dictation. It relates how shocked the good Rabbi was by the primitive observances of the Khazar Jews north of the Crimea, which he attributed to their adherence to the Karaite heresy:

> And the Rabbi Petachia asked them: "Why do you not believe in the words of the sages [i.e., the Talmudists]?" They replied: "Because our fathers did not teach them to us." On the eve of the Sabbath they cut all the bread which they eat on the Sabbath. They eat it in the dark, and sit the whole day on one spot. Their prayers consist only of the psalms.[17*]

So incensed was the Rabbi that, when he subsequently crossed the Khazar heartland, all he had to say was that it took him eight days, during which "he heard the wailing of women and the barking of dogs".[18]

He does mention, however, that while he was in Baghdad, he had seen envoys from the Khazar kingdom looking for needy Jewish scholars from Mesopotamia and even from Egypt, "to teach their children Torah and Talmud".

While few Jewish travellers from the West undertook the hazardous journey to the Volga, they recorded encounters with Khazar Jews at all principal centres of the civilized world. Rabbi Petachia met them in Baghdad; Benjamin of Tudela, another famous traveller of the twelfth century, visited Khazar notables in Constantinople and Alexandria; Ibraham ben Daud, a contemporary of Judah Halevi's, reports that he had seen in Toledo "some of their descendants, pupils of the wise".[19] Tradition has it that these were Khazar princes— one is tempted to think of Indian princelings sent to Cambridge to study.

Yet there is a curious ambivalence in the attitude toward the Khazars of the leaders of orthodox Jewry in the East, centred on the talmudic Academy in Baghdad. The *Gaon* (Hebrew for "excellency") who stood at the head of the Academy was the spiritual leader of the Jewish settlements dispersed all over the Near and Middle East, while the *Exilarch*, or "Prince of Captivity", represented the secular power over these more or less autonomous communities. Saadiah Gaon (882-942), most famous among the spiritua1 excellencies, who left voluminous writings, repeatedly refers in them to the Khazars. He mentions a Mesopotamian Jew who went to Khazaria to settle there, as if this were an every-day occurrence. He speaks obscurely of the Khazar court; elsewhere he explains that in the biblical expression "Hiram of Tyre", Hiram is not a proper name but a royal title, "like Caliph for the Ruler of the Arabs, and Kagan for the King of the Khazars."

Thus Khazaria was very much "on the map", in the literal and metaphorical sense, for the leaders of the ecclesiastical hierarchy of oriental Jewry; but at the same time the Khazars were regarded with certain misgivings, both on racial grounds and because of their suspected leanings toward the Karaite heresy. One eleventh-century Hebrew author, Japheth ibn-Ali, himself a Karaite, explains the word *mamzer*, “bastard”, by the example of the Khazars who became Jews without belonging to the Race. His contemporary, Jacob ben-Reuben, reflects the opposite side of this ambivalent attitude by speaking of the Khazars as “a single nation who do not bear the yoke of the exile, but are great warriors paying no tribute to the Gentiles”.

In summing up the Hebrew sources on the Khazars that have come down to us, one senses a mixed reaction of enthusiasm, scepticism and, above all, bewilderment. A warrior-nation of Turkish Jews must have seemed to the rabbis as strange as a circumcized unicorn. During a thousand years of Dispersion, the Jews had forgotten what it was like to have a king and a country. The Messiah was more real to them than the Kagan.

As a postscript to the Arab and Hebrew sources relating to the conversion, it should be mentioned that the apparently earliest Christian source antedates them both. At some date earlier than 864, the Westphalian monk, Christian Druthmar of Aquitania, wrote a Latin treatise *Expositio in Evangelium Mattei*, in which he reports that “there exist people under the sky in regions where no Christians can be found, whose name is Gog and Magog, and who are Huns; among them is one, called the Gazari, who are circumcized and observe Judaism in its entirety”. This remark occurs *à propos* of Matthew 24.14[*] which has no apparent bearing on it, and no more is heard of the subject.

9

At about the same time when Druthmar wrote down what he knew from hearsay about the Jewish Khazars, a famed Christian missionary, sent by the Byzantine Emperor, attempted to convert them to Christianity. He was no less a figure than St Cyril, “Apostle of the Slavs”, alleged designer of the Cyrillic alphabet. He and his elder brother, St Methodius, were entrusted with this and other proselytizing missions by the Emperor Michael III, on the advice of the Patriarch Photius (himself apparently of Khazar descent, for it is reported that the Emperor once called him in anger “Khazar face”).

Cyril’s proselytizing efforts seem to have been successful among the Slavonic people in Eastern Europe, but not among the Khazars. He travelled to their country via Cherson in the Crimea; in Cherson he is said to have spent six months learning Hebrew in preparation for his mission; he then took the “Khazarian Way”— the Don-Volga portage— to Itil, and from there travelled along the Caspian to meet the Kagan (it is not said where). The usual theological disputations followed, but they had little impact on the Khazar Jews Even the adulatory *Vita Constantine* (Cyril’s original name) says only that Cyril made a good impression on the Kagan, that a few people were baptized and two hundred Christian prisoners were released by the Kagan as a gesture of goodwill. It was the least he could do for the Emperor’s envoy who had gone to so much trouble.

There is a curious sidelight thrown on the story by students of Slavonic philology. Cyril is credited by tradition not only with having devised the Cyrillic but also the Glagolytic alphabet. The latter, according to Baron, was “used in Croatia to the seventeenth century. Its indebtedness to the Hebrew alphabet in at least eleven characters, representing in part the Slavonic sounds, has long been recognized”. (The eleven characters are A, B, V, G, E, K, P, R, S, Sch, T.) This seems to confirm what has been said earlier on about the influence of the Hebrew alphabet in spreading literacy among the neighbours of the Khazars.

III

DECLINE

1

“IT was”, wrote D. Sinor,[1] “in the second half of the eighth century that the Khazar empire reached the acme of its glory” that is, between the conversion of Bulan and the religious reform under Obadiah. This is not meant to imply that the Khazars owed their good fortune to their Jewish religion. It is rather the other way round: they could afford to be Jews because they were economically and militarily strong.

A living symbol of their power was the Emperor Leo the Khazar, who ruled Byzantium in 775-80— so named after his mother, the Khazar Princess “Flower”— the one who created a new fashion at the court. We remember that her marriage took place shortly after the great Khazar victory over the Muslims in the battle of Ardabil, which is mentioned in the letter of Joseph and other sources. The two events, Dunlop remarks, “are hardly unrelated”.[2]

However, amidst the cloak-and-dagger intrigues of the period, dynastic marriages and betrothals could be dangerous. They repeatedly gave cause— or at least provided a pretext— for starting a war. The pattern was apparently set by Attila, the erstwhile overlord of the Khazars. In 450 Attila is said to have received a message, accompanied by an engagement ring, from Honoria, sister to the West Roman Emperor Valentinian III. This romantic and ambitious lady begged the Hun chieftain to rescue her from a fate worse than death— a forced marriage to an old Senator— and sent him her ring. Attila promptly claimed her as his bride, together with half the Empire as her dowry; and when Valentinian refused, Attila invaded Gaul.

Several variations on this quasi-archetypal theme crop up throughout Khazar history. We remember the fury of the Bulgar King about the abduction of his daughter, and how he gave this incident as the main reason for his demand that the Caliph should build him a fortress against the Khazars. If we are to believe the Arab sources, similar incidents (though with a different twist) led to the last flare-up of the Khazar-Muslim wars at the end of the eighth century, after a protracted period of peace.

According to al-Tabari, in AD 798,[*] the Caliph ordered the Governor of Armenia to make the Khazar frontier even more secure by marrying a daughter of the Kagan. This governor was a member of the powerful family of the Barmecides (which, incidentally, reminds one of the prince of that eponymous family in the Arabian Nights who invited the beggar to a feast consisting of rich dish-covers with nothing beneath). The Barmecide agreed, and the Khazar Princess with her suite and dowry was duly dispatched to him in a luxurious cavalcade (see I, 10). But she died in childbed; the newborn died too; and her courtiers, on their return to Khazaria, insinuated to the Kagan that she had been poisoned. The Kagan promptly invaded Armenia and took (according to two Arab sources)[3] 50000 prisoners. The Caliph was forced to release thousands of criminals from his gaols and arm them to stem the Khazar advance.

The Arab sources relate at least one more eighth-century incident of a misfired dynastic marriage followed by a Khazar invasion; and for good measure the Georgian Chronicle has a particularly gruesome one to add to the list (in which the royal Princess, instead of being poisoned, kills herself to escape the Kagan’s bed). The details and exact dates are, as usual, doubtful,[4] and so is the real motivation behind these campaigns. But the recurrent mention in the chronicles of bartered brides and poisoned queens leaves little doubt that this theme had a powerful impact on people’s imagination, and possibly also on political events.

2

No more is heard about Khazar-Arab fighting after the end of the eighth century. As we enter the ninth, the Khazars seemed to enjoy several decades of peace at least, there is little mention of them in the chronicles, and no news is good news in history. The southern frontiers of their country had been pacified; relations with the Caliphate had settled down to a tacit non-aggression pact; relations with Byzantium continued to be definitely friendly.

Yet in the middle of this comparatively idyllic period there is an ominous episode which foreshadowed new dangers. In 833, or thereabouts, the Khazar Kagan and Bek sent an embassy to the East Roman Emperor Theophilus, asking for skilled architects and craftsmen to build them a fortress on the lower reaches of the Don. The Emperor responded with alacrity. He sent a fleet across the Black Sea and the Sea of Azov up the mouth of the Don to the strategic spot where the fortress was to be built. Thus came Sarkel into being, the famous fortress and priceless archaeological site, virtually the only one that yielded clues to Khazar history— until it was submerged in the Tsimlyansk reservoir, adjoining the Volga-Don canal. Constantine Porphyrogenitus, who related the episode in some detail, says that since no stones were available in the region, Sarkel was built of bricks, burnt in specially constructed kilns. He does not mention the curious fact (discovered by Soviet archaeologists while the site was still accessible) that the builders also used marble columns of Byzantine origin, dating from the sixth century, and probably salvaged from some Byzantine ruin; a nice example of Imperial thrift.[5]

The potential enemy against whom this impressive fortress was built by joint Roman-Khazar effort, were those formidable and menacing newcomers on the world scene, whom the West called Vikings or Norsemen, and the East called Rhous or Rhos or Rus.

Two centuries earlier, the conquering Arabs had advanced on the civilized world in a gigantic pincer movement, its left prong reaching across the Pyrenees, its right prong across the Caucasus. Now, during the Viking Age, history seemed to create a kind of mirror image of that earlier phase. The initial explosion which had triggered off the Muslim wars of conquest took place in the southernmost region of the known world, the Arabian desert. The Viking raids and conquests originated in its northernmost region, Scandinavia. The Arabs advanced northward by land, the Norsemen southward by sea and waterways. The Arabs were, at least in theory, conducting a Holy War, the Vikings waged unholy wars of piracy and plunder; but the results, as far as the victims were concerned, were much the same. In neither case have historians been able to provide convincing explanations of the economical, ecological or ideological reasons which transformed these apparently quiescent regions of Arabia and Scandinavia quasi overnight into volcanoes of exuberant vitality and reckless enterprise. Both eruptions spent their force within a couple of centuries but left a permanent mark on the world. Both evolved in this time-span from savagery and destructiveness to splendid cultural achievement.

About the time when Sarkel was built by joint Byzantine-Khazar efforts in anticipation of attack by the eastern Vikings, their western branch had already penetrated all the major waterways of Europe and conquered half of Ireland. Within the next few decades they colonized Iceland, conquered Normandy, repeatedly sacked Paris, raided Germany, the Rhône delta, the gulf of Genoa, circumnavigated the Iberian peninsula and attacked Constantinople through the Mediterranean and the Dardanelles— simultaneously with a Rus attack down the Dnieper and across the Black Sea. As Toynbee wrote:[6] “In the ninth century, which was the century in which the Rhos impinged on the Khazars and on the East Romans, the Scandinavians were raiding and conquering and colonizing in an immense arc that eventually extended south-westward… to North America and southeastward to… the Caspian Sea.”

No wonder that a special prayer was inserted in the litanies of the West: *A furore Normannorum libera nos Domine*. No wonder that Constantinople needed its Khazar allies as a protective shield against the carved dragons on the bows of the Viking ships, as it had needed them a couple of centuries earlier against the green banners of the Prophet. And, as on that earlier occasion, the Khazars were again to bear the brunt of the attack, and eventually to see their capital laid in ruins.

Not only Byzantium had reason to be grateful to the Khazars for blocking the advance of the Viking fleets down the great waterways from the north. We have now gained a better understanding of the cryptic passage in Joseph’s letter to Hasdai, written a century later: “With the help of the Almighty I guard the mouth of the river and do not permit the Rus who come in their ships to invade the land of the Arabs.... I fight heavy wars [with the Rus].”

3

The particular brand of Vikings which the Byzantines called “Rhos” were called “Varangians” by the Arab chroniclers. The most probable derivation of “Rhos”, according to Toynbee, is “from the Swedish word ‘rodher’, meaning rowers”.[7] As for “Varangian”, it was used by the Arabs and also in the Russian Primary Chronicle to designate Norsemen or Scandinavians; the Baltic was actually called by them “the Varangian Sea”.[8] Although this branch of Vikings originated from eastern Sweden, as distinct from the Norwegians and Danes who raided Western Europe, their advance followed the same pattern. It was seasonal; it was based on strategically placed islands which served as strongholds, armouries and supply bases for attacks on the mainland; and its nature evolved, where conditions were favourable, from predatory raids and forced commerce to more or less permanent settlements and ultimately, amalgamation with the conquered native populations. Thus the Viking penetration of Ireland started with the seizure of the island of Rechru (Lambay) in Dublin Bay; England was invaded from the isle of Thanet; penetration of the Continent started with the conquest of the islands of Walcheren (off Holland) and Noirmoutier (in the estuary of the Loire).

At the eastern extreme of Europe the Northmen were following the same blueprint for conquest. After crossing the Baltic and the Gulf of Finland they sailed up the river Volkhov into Lake Ilmen (south of Leningrad), where they found a convenient island— the Holmgard of the Icelandic Sagas. On this they built a settlement which eventually grew into the city of Novgorod.[*] From here they forayed on southward on the great waterways: on the Volga into the Caspian, and on the Dnieper into the Black Sea.

The former route led through the countries of the militant Bulgars and Khazars; the latter across the territories of various Slavonic tribes who inhabited the north-western outskirts of the Khazar Empire and paid tribute to the Kagan: the Polyane in the region of Kiev; the Viatichi, south of Moscow; the Radimishchy east of the Dnieper; the Severyane on the river Derna, etc.[†] These Slavs seemed to have developed advanced methods of agriculture, and were apparently of a more timid disposition than their “Turkish” neighbours on the Volga, for, as Bury put it, they became the “natural prey” of the Scandinavian raiders. These eventually came to prefer the Dnieper, in spite of its dangerous cataracts, to the Volga and the Don. It was the Dnieper which became the “Great Waterway”— the “*Austrvegr*” of the Nordic Sagas— from the Baltic to the Black Sea, and thus to Constantinople. They even gave Scandinavian names to the seven major cataracts, duplicating their Slavonic names; Constantine conscientiously enumerates both versions (e.g., *Baru-fors* in Norse, *Volnyi* in Slavonic, for "the billowy waterfall").

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[*] Not to be confused with Nizhny Novgorod (now re-named Gorky).

These Varangian-Rus seem to have been a unique blend unique even among their brother Vikings— combining the traits of pirates, robbers and meretricious merchants, who traded on their own terms, imposed by sword and battle-axe. They bartered furs, swords and amber in exchange for gold, but their principal merchandise were slaves. A contemporary Arab chronicler wrote:

> In this island [Novgorod] there are men to the number of 100000, and these men constantly go out to raid the Slavs in boats, and they seize the Slavs and take them prisoner and they go to the Khazars and Bulgars and sell them there. [We remember the slave market in Itil, mentioned by Masudi]. They have no cultivated lands, nor seed, and [live by] plunder from the Slavs. When a child is born to them, they place a drawn sword in front of him and his father says: "I have neither gold nor silver, nor wealth which I can bequeath to thee, this is thine inheritance, with it secure prosperity for thyself."[9]

A modern historian, McEvedy, has summed it up nicely:

> Viking-Varangian activity, ranging from Iceland to the borders of Turkestan, from Constantinople to the Arctic circle, was of incredible vitality and daring, and it is sad that so much effort was wasted in plundering. The Northern heroes did not deign to trade until they failed to vanquish; they preferred bloodstained, glorious gold to a steady mercantile profit.[10]

Thus the Rus convoys sailing southward in the summer season were at the same time both commercial fleets and military armadas; the two roles went together, and with each fleet it was impossible to foretell at what moment the merchants would turn into warriors. The size of these fleets was formidable. Masudi speaks of a Rus force entering the Caspian from the Volga (in 912-13) as comprising "about 500 ships, each manned by 100 persons". Of these 50000 men, he says, 35000 were killed in battle.* Masudi may have been exaggerating, but apparently not much. Even at an early stage of their exploits (*circa* 860) the Rus crossed the Black Sea and laid siege on Constantinople with a fleet variously estimated as numbering between 200 and 230 ships.

In view of the unpredictability and proverbial treacherousness of these formidable invaders, the Byzantines and Khazars had to "play it by ear" as the saying goes. For a century and a half after the fortress of Sarkel was built, trade agreements and the exchange of embassies with the Rus alternated with savage wars. Only slowly and gradually did the Northmen change their character by building permanent settlements, becoming Slavonized by intermingling with their subjects and vassals, and finally, adopting the faith of the Byzantine Church. By that time, the closing years of the tenth century, the "Rus" had become transformed into "Russians". The early Rus princes and nobles still bore Scandinavian names which had been Slavonized: Rurik from Hrörekr, Oleg from Helgi, Igor from Ingvar, Olga from Helga, and so on. The commercial treaty which Prince Igor-Ingvar concluded with the Byzantines in 945 contains a list of his companions, only three of which have Slavonic names among fifty Scandinavian names.[11] But the son of Ingvar and Helga assumed the Slavonic name Svyatoslav, and from there onward the process of assimilation got into its stride, the Varangians gradually lost their identity as a separate people, and the Norse tradition faded out of Russian history.

It is difficult to form a mental picture of these bizarre people whose savagery sticks out even in that savage age. The chronicles are biased, written by members of nations who had suffered from the northern invaders; their own side of the story remains untold, for the rise of Scandinavian literature came long after the Age of the Vikings, when their exploits had blossomed into legend. Even so, early Norse literature seems to confirm their unbridled lust for battle, and the peculiar kind of frenzy which seized them on these occasions; they even had a special word for it: *berserksgangr*— the berserk way.

The Arab chroniclers were so baffled by them that they contradict not only each other, but also themselves, across a distance of a few lines. Our old friend Ibn Fadlan is utterly disgusted by the filthy and obscene habits of the Rus whom he met at the Volga in the land of the Bulgars. The following passage on the Rus occurs just before his account of the Khazars, quoted earlier on:

> They are the filthiest creatures of the Lord. In the morning a servant girl brings a basin full of water to the master of the household; he rinses his face and hair in it, spits and blows his nose into the basin, which the girl then hands on to the next person, who does likewise, until all who are in the house have used that basin to blow their noses, spit and wash their face and hair in it.[12]

In contrast to this, Ibn Rusta writes about the same time: "They are cleanly in regard to their clothing"— and leaves it at that.[13]

Again, Ibn Fadlan is indignant about the Rus copulating and defecating in public, including their King, whereas Ibn Rusta and Gardezi know nothing of such revolting habits. But their own accounts are equally dubious and inconsistent. Thus Ibn Rusta: "They honour their guests and are kind to strangers who seek shelter with them, and everyone who is in misfortune among them.[14] They do not allow anyone among them to tyrannize them, and whoever among them does wrong or is oppressive, they find out such a one and expel him from among them."

But a few paragraphs further down he paints a quite different picture— or rather vignette, of conditions in Rus society:

> Not one of them goes to satisfy a natural need alone, but he is accompanied by three of his companions who guard him between them, and each one of them has his sword because of the lack of security and treachery among them, for if a man has even a little wealth, his own brother and his friend who is with him covet it and seek to kill and despoil him.[15]

Regarding their martial virtues, however, the sources are Unanimous:

> These people are vigorous and courageous and when they descend on open ground, none can escape from them without being destroyed and their women taken possession of, and themselves taken into slavery.[16]

4

Such were the prospects which now faced the Khazars.

Sarkel was built just in time; it enabled them to control the movements of the Rus flotillas along the lower reaches of the Don and the Don-Volga portage (the "Khazarian Way"). By and large it seems that during the first century of their presence on the scene* the plundering raids of the Rus were mainly directed against Byzantium (where, obviously, richer plunder was to be had), whereas their relations with the Khazars were essentially on a trading basis, though not without friction and intermittent clashes. At any rate, the Khazars were able to control the Rus trade routes and to levy their 10 per cent tax on all cargoes passing through their country to Byzantium and to the Muslim lands.

They also exerted some cultural influence on the Northmen, who, for all their violent ways, had a naive willingness to learn from the people with whom they came into contact. The extent of this influence is indicated by the adoption of the title "Kagan" by the early Rus rulers of Novgorod. This is confirmed by both Byzantine and Arab sources; for instance, Ibn Rusta, after describing the island on which Novgorod was built, states "They have a king who is called Kagan Rus." Moreover, Ibn Fadlan reports that the Kagan Rus has a general who leads the army and represents him to the people. Zeki Validi has pointed out that such delegation of the army command was unknown among the Germanic people of the North, where the king must be the foremost warrior; Validi concludes that the Rus obviously imitated the Khazar system of twin rule. This is not unlikely in view of the fact that the Khazars were the most prosperous and culturally advanced people with whom the Rus in the early stages of their conquests made territorial contact. And that contact must have been fairly intense, since there was a colony of Rus merchants in Itil— and also a community of Khazar Jews in Kiev.

It is sad to report in this context that more than a thousand years after the events under discussion, the Soviet regime has done its best to expunge the memory of the Khazars' historic role and cultural achievements. On January 12, 1952, *The Times* carried the following news item:

EARLY RUSSIAN CULTURE BELITTLED

SOVIET HISTORIAN REBUKED

Another Soviet historian has been criticized by *Pravda* for belittling the early culture and development of the Russian people. He is Professor Artamonov, who, at a recent session of the Department of History and Philosophy at the USSR Academy of Sciences, repeated a theory which he had put forward in a book in 1937 that the ancient city of Kiev owed a great deal to the Khazar peoples. He pictures them in the role of an advanced people who fell victim to the aggressive aspirations of the Russians.

"All these things," says *Pravda*, "have nothing in common with historical facts. The Khazar kingdom which represented the primitive amalgamation of different tribes, played no positive role whatever in creating the statehood of the eastern Slavs. Ancient sources testify that state formations arose among the eastern Slavs long before any record of the Khazars. The Khazar kingdom, far from promoting the development of the ancient Russian State, retarded the progress of the eastern Slav tribes. The materials obtained by our archaeologists indicate the high level of culture in ancient Russia. Only by flouting the historical truth and neglecting the facts can one speak of the superiority of the Khazar culture. The idealization of the Khazar kingdom reflects a manifest survival of the defective views of the bourgeois historians who belittled the indigenous development of the Russian people. The erroneousness of this concept is evident. Such a conception cannot be accepted by Soviet historiography."

Artamonov, whom I have frequently quoted, published (besides numerous articles in learned journals) his first book, which dealt with the early history of the Khazars, in 1937. His magnum opus, *History of the Khazars*, was apparently in preparation when *Pravda* struck. As a result, the book was published only ten years later— 1962— carrying a recantation in its final section which amounted to a denial of all that went before— and, indeed, of the author's life-work. The relevant passages in it read:

> The Khazar kingdom disintegrated and fell into pieces, from which the majority merged with other related peoples, and the minority, settling in Itil, lost its nationality and turned into a parasitic class with a Jewish coloration.
>
> The Russians never shunned the cultural achievements of the East.... But from the Itil Khazars the Russians took nothing. Thus also by the way, the militant Khazar Judaism was treated by other peoples connected with it: the Magyars, Bulgars, Pechenegs, Alans and Polovtsians.... The need to struggle with the exploiters

> from Itil stimulated the unification of the Ghuzz and the Slavs around the golden throne of Kiev, and this unity in its turn created the possibility and prospect for a violent growth not only of the Russian state system, but also of ancient Russian culture. This culture had always been original and never depended on Khazar influence. Those insignificant eastern elements in Rus culture which were passed down by the Khazars and which one usually bears in mind when dealing with the problems of culture ties between the Rus and the Khazars, did not penetrate into the heart of Russian culture, but remained on the surface and were of short duration and small significance. They offer no ground at all for pointing out a "Khazar" period in the history of Russian culture.

The dictates of the Party line completed the process of obliteration which started with the flooding of the remains of Sarkel.

5

Intensive trading and cultural interchanges did not prevent the Rus from gradually eating their way into the Khazar Empire by appropriating their Slavonic subjects and vassals. According to the Primary Russian Chronicle, by 859— that is, some twenty-five years after Sarkel was built— the tribute from the Slavonic peoples was "divided between the Khazars and the Varangians from beyond the Baltic Sea". The Varangians levied tribute on "Chuds", "Krivichians", etc.— i.e., the more northerly Slavonic people— while the Khazars continued to levy tribute on the Viatichi, the Seviane, and, most important of all, the Polyane in the central region of Kiev. But not for long. Three years later if we can trust the dating (in the Russian Chronicle), the key town of Kiev on the Dnieper, previously under Khazar suzerainty, passed into Rus hands.

This was to prove a decisive event in Russian history, though it apparently happened without an armed struggle. According to the Chronicle, Novgorod was at the time ruled by the (semilegendary) Prince Rurik (Hrörekr), who held under his sway all the Viking settlements, the northern Slavonic, and some Finnish people. Two of Rurik's men, Oskold and Dir, on travelling down the Dnieper, saw a fortified place on a mountain, the sight of which they liked; and were told that this was the town of Kiev, and that it "paid tribute to the Khazars". The two settled in the town with their families, "gathered many Northmen to them, and ruled over the neighbouring Slavs, even as Rurik ruled at Novgorod. Some twenty years later Rurik's son Oleg [Helgi] came down and put Oskold and Dir to death, and annexed Kiev to his sway."

Kiev soon outshone Novgorod in importance: it became the capital of the Varangians and "the mother of Russian towns"; while the principality which took its name became the cradle of the first Russian state.

Joseph's letter, written about a century after the Rus occupation of Kiev, no longer mentions it in his list of Khazar possessions. But influential Khazar-Jewish communities survived both in the town and province of Kiev, and after the final destruction of their country they were reinforced by large numbers of Khazar emigrants. The Russian Chronicle keeps referring to heroes coming from *Zemlya Zhidovskaya*, "the country of the Jews"; and the "Gate of the Khazars" in Kiev kept the memory of its erstwhile rulers alive till modern times.

6

We have now progressed into the second half of the ninth century and, before continuing with the tale of the Russian expansion, must turn our attention to some vital developments among the people of the steppes, particularly the Magyars. These events ran parallel with the rise of Rus power and had a direct impact on the Khazars— and on the map of Europe.

The Magyars had been the Khazars' allies, and apparently willing vassals, since the dawn of the Khazar Empire. "The problem of their origin and early wanderings have long perplexed scholars", Macartney wrote;[17] elsewhere he calls it "one of the darkest of historical riddles".[18] About their origin all we know with certainty is that the Magyars were related to the Finns, and that their language belongs to the so-called Finno-Ugrian language family, together with that of the Vogul and Ostyak people living in the forest regions of the northern Urals. Thus they were originally unrelated to the Slavonic and Turkish nations of the steppes in whose midst they came to live— an ethnic curiosity, which they still are to this day. Modern Hungary, unlike other small nations, has no linguistic ties with its neighbours; the Magyars have remained an ethnic enclave in Europe, with the distant Finns as their only cousins.

At an unknown date during the early centuries of the Christian era this nomadic tribe was driven out of its erstwhile habitat in the Urals and migrated southward through the steppes, eventually settling in the region between the Don and the Kuban rivers. They thus became neighbours of the Khazars, even before the latter's rise to prominence. For a while they were part of a federation of semi-nomadic people, the Onogurs ("The Ten Arrows" or ten tribes); it is believed that the name "Hungarian" is a Slavonic version of that word;[19] while "Magyar" is the name by which they have called themselves from time immemorial.

From about the middle of the seventh to the end of the ninth centuries they were, as already said, subjects of the Khazar Empire. It is a remarkable fact that during this whole period, while other tribes were engaged in a murderous game of musical chairs, we have no record of a single armed conflict between Khazars and Magyars, whereas each of the two was involved at one time or another in wars with their immediate or distant neighbours: Volga Bulgars, Danube Bulgars, Ghuzz, Pechenegs, and so on— in addition to the Arabs and the Rus. Paraphrasing the Russian Chronicle and Arab and Finn peoples in the Black Earth Zone to the north of the Magyars' own domain of the Steppe, and in the forest zone to the north of that. The evidence for the use of the name Magyar by this date is its survival in a number of place-names in this region of northerly Russia. These place-names presumably mark the sites of former Magyar garrisons and outposts."[20] Thus the Magyars dominated their Slavonic neighbours, and Toynbee concludes that in levying tribute, "the Khazars were using the Magyars as their agents, though no doubt the Magyars made this agency profitable for themselves as well".[21]

The arrival of the Rus radically changed this profitable state of affairs. At about the time when Sarkel was built, there was a conspicuous movement of the Magyars across the Don to its west bank. From about 830 onward, the bulk of the nation was re-settled in the region between the Don and the Dnieper, later to be named Lebedia. The reason for this move has been much debated among historians; Toynbee's explanation is both the most recent and the most plausible:

> We may… infer that the Magyars were in occupation of the Steppe to the west of the Don by permission of their Khazar suzerains.... Since the Steppe-country had previously belonged to the Khazars, and since the Magyars were the Khazars' subordinate allies, we may conclude that the Magyars had not established themselves in this Khazar territory against the Khazars' will.... Indeed we may conclude that the Khazars had not merely permitted the Magyars to establish themselves to the west of the Don, but had actually planted them there to serve the Khazars' own purposes. The re-location of subject peoples for strategic reasons was a device that had been practised by previous nomad empire builders.... In this new location, the Magyars could help the Khazars to check the south-eastward and southward advance of tile Rhos. The planting of the Magyars to the west of the Don will have been all of a piece with the building of the fortress Sarkel on tile Don's eastern bank.[22]

7

This arrangement worked well enough for nearly half a century. During this period the relation between Magyars and Khazars became even closer, culminating in two events which left lasting marks on the Hungarian nation. First, the Khazars gave them a king, who founded the first Magyar dynasty; and, second, several Khazar tribes joined the Magyars and profoundly transformed their ethnic character.

The first episode is described by Constantine in *De Administrando* (circa 950), and is confirmed by the fact that the names he mentions appear independently in the first Hungarian Chronicle (eleventh century). Constantine tells us that before the Khazars intervened in the internal affairs of the Magyar tribes, these had no paramount king, only tribal chieftains; the most prominent of these was called Lebedias (after whom Lebedia was later named):

> And the Magyars consisted of seven hordes, but at that time they had no ruler, either native or foreign, but there were certain chieftains among them, of which the principal chieftain was the aforementioned Lebedias.... And the Kagan, the ruler of Khazaria, on account of their [the Magyars'] valour and military assistance, gave their first chieftain, the man called Lebedias, a noble Khazar lady as wife, that he might beget children of her; but Lebedias, by some chance, had no family by that Khazar woman.

Another dynastic alliance which had misfired. But the Kagan was determined to strengthen the ties which bound Lebedias and his tribes to the Khazar kingdom:

> After a little time had passed, the Kagan, the ruler of Khazaria, told the Magyars… to send to him their first chieftain. So Lebedias, coming before the Kagan of Khazaria, asked him for the reason why he had sent for him. And the Kagan said to him: We have sent for you for this reason: that, since you are well-born and wise and brave and the first of the Magyars, we may promote you to be the ruler of your race, and that you may be subject to our Laws and Orders.

But Lebedias appears to have been a proud man; he declined, with appropriate expressions of gratitude, the offer to become a puppet king, and proposed instead that the honour should be bestowed on a fellow chieftain called Almus, or on Almus's son, Arpad. So the Kagan, "pleased at this speech", sent Lebedias with a suitable escort back to his people; and they chose Arpad to be their king. The ceremony of Arpad's installation took place "after the custom and usage of the Khazars, raising him on their shields. But before this Arpad the Magyars never had any other ruler; wherefore the ruler of Hungary is drawn from his race up to this day."

"This day" in which Constantine wrote was circa 950, that is, a century after the event. Arpad in fact led his Magyars in the conquest of Hungary; his dynasty reigned till 1301, and his name is one of the first that Hungarian schoolboys learn. The Khazars had their fingers in many historic pies.

8

The second episode seems to have had an even more profound influence on the Hungarian national character. At some unspecified date, Constantine tells us,[23] there was a rebellion (*apostasia*) of part of the Khazar nation against their rulers. The insurgents consisted of three tribes, "which were called Kavars [or Kabars], and which were of the Khazars' own race. The Government prevailed; some of the rebels were slaughtered and some fled the country and settled with the Magyars, and they made friends with one another. They also taught the tongue of the Khazars to the Magyars, and up to this day they speak the same dialect, but they also speak the other language of the Magyars. And because they plus the Kabars], and leaders in war, they were elected to be the first horde, and there is one leader among them, that is in the [originally] three hordes of the Kavars, who exists to this day.”

To dot his i’s, Constantine starts his next chapter with a list “of the hordes of Kavars and Magyars. First is that which broke off from the Khazars, this above-mentioned horde of the Kavars.”, etc.[24] The horde or tribe which actually calls itself “Magyar” comes only third.

It looks as if the Magyars had received— metaphorically and perhaps literally— a blood transfusion from the Khazars. It affected them in several ways. First of all we learn, to our surprise, that at least till the middle of the tenth century both the Magyar and Khazar languages were spoken in Hungary. Several modern authorities have commented on this singular fact. Thus Bury wrote: “The result of this double tongue is the mixed character of the modern Hungarian language, which has supplied specious argument for the two opposite opinions as to the ethnical affinities of the Magyars.”[25] Toynbee[26] remarks that though the Hungarians have ceased to be bilingual long ago, they were so at the beginnings of their state, as testified by some two hundred loan-words from the old Chuvash dialect of Turkish which the Khazars spoke (see above, Chapter I, 3).

The Magyars, like the Rus, also adopted a modified form of the Khazar double-kingship. Thus Gardezi: “… Their leader rides out with 20000 horsemen; they call him Kanda [Hungarian:

Kende] and this is the title of their greater king, but the title of the person who effectively rules them is Jula. And the Magyars do whatever their Jula commands.” There is reason to believe that the first Julas of Hungary were Kabars.[27]

There is also some evidence to indicate that among the dissident Kabar tribes, who *de facto* took over the leadership of the Magyar tribes, there were Jews, or adherents of “a judaizing religion”.[28] It seems quite possible— as Artamonov and Bartha have suggested[29]— that the Kabar “*apostasia*” was somehow connected with, or a reaction against, the religious reforms initiated by King Obadiah. Rabbinical law, strict dietary rules, Talmudic casuistry might have gone very much against the grain of these steppe-warriors in shining armour. If they professed “a judaizing religion”, it must have been closer to the faith of the ancient desert-Hebrews than to rabbinical orthodoxy. They may even have been followers of the fundamentalist sect of Karaites, and hence considered heretics. But this is pure speculation.

9

The close cooperation between Khazars and Magyars came to an end when the latter, AD 896, said farewell to the Eurasian steppes, crossed the Carpathian mountain range, and conquered the territory which was to become their lasting habitat. The circumstances of this migration are again controversial, but one can at least grasp its broad outlines.

During the closing decades of the ninth century yet another uncouth player joined the nomad game of musical chairs: the pechenegs.[*] What little we know about this Turkish tribe is summed up in Constantine’s description of them as an insatiably greedy lot of Barbarians who for good money can be bought to fight other Barbarians and the Rus. They lived between the Volga and the Ural rivers under Khazar suzerainty; according to Ibn Rusta,[30] the Khazars “raided them every year” to collect the tribute due to them.

Toward the end of the ninth century a catastrophe (of a nature by no means unusual) befell the Pechenegs: they were evicted from their country by their eastern neighbours. These neighbours were none other than the Ghuzz (or Oguz) whom Ibn Fadlan so much disliked— one of the inexhaustible number of Turkish tribes which from time to time cut loose from their Central-Asiatic moorings and drifted west. The displaced Pechenegs tried to settle in Khazaria, but the Khazars beat them off.[†] The Pechenegs continued their westward trek, crossed the Don and invaded the territory of the Magyars. The Magyars in turn were forced to fall back further west into the region between the Dnieper and the Sereth rivers. They called this region *Etel-Köz*, “the land between the rivers”. They seem to have settled there in 889; but in 896 the Pechenegs struck again, allied to the Danube Bulgars, whereupon the Magyars withdrew into present-day Hungary.

This, in rough outline, is the story of the Magyars’ exit from the eastern steppes, and the end of the Magyar-Khazar connection. The details are contested; some historians[31] maintain, with a certain passion, that the Magyars suffered only one defeat, not two, at the hands of the Pechenegs, and that *Etel-Köz* was just another name for Lebedia, but we can leave these quibbles to the specialists. More intriguing is the apparent contradiction between the image of the Magyars as mighty warriors, and their inglorious retreat from successive habitats. Thus we learn from the Chronicle of Hinkmar of Rheims[32] that in 862 they raided the Fast Frankish Empire— the first of the savage incursions which were to terrorize Europe during the next century. We also hear of a fearful encounter which St Cyril, the Apostle of the Slavs, had with a Magyar horde in 860, on his way to Khazaria. He was saying his prayers when they rushed at him *luporum more ululantes*— “howling in the manner of wolves”. His sanctity, however, protected him from harm.[33] Another chronicle[34] mentions that the Magyars, and the Kabars, came into conflict with the Franks in 881; and Constantine tells us that, some ten years later, the Magyars “made war upon Simeon (ruler of the Danube Bulgars) and trounced him soundly, and came as far as Preslav, and shut him up in the fortress called Mundraga, and returned home.”[35]

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[*] Or “Paccinaks”, or in Hungarian, “Bescnyök”.

How is one to reconcile all these valiant deeds with the series of retreats from the Don into Hungary, which took place in the same period? It seems that the answer is indicated in the passage in Constantine immediately following the one just quo ted:

> "… But after Symeon the Bulgar again made peace with the Emperor of the Greeks, and got security, he sent to the Patzinaks, and made an agreement with them to make war on and annihilate the Magyars. And when the Magyars went away on a campaign, the Patzinaks with Symeon came against the Magyars, and completely annihilated their families, and chased away miserably the Magyars left to guard their land. But the Magyars returning, and finding their country thus desolate and ruined, moved into the country occupied by them today [i.e. Hungary].

Thus the bulk of the army was "away on a campaign" when their land and families were attacked; and to judge by the chronicles mentioned above, they were "away" raiding distant countries quite frequently, leaving their homes with little protection. They could afford to indulge in this risky habit as long as they had only their Khazar overlords and the peaceful Slavonic tribes as their immediate neighbours. But with the advent of the land-hungry Pechenegs the situation changed. The disaster described by Constantine may have been only the last of a series of similar incidents. But it may have decided them to seek a new and safer home beyond the mountains, in a country which they already knew from at least two previous forays.

There is another consideration which speaks in favour of this hypothesis. The Magyars seem to have acquired the raiding habit only in the second half of the ninth century— about the time when they received that critical blood-transfusion from the Khazars. It may have proved a mixed blessing. The Kabars, who were "more efficient in war and more manly", became, as we saw, the leading tribe, and infused their hosts with the spirit of adventure, which was soon to turn them into the scourge of Europe, as the Huns had earlier been. They also taught the Magyars "those very peculiar and characteristic tactics employed since time immemorial by every Turkish nation— Huns, Avars, Turks, Pechenegs, Kumans— and by no other… light cavalry using the old devices of simulated flight, of shooting while fleeing, of sudden charges with fearful, wolf-like howling."[36]

These methods proved murderously effective during the ninth and tenth centuries when Hungarian raiders invaded Germany, the Balkans, Italy and even France— but they did not cut much ice against the Pechenegs, who used the same tactics, and could howl just as spine-chillingly.

Thus indirectly, by the devious logic of history, the Khazars were instrumental in the establishment of the Hungarian state, whereas the Khazars themselves vanished into the mist. Macartney, pursuing a similar line of thought, went even further in emphasizing the decisive role played by the Kabar transfusion:

> The bulk of the Magyar nation, the true Finno-Ugrians, comparatively (although not very) pacific and sedentary agriculturalists, made their homes in the undulating country ... west of the Danube. The plain of the Alföld was occupied by the nomadic race of Kabars, true Turks, herdsmen, horsemen and fighters, the driving force and the army of the nation. This was the race which in Constantine's day still occupied pride of place as the "first of the hordes of the Magyars". It was, I believe, chiefly this race of Kabars which raided the Slavs and Russians from the steppe; led the campaign against the Bulgars in 895; in large part and for more than half a century afterwards, was the terror of half Europe.[37]

And yet the Hungarians managed to preserve their ethnic identity. "The brunt of sixty years of restless and remorseless warfare fell on the Kabars, whose ranks must have been thinned by it to an extraordinary extent. Meanwhile the true Magyars, living in comparative peace, increased their numbers."[38] They also succeeded, after the bilingual period, in preserving their original Finno-Ugric language in the midst of their German and Slav neighbours— in contrast to the Danube Bulgars, who lost their Original Turkish language, and now speak a Slavonic dialect.

However, the Kabar influence continued to make itself felt in Hungary, and even after they became separated by the Carpathian Mountains, the Khazar-Magyar connection was not completely severed. According to Vasiliev,[39] in the tenth century the Hungarian Duke Taksony invited an unknown number of Khazars to settle in his domains. It is not unlikely that these immigrants contained a fair proportion of Khazarian Jews. We may also assume that both the Kabars and the later immigrants brought with them some of their famed craftsmen, who taught the Hungarians their arts (see above, Chapter I, 13).

In the process of taking possession of their new and permanent home, the Magyars had to evict its former occupants, Moravians and Danube Bulgars, who moved into the regions where they still live. Their other Slavonic neighbours too— the Serbs and Croats— were already more or less *in situ*. Thus, as a result of the chain-reaction which started in the distant Urals— Ghuzz chasing Pechenegs, chasing Magyars, chasing Bulgars and Moravians, the map of modern Central Europe was beginning to take shape. The shifting kaleidoscope was settling into a more or less stable jigsaw.

10

We can now resume the story of the Rus ascent to power where we left it— the bloodless annexation of Kiev by Rurik's men around AD 862. This is also the approximate date when the Magyars were pushed westward by the Pechenegs, thus depriving the Khazars of protection on their western flank. It may explain why the Rus could gain control of Kiev so easily.

But the weakening of Khazar military power exposed the Byzantines, too, to attack by the Rus. Close to the date when the Rus settled in Kiev, their ships, sailing down the Dnieper, crossed the Black Sea and attacked Constantinople. Bury has described the event with much gusto:

> In the month of June, AD 860, the Emperor [Michael III], with all his forces, was marching against the Saracens. He had probably gone far when he received the amazing tidings, which recalled him with all speed to Constantinople. A Russian host had sailed across the Euxine [Black Sea] in two hundred boats, entered the Bosphorus, plundered the monasteries and suburbs on its banks, and overrun the Island of the Princes. The inhabitants of the city were utterly demoralized by the sudden horror of the danger and their own impotence. The troops (Tagmata) which were usually stationed in the neighbourhood of the city were far away with the Emperor… and the fleet was absent. Having wrought wreck and ruin in the suburbs, the barbarians prepared to attack the city. At this crisis… the learned Patriarch, Photius, rose to the occasion; he undertook the task of restoring the moral courage of his fellow-citizens.... He expressed the general feeling when he dwelt on the incongruity that the Imperial city, "queen of almost all the world", should be mocked by a band of slaves [*sic*] a mean and barbarous crowd. But the populace was perhaps more impressed and consoled when he resorted to the ecclesiastical magic which had been used efficaciously at previous sieges. The precious garment of the Virgin Mother was borne in procession round the walls of the city; and it was believed that it was dipped in the waters of the sea for the purpose of raising a storm of wind. No storm arose, but soon afterwards the Russians began to retreat, and perhaps there were not many among the joyful citizens who did not impute their relief to the direct intervention of the queen of heaven.[40]

We may add, for the sake of piquantry, that the "learned Patriarch", Photius, whose eloquence saved the Imperial city, was none other than "Khazar face" who had sent St Cyril on his proselytizing mission. As for the Rus retreat, it was caused by the hurried return of the Greek army and fleet; but "Khazar face" had saved morale among the populace during the agonizing period of waiting.

Toynbee too has interesting comments to make on this episode. In 860, he writes, the Russians "perhaps came nearer to capturing Constantinople than so far they have ever come since then".[41] And he also shares the view expressed by several Russian historians, that the attack by the eastern Northmen's Dnieper flotilla across the Black Sea was coordinated with the simultaneous attack of a western Viking fleet, approaching Constantinople across the Mediterranean and the Dardanelles:

> Vasiliev and Paszkievicz and Vernadsky are inclined to believe that the two naval expeditions that thus converged on the Sea of Marmara were not only simultaneous but were concerted, and they even make a guess at the identity of the master mind that, in their view, worked out this strategic plan on the grand scale. They suggest that Rurik of Novgorod was the same person as Rorik of Jutland.[42]

This makes one appreciate the stature of the adversary with whom the Khazars had to contend. Nor was Byzantine diplomacy slow in appreciating it— and to play the double game which the situation seemed to demand, alternating between war, when it could not be avoided, and appeasement in the pious hope that the Russians would eventually be converted to Christianity and brought into the flock of the Eastern Patriarchate. As for the Khazars, they were an important asset for the time being, and would be sold out on the first decent— or indecent— opportunity that offered itself

11

For the next two hundred years Byzantine-Russian relations alternated between armed conflict and treaties of friendship. Wars were waged in 860 (siege of Constantinople), 907, 941, 944, 969-71; and treaties concluded in 838-9, 861,911,945, 957, 971. About the contents of these more or less secret agreements we know little, but even what we know shows the bewildering complexity of the game. A few years after the siege of Constantinople the Patriarch Photius (still the same) reports that the Rus sent ambassadors to Constantinople and— according to the Byzantine formula for pressurized proselytizing— "besought the Emperor for Christian baptism". As Bury comments: "We cannot say which, or how many, of the Russian settlements were represented by this embassy, but the object must have been to offer amends for the recent raid, perhaps to procure the deliverance of prisoners. It is certain that some of the Russians agreed to adopt Christianity… but the seed did not fall on very fertile ground. For upwards of a hundred years we hear no more of the Christianity of the Russians. The treaty, however, which was concluded between AD 860 and 866, led probably to other consequences."[43]

Among these consequences was the recruiting of Scandinavian sailors into the Byzantine fleet— by 902 there were seven hundred of them. Another development was the famous "Varangian Guard", an élite corps of Rus and other nordic mercenaries, including even Englishmen. In the treaties of 945 and 971 the Russian rulers of the Principality of Kiev undertook to supply the Byzantine Emperor with troops on request.[44] In Constantine potphyrogenitus' day, i.e., the middle of the tenth century, Rus fleets on the Bosphorus were a customary sight; they no longer caine to lay siege on Constantinople but to sell their wares. Trade was meticulously well regulated (except when armed clashes intervened): according to the Russian Chronicle, it was agreed in the treaties of 907 and 911 that the Rus visitors should enter Constantinople through one city gate only, and not more thin fifty at a time, escorted by officials; that they were to receive during their stay in the city as much grain as they required and also up to Six months' supply of amputation of one hand. Nor were proselytizing efforts neglected, as the ultimate means to achieve peaceful coexistence with the increasingly powerful Russians.

But it was hard going. According to the Russian Chronicle, when Oleg, Regent of Kiev, concluded the treaty of 911 with the Byzantines, “the Emperors Leo and Alexander [joint rulers], after agreeing upon the tribute and mutually binding themselves by oath, kissed the cross and invited Oleg and his men to swear an oath likewise. According to the religion of the Rus, the latter swore by their weapons and by their god Perun, as well as by Volos, the god of cattle, and thus confirmed the treaty.”[45]

Nearly half a century and several battles and treaties later, victory for the Holy Church seemed in sight: in 957 Princess Olga of Kiev (widow of Prince Igor) was baptized on the occasion of her state visit to Constantinople (unless she had already been baptized once before her departure— which again is controversial).

The various banquets and festivities in Olga’s honour are described in detail in *De Caerimonus*, though we are not told how the lady reacted to the Disneyland of mechanical toys displayed in the Imperial throne-room— for instance, to the stuffed lions which emitted a fearful mechanical roar. (Another distinguished guest, Bishop Liutprand, recorded that he was able to keep his sang-froid only because he was forewarned of the surprises in store for visitors.) The occasion must have been a major headache for the master of ceremonies (which was Constantine himself), because not only was Olga a female sovereign, but her retinue, too, was female; the male diplomats and advisers, eighty-two of them, “marched self-effacingly in the rear of the Russian delegation”.[46][*]

Just before the banquet there was a small incident, symbolic of the delicate nature of Russian-Byzantine relations. When the ladies of the Byzantine court entered, they fell on their faces before the Imperial family, as protocol required. Olga remained standing “but it was noticed, with satisfaction, that she slightly if perceptibly inclined her head. She was put in her place by being seated, as the Muslim state guests had been, at a separate table.”[47]

The Russian Chronicle has a different, richly embroidered version of this state visit. When the delicate subject of baptism was brought up, Olga told Constantine “that if he desired to baptize her, he should perform this function himself; otherwise she was unwilling to accept baptism”. The Emperor concurred, and asked the Patriarch to instruct her in the faith.

> The Patriarch instructed her in prayer and fasting, in almsgiving and in the maintenance of chastity. She bowed her head, and like a sponge absorbing water, she eagerly drank in his teachings....
>
> After her baptism, the Emperor summoned Olga and made known to her that he wished her to become his wife. But she replied, “How can you marry me, after yourself baptizing me and calling me your daughter? For among Christians that is unlawful, as you yourself must know.” Then the Emperor said, “Olga, you have outwitted me.”[48]

When she got back to Kiev, Constantine “sent a message to her, saying, ‘Inasmuch as I bestowed many gifis upon you, you promised me that on your return to Ros you would send me many presents of slaves, wax and furs, and despatch soldiery to aid me.’ Olga made answer to the envoys that if the Emperor would spend as long a time with her in the Pochayna as she had remained on the Bosphorus, she would grant his request. With these words, she dismissed the envoys.”[49]

This Olga-Helga must have been a formidable Scandinavian Amazon. She was, as already mentioned, the widow of Prince Igor, supposedly the son of Rurik, whom the Russian Chronicle describes as a greedy, foolish and sadistic ruler. In 941 he had attacked the Byzantines with a large fleet, and “of the people they captured, some they butchered, others they set up as targets and shot at, some they seized upon, and after binding their hands behind their backs, they drove iron nails through their heads. Many sacred churches they gave to the flames.”[50] In the end they were defeated by the Byzantine fleet, spouting Greek fire through tubes mounted in the prows of their ships. “Upon seeing the flames, the Russians cast themselves into the sea-water, but the survivors returned home [where] they related that the Greeks had in their possession the lightning from heaven, and had set them on fire by pouring it forth, so that the Russes could not conquer them.”[†] This episode was followed by another treaty of friendship four years later. As a predominantly maritime nation, the Rus were even more impressed by the Greek fire than others who had attacked Byzantium, and the “lightning from heaven” was a strong argument in favour of the Greek Church. Yet they were still not ready for conversion.

When Igor was killed in 945 by the Derevlians, a Slavonic people upon which he had imposed an exorbitant tribute, the widowed Olga became Regent of Kiev. She started her rule by taking fourfold revenge on the Derevlians: first, a Derevlian peace mission was buried alive; then a delegation of notables was locked in a bath-house and burned alive; this was followed by another massacre, and lastly the main town of the Derevlians was burnt down. Olga’s bloodlust seemed truly insatiable until her baptism. From that day onward, the Chronicle informs us, she became “the precursor of Christian Russia, even as daybreak precedes the sun, and as the dawn precedes the day. For she shone like the moon by night, and she was radiant among the infidels like a pearl in the mire.” In due course she was canonized as the first Russian saint of the Orthodox Church.

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[*] Nine kinsmen of Olga’s, twenty diplomats, forty-three commercial advisers, one priest, two interpreters, six servants of the diplomats and Olga’s special interpreter.

[†] Toynbee does not hesitate to call this famous secret weapon of the Greeks “napalm”. It was a chemical of unknown

12

Yet in spite of the great to-do about Olga’s baptism and her state visit to Constantine, this was not the last word in the stormy dialogue between the Greek Church and the Russians. For Olga’s son, Svyatoslav, reverted to paganism, refused to listen to his mother’s entreaties, “collected a numerous and valiant army and, stepping light like a leopard, undertook many campaigns”[51] among them a war against the Khazars and another against the Byzantines. It was only in 988, in the reign of his son, St Vladimir, that the ruling dynasty of the Russians definitely adopted the faith of the Greek Orthodox Church— about the same time as Hungarians, Poles, and Scandinavians, including the distant Icelanders, became converted to the Latin Church of Rome. The broad outlines of the lasting religious divisions of the world were beginning to take shape; and in this process the Jewish Khazars were becoming an anachronism. The growing rapprochement between Constantinople and Kiev, in spite of its ups and downs, made the importance of Itil gradually dwindle; and the presence of the Khazars athwart Rus-Byzantine trade-routes, levying their 10 per cent tax on the increasing flow of goods, became an irritant both to the Byzantine treasury and the Russian warrior merchants.

Symptomatic of the changing Byzantine attitude to their former allies was the surrender of Cherson to the Russians. For several centuries Byzantines and Khazars had been bickering and occasionally skirmishing, for possession of that important Crimean port; but when Vladimir occupied Cherson in 987, the Byzantines did not even protest; for, as Bury put it, “the sacrifice was not too dear a price for perpetual peace and friendship with the Russian state, then becoming a great power”.[52]

The sacrifice of Cherson may have been justified; but the sacrifice of the Khazar alliance turned out to be, in the long run, a short-sighted policy.

IV

FALL

1

IN discussing Russian-Byzantine relations in the ninth and tenth centuries, I have been able to quote at length from two detailed sources; Constantine's *De Administrando* and the Primary Russian Chronicle. But on the Russian-Khazar confrontation during the same period— to which we now turn— we have no comparable source material; the archives of Itil, if they ever existed, have gone with the wind, and for the history of the last hundred years of the Khazar Empire we must again fall back on the disjointed, casual hints found in various Arab chronicles and geographies.

The period in question extends from circa 862— the Russian occupation of Kiev— to *circa* 965— the destruction of Itil by Svyatoslav. After the loss of Kiev and the retreat of the Magyars into Hungary, the former western dependencies of the Khazar Empire (except for parts of the Crimea) were no longer under the Kagan's control; and the Prince of Kiev could without hindrance address the Slavonic tribes in the Dnieper basin with the cry, "Pay nothing to the Khazars!"[1]

The Khazars may have been willing to acquiesce in the loss of their hegemony in the west, but at the same time there was also a growing encroachment by the Rus on the east, down the Volga and into the regions around the Caspian. These Muslim lands bordering on the southern half of the "Khazar Sea"— Azerbaijan, Jilan, Shirwan, Tabaristan, Jurjan— were tempting targets for the Viking fleets, both as objects of plunder and as trading posts for commerce with the Muslim Caliphate. But the approaches to the Caspian, past Itil through the Volga delta, were controlled by the Khazars— as the approaches to the Black Sea had been while they were still holding Kiev. And "control" meant that the Rus had to solicit permission for each flotilla to pass, and pay the 10 per cent customs due— a double insult to pride and pocket.

For some time there was a precarious *modus vivendi*. The Rus flotillas paid their due, sailed into the Khazar Sea and traded with the people around it. But trade, as we saw, frequently became a synonym for plunder. Some time between 864 and 884[2] a Rus expedition attacked the port of Abaskun in Tabaristan. They were defeated, but in 910 they returned, plundered the city and countryside and carried off a number of Muslim prisoners to be sold as slaves. To the Khazars this must have been a grave embarrassment, because of their friendly relations with the Caliphate, and also because of the crack regiment of Muslim mercenaries in their standing army. Three years later— AD 913— matters came to a head in an armed confrontation which ended in a bloodbath.

This major incident— already mentioned briefly (Chapter III, 3) has been described in detail by Masudi, while the Russian Chronicle passes it over in silence. Masudi tells us that "some time after the year of the Hegira 300 [AD 912-913] a Rus fleet of 500 ships, each manned by 100 persons" was approaching Khazar territory:

> When the ships of the Rus came to the Khazars posted at the mouth of the strait… they sent a letter to the Khazar king, requesting to be allowed to pass through his country and descend his river, and so enter the sea of the Khazars… on condition that they should give him half of what they might take in booty from the peoples of the sea-coast. He granted them permission and they… descended the river to the city of Itil and passing through, came out on the estuary of the river, where it joins the Khazar Sea. From the estuary to the city of Itil the river is very large and its waters abundant. The ships of the Rus spread throughout the sea. Their raiding parties were directed against Jilan, Jurjan, Tabaristan, Abaskun on the coast of Jurjan, the naphtha country [Baku] and the region of Azerbaijan.... The Rus shed blood, destroyed the women and children, took booty and raided and burned in all directions....[2a]

They even sacked the city of Ardabil— at three days' journey inland. When the people recovered from the shock and took to arms, the Rus, according to their classic strategy, withdrew from the coast to the islands near Baku. The natives, using small boats and merchant vessels, tried to dislodge them.

> But the Rus turned on them and thousands of the Muslims were killed or drowned. The Rus continued many months in this sea.... When they had collected enough booty and were tired of what they were about, they started for the mouth of the Khazar river, informing the king of the Khazars, and conveying to him rich booty, according to the conditions which he had fixed with them.... The Arsiyah [the Muslim mercenaries in the Khazar army] and other Muslims who lived in Khazaria learned of the situation of the Rus, and said to the king of the Khazars: leave us to deal with these people. They have raided the lands of the Muslims, our brothers, and have shed blood and enslaved women and children. And he could not gainsay them. So he sent for the Rus, informing them of the determination of the Muslims to fight them.
>
> The Muslims [of Khazaria] assembled and went forth to find the Rus, proceeding downstream [on land, from Itil to the Volga estuary]. When the two armies came within sight of each other, the Rus disembarked and drew up in order of battle against the Muslims, with whom were a number of Christians living in Itil, so that they were about 15000 men, with horses and equipment. The fighting continued for three days. God helped the Muslims against them. The Rus were put to the sword. Some were killed and others were

Five thousand of the Rus escaped, but these too were killed, by the Burtas and the Bulgars.

This is Masudi's account of this disastrous Rus incursion into the Caspian in 912-13. It is, of course, biased. The Khazar ruler comes out of it as a double-crossing rascal who acts, first as a passive accomplice of the Rus marauders, then authorizes the attack on them, but simultaneously informs them of the ambush prepared by "the Muslims" under his own command. Even of the Bulgars, Masudi says "they are Muslims"— although Ibn Fadlan, visiting the Bulgars ten years later, describes them as still far from being converted. But though coloured by religious prejudice, Masudi's account provides a glimpse of the dilemma or several dilemmas— confronting the Khazar leadership. They may not have been unduly worried about the misfortunes suffered by the people on the Caspian shores; it was not a sentimental age. But what if the predatory Rus, after gaining control of Kiev and the Dnieper, were to establish a foothold on the Volga? Moreover, another Rus raid into the Caspian might bring down the wrath of the Caliphate— not on the Rus themselves, who were beyond its reach, but on the innocent— well, nearly innocent— Khazars.

Relations with the Caliphate were peaceful, yet nevertheless precarious, as an incident reported by Ibn Fadlan indicates. The Rus raid described by Masudi took place in 912-13; Ibn Fadlan's mission to Bulgar in 921-2. His account of the incident in question is as follows:[3]

> The Muslims in this city [Itil] have a cathedral mosque where they pray and attend on Fridays. It has a high minaret and several muezzins [criers who call for prayer from the minaret]. When the king of the Khazars was informed in a.H. 310 [AD 922] that the Muslims had destroyed the synagogue which was in Dar al-Babunaj [unidentified place in Muslim territory], he gave orders to destroy the minaret, and he killed the muezzins. And he said: "If I had not feared that not a synagogue would be left standing in the lands of Islam, but would be destroyed, I would have destroyed the mosque too."

The episode testifies to a nice feeling for the strategy of mutual deterrence and the dangers of escalation. It also shows once more that the Khazar rulers felt emotionally committed to the fate of Jews in other parts of the world.

2

Masudi's account of the 912-13 Rus incursion into the Caspian ends with the words: "There has been no repetition on the part of the Rus of what we have described since that year." As coincidences go, Masudi wrote this in the same year— 943— in which the Rus repeated their incursion into the Caspian with an even greater fleet; but Masudi could not have known this. For thirty years, after the disaster of 913, they had lain off that part of the world; now they felt evidently strong enough to try again; and it is perhaps significant that their attempt coincided, within a year or two, with their expedition against the Byzantines, under the swashbuckling Igor, which perished under the Greek fire.

In the course of this new invasion, the Rus gained a foothold in the Caspian region in the city of Bardha, and were able to hold it for a whole year. In the end pestilence broke out among the Rus, and the Azerbaijanis were able to put the survivors to flight. This time the Arab sources do not mention any Khazar share in the plunder— nor in the fighting. But Joseph does in his letter to Hasdai, written some years later: "I guard the mouth of the river and do not permit the Rus who come in their ships to invade the land of the Arabs… I fight heavy wars with them."[*]

Whether or not on this particular occasion the Khazar army participated in the fighting, the fact remains that a few years later they decided to deny the Russians access to the "Khazar Sea" and that from 943 onward we hear no more of Rus incursions into the Caspian.

This momentous decision, in all likelihood motivated by internal pressures of the Muslim community in their midst, involved the Khazars in "heavy wars" with the Rus. Of these, however, we have no records beyond the statement in Joseph's letter. They may have been more in the nature of skirmishes except for the one major campaign of AD 965, mentioned in the Old Russian Chronicle, which led to the breaking up of the Khazar Empire.

3

The leader of the campaign was Prince Svyatoslav of Kiev, son of Igor and Olga. We have already heard that he was "stepping light as a leopard" and that he "undertook many campaigns"— in fact he spent most of his reign campaigning. In spite of the constant entreaties of his mother, he refused to be baptized, "because it would make him the laughing stock of his subjects". The Russian Chronicle also tells us that "on his expeditions he carried neither waggons nor cooking utensils, and boiled no meat, but cut off small strips of horseflesh, game or beef, and ate it after roasting it on the coals. Nor did he have a tent, but he spread out a horse-blanket under him, and set his saddle under his head; and all his retinue did likewise."[4] When he attacked the enemy, he scorned doing it by stealth, but instead sent messengers ahead announcing: "I am coming upon you."

To the campaign against the Khazars, the Chronicler devotes only a few lines, in the laconic tone which he usually adopts in reporting on armed conflicts:

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[*] In the so cal1ed "long version" of the same letter (see Appendix III), there is another sentence which may or may not have been added by a copyist: "If I allowed them for one hour, they would destroy all the country of the Arabs as far as Baghdad…"

> Svyatoslav went to the Oka and the Volga, and on coming in contact with the Vyatichians [a Slavonic tribe inhabiting the region south of modern Moscow], he inquired of them to whom they paid tribute. They made answer that they paid a silver piece per ploughshare to the Khazars. When they [the Khazars] heard of his approach, they went out to meet him with their Prince, the Kagan, and the armies came to blows. When the battle thus took place, Svyatoslav defeated the Khazars and took their city of Biela Viezha.[4a]

Now Biela Viezha— the White Castle— was the Slavonic name for Sarkel, the famed Khazar fortress on the Don; but it should be noted that the destruction of Itil, the capital, is nowhere mentioned in the Russian Chronicle— a point to which we shall return.

The Chronicle goes on to relate that Svyatoslav "also conquered the Yasians and the Karugians" [Ossetians and Chirkassians], defeated the Danube Bulgars, was defeated by the Byzantincs, and on his way back to Kiev was murdered by a horde of Pechenegs. "They cut off his head, and made a cup out of his skull, overlayed it with gold, and drank from it."[5]

Several historians have regarded the victory of Svyatoslav as the end of Khazaria— which, as will be seen, is demonstrably wrong. The destruction of Sarkel in 965 signalled the end of the Khazar Empire, not of the Khazar state— as 1918 signalled the end of the Austro-Hungarian Empire, but not of Austria as a nation. Khazar control of the far-flung Slavonic tribes— which, as we have seen, stretched to the vicinity of Moscow— had now come to a definite end; but the Khazar heartland between Caucasus, Don and Volga remained intact. The approaches to the Caspian Sea remained closed to the Rus, and we hear of no further attempt on their part to force their way to it. As Toynbee pointedly remarks: "The Rhus succeeded in destroying the Khazar Steppe-empire, but the only Khazar territory that they acquired was Tmutorakan on the Tanian peninsula [facing the Crimea], and this gain was ephemeral.... It was not till half-way through the sixteenth century that the Muscovites made a permanent conquest, for Russia, of the river Volga… to the river's débouchure into the Caspian Sea."[6]

4

After the death of Svyatoslav, civil war broke out between his sons, out of which the youngest, Vladimir, emerged victorious. He too started life as a pagan, like his father, and he too, like his grandmother Olga, ended up as a repentant sinner, accepted baptism and was eventually canonized. Yet in his youth St Vladimir seemed to have followed St Augustine's motto: Lord give me chastity, but not yet. The Russian Chronicle is rather severe about this:

> Now Vladimir was overcome by lust for women. He had three hundred concubines at Vyshgorod, three hundred at Belgorod, and two hundred at Berestovo. He was insatiable in vice. He even seduced married women and violated young girls, for he was a libertine like Solomon. For it is said that Solomon had seven hundred wives and three hundred concubines. He was wise, yet in the end he came to ruin. But Vladimir, though at first deluded, eventually found salvation. Great is the Lord, and great his power and of his wisdom there is no end.[7]

Olga's baptism, around 957 did not cut much ice, even with her own son. Vladimir's baptism, AD 989, was a momentous event which had a lasting influence on the history of the world.

It was preceded by a series of diplomatic manoeuvrings and theological discussions with representatives of the four major religions— which provide a kind of mirror image to the debates before the Khazar conversion to Judaism. Indeed, the Old Russian Chronicle's account of these theological disputes constantly remind one of the Hebrew and Arab accounts of King Bulan's erstwhile Brains Trust— only the outcome is different.

This time there were four instead of three contestants— as the schism between the Greek and the Latin churches was already an accomplished fact in the tenth century (though it became official only in the eleventh).

The Russian Chronicle's account of Vladimir's conversion first mentions a victory he achieved against the Volga Bulgars, followed by a treaty of friendship. "The Bulgars declared: 'May peace prevail between us till stone floats and straw sinks.'" Vladimir returned to Kiev, and the Bulgars sent a Muslim religious mission to convert him. They described to him the joys of Paradise where each man will be given seventy fair women. Vladimir listened to them "with approval", but when it came to abstinence from pork and wine, he drew the line.

"'Drinking,' said he, 'is the joy of the Russes. We cannot exist without that pleasure.'"[8]

Next came a German delegation of Roman Catholics, adherents of the Latin rite. They fared no better when they brought up, as one of the main requirements of their faith, fasting according to one's strength. "… Then Vladimir answered: 'Depart hence; our fathers accepted no such principle.'"[9]

The third mission consisted of Khazar Jews. They came off worst. Vladimir asked them why they no longer ruled Jerusalem. "They made answer: 'God was angry at our forefathers, and scattered us among the Gentiles on account of our sins.' The Prince then demanded: 'How can you hope to teach others while you yourselves are cast out and scattered abroad by the hand of God? Do you expect us to accept that fate also?'"

The fourth and last missionary is a scholar sent by the Greeks of Byzantium. He starts with a blast against the Muslims, who are "accursed above all men, like Sodom and Gomorrah, upon which the Lord let fall burning stones, and which he buried and submerged.... For they moisten their excrement, and pour the water into their mouths, and annoint their beards with it, remembering Mahomet.... Vladimir, upon hearing these statements, spat upon the earth

The Byzantine scholar then accuses the Jews of having crucified God, and the Roman Catholics— in much milder terms— of having "modified the Rites". After these preliminaries, he launches into a long exposition of the Old and New Testaments, starting with the creation of the world. At the end of it, however, Vladimir appears only half convinced, for when pressed to be baptized he replies, "I shall wait yet a little longer." He then sends his own envoys, "ten good and wise men", to various countries to observe their religious practices. In due time this commission of inquiry reports to him that the Byzantine Service is "fairer than the ceremonies of other nations, and we knew not whether we were in heaven or on earth".

But Vladimir still hesitates, and the Chronicle continues with a *non-sequitur*:

"After a year had passed, in 988, Vladimir proceeded with an armed force against Cherson, a Greek city...."[11] (We remember that control of this important Crimean port had been for a long time contested between Byzantines and Khazars.) The valiant Chersonese refused to surrender. Vladimir's troops constructed earthworks directed at the city walls, but the Chersonese "dug a tunnel under the city wall, stole the heaped-up earth and carried it into the city, where they piled it up". Then a traitor shot an arrow into the Rus camp with a message: "There are springs behind you to the east, from which water flows in pipes. Dig down and cut them off" When Vladimir received this information, he raised his eyes to heaven and vowed that if this hope was realized, he would be baptized.[12]

He succeeded in cutting off the city's water supply, and Cherson surrendered. Thereupon Vladimir, apparently forgetting his vow, "sent messages to the Emperors Basil and Constantine [joint rulers at the time], saying: 'Behold, I have captured your glorious city. I have also heard that you have an unwedded sister. Unless you give her to me to wife, I shall deal with your own city as I have with Cherson.'"

The Emperors replied: "If you are baptized you shall have her to wife, inherit the Kingdom of God, and be our companion in the faith."

And so it came to pass. Vladimir at long last accepted baptism, and married the Byzantine Princess Anna. A few years later Greek Christianity became the official religion not only of the rulers but of the Russian people, and from 1037 onward the Russian Church was governed by the Patriarch of Constantinople.

5

It was a momentous triumph of Byzantine diplomacy. Vernadsky calls it "one of those abrupt turns which make the study of history so fascinating… and it is interesting to speculate on the possible course of history had the Russian princes… adopted either of these faiths [Judaism or Islam] instead of Christianity.... The acceptance of one or another of these faiths must necessarily have determined the future cultural and political development of Russia. The acceptance of Islam would have drawn Russia into the circle of Arabian culture— that is, an Asiatic-Egyptian culture. The acceptance of Roman Christianity from the Germans would have made Russia a country of Latin or European culture. The acceptance of either Judaism or Orthodox Christianity insured to Russia cultural independence of both Europe and Asia."[13]

But the Russians needed allies more than they needed independence, and the East Roman Empire, however corrupt, was still a more desirable ally in terms of power, culture and trade, than the crumbling empire of the Khazars. Nor should one underestimate the role played by Byzantine statesmanship in bringing about the decision for which it had worked for more than a century. The Russian Chronicle's naive account of Vladimir's game of procrastination gives us no insight into the diplomatic manoeuvrings and hard bargaining that must have gone on before he accepted baptism— and thereby, in fact, Byzantine tutelage for himself and his people. Cherson was obviously part of the price, and so was the dynastic marriage to Princess Anna. But the most important part of the deal was the end of the Byzantine-Khazar alliance against the Rus, and its replacement by a Byzantine-Russian alliance against the Khazars. A few years later, in 1016, a combined Byzantine-Russian army invaded Khazaria, defeated its ruler, and "subdued the country" (see below, IV, 8).

Yet the cooling off towards the Khazars had already started, as we have seen, in Constantine Porphyrogenitus's day, fifty years before Vladimir's conversion. We remember Constantine's musings on "how war is to be made on Khazaria and by whom". The passage quoted earlier on (II, 7) continues:

> If the ruler of Alania does not keep the peace with the Khazars but considers the friendship of the Emperor of the Romans to be of greater value to him, then, if the Khazars do not choose to maintain friendship and peace with the Emperor, the Alan can do them great harm. He can ambush their roads and attack them when they are off their guard on their route to Sarkel and to "the nine regions" and to Cherson… Black Bulgaria [the Volga Bulgars] is also in a position to make war on the Khazars.[14]

Toynbee, after quoting this passage, makes the following, rather touching comment:

> If this passage in Constantine Porphyrogenitus's manual for the conduct of the East Roman Imperial Government's foreign relations had ever fallen into the hands of the Khazar Khaqan and his ministers, they would have been indignant. They would have pointed out that nowadays Khazaria was one of the most pacific states in the world, and that, if she had been more warlike in her earlier days, her arms had never been directed against the East Roman Empire. The two powers had, in fact, never been at war with each other, while, on the other hand, Khazaria had frequently been at war with the East Roman Empire's enemies, and

> Arabs.... And thereafter the pressure on the Empire of the Arabs' onslaught had been relieved by the vigour of the Khazars' offensive-defensive resistance to the Arabs' advance towards the Caucasus. The friendship between Khazaria and the Empire had been symbolized and sealed in two marriage-alliances between their respective Imperial families. What, then, had been in Constantine's mind when he had been thinking out ways of tormenting Khazaria by inducing her neighbours to fall upon her?[15]

The answer to Toynbee's rhetorical question is obviously that the Byzantines were inspired by *Realpolitik*— and that, as already said, theirs was not a sentimental age. Nor is ours.

6

Nevertheless, it turned out to be a short-sighted policy. To quote Bury once more:

> The first principle of Imperial policy in this quarter of the world was the maintenance of peace with the Khazars. This was the immediate consequence of the geographical position of the Khazar Empire, lying as it did between the Dnieper and the Caucasus. From the seventh century, when Heraclius had sought the help of the Khazars against Persia, to the tenth, in which the power of Itil declined, this was the constant policy of the Emperors. It was to the advantage of the Empire that the Chagan should exercise an effective control over his barbarian neighbours.[16]

This "effective control" was now to be transferred from the Khazar Kagan to the Rus Kagan, the Prince of Kiev. But it did not work. The Khazars were a Turkish tribe of the steppes, who had been able to cope with wave after wave of Turkish and Arab invaders; they had resisted and subdued the Bulgars, Burtas, Pechenegs, Ghuzz, and so on. The Russians and their Slav subjects were no match for the nomad warriors of the steppes, their mobile strategy and guerilla tactics.[*] As a result of constant nomad pressure, the centres of Russian power were gradually transferred from the southern steppes to the wooded north, to the principalities of Galiczia, Novgorod and Moscow. The Byzantines had calculated that Kiev would take over the role of Itil as the guardian of Eastern Europe and centre of trade; instead, Kiev went into rapid decline. It was the end of the first chapter of Russian history, followed by a period of chaos, with a dozen independent principalities waging endless wars against each other.

This created a power vacuum, into which poured a new wave of conquering nomads— or rather a new off-shoot of our old friends the Ghuzz, whom Ibn Fadlan had found even more abhorrent than the other Barbarian tribes which he was obliged to visit. These "pagan and godless foes", as the Chronicle describes them, were called Polovtsi by the Russians, Kumans by the Byzantines, Kun by the Hungarians, Kipchaks by their fellow Turks. They ruled the steppes as far as Hungary from the late eleventh to the thirteenth century (when they, in turn, were swamped by the Mongol invasion).[†] They also fought several wars against the Byzantines. Another branch of the Ghuzz, the Seljuks (named after their ruling dynasty) destroyed a huge Byzantine army in the historic battle of Manzikert (1071) and captured the Emperor Romanus IV Diogenes. Henceforth the Byzantines were unable to prevent the Turks from gaining control of most provinces of Asia Minor— the present-day Turkey— which had previously been the heartland of the East Roman Empire.

One can only speculate whether history would have taken a different course if Byzantium had not abandoned its traditional policy, maintained throughout the three previous centuries, of relying on the Khazar stronghold against the Muslim, Turkish and Viking invaders. Be that as it may, Imperial Realpolitik turned out to have been not very realistic.

7

During the two centuries of Kuman rule, followed by the Mongol invasion, the eastern steppes were once more plunged into the Dark Ages, and the later history of the Khazars is shrouded in even deeper obscurity than their origin.

The references to the Khazar state in its final period of decline are found mainly in Muslim sources; but they are, as we shall see, so ambiguous that almost every name, date and geographical indication is open to several interpretations. Historians, famished for facts, have nothing left but a few bleached bones to gnaw at like starving bloodhounds, in the forlorn hope of finding some hidden morsel to sustain them.

In the light of what has been said before, it appears that the decisive event precipitating the decline of Khazar power was not Svyatoslav's victory, but Vladimir's conversion. How important was in fact that victory, which nineteenth-century historians[‡] habitually equated with the end of the Khazar state? We remember that the Russian Chronicle mentions only the destruction of Sarkel, the fortress, but not the destruction of Itil, the capital. That Itil was indeed sacked and devastated we know from several Arab sources, which are too insistent to be ignored; but when and by whom it was sacked is by no means clear. Ibn Hawkal, the principal source, says it was done by the Rus who "utterly destroyed Khazaran, Samandar and Itil"— apparently believing that Khazaran and Itil were different towns, whereas we know that they were one twin-town; and his dating of the event differs from the Russian Chronicle's dating of the fall of Sarkel which Ibn Hawkal does not mention at all, just as the Chronicle does not mention the destruction of Itil. Accordingly, Marquart suggested that Itil was sacked not by Svyatoslav's Rus, who only got as far as Sarkel, but by some fresh wave of Vikings. To complicate matters a little more, the second Arab source, ibn Miskawayh, says that it was a body of "Turks" which descended on Khazaria in the critical year 965. By "Turks" he may have meant the Rus, as Barthold maintained. But it could also have been a marauding horde of Pechenegs, for instance. It seems that we shall never know who destroyed Itil, however long we chew the bones.

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[*] The most outstanding Russian epic poem of the period, "The Lay of Igor's Host", describes one of the disastrous campaigns of the Russians against the Ghuzz.

[†] One substantial branch of the Kumans, fleeing from the Mongols, was granted asylum in Hungary in 1241, and merged with

And how seriously was it destroyed? The principal source, Ibn Hawkal, first speaks of the "utter destruction" of Itil, but then he also says, writing a few years later, that "Khazaran is still the centre on which the Rus trade converges". Thus the phrase "utter destruction" may have been an exaggeration. This is the more likely because he also speaks of the "utter destruction" of the town of Bulghar, capital of the Volga Bulgars. Yet the damage which the Rus caused in Bulghar could not have been too important, as we have coins that were minted there in the year 976-7— only about ten years after Svyatoslav's raid; and in the thirteenth century Buighar was still an important city. As Dunlop put it:

> The ultimate source of all statements that the Russians destroyed Khazaria in the tenth century is no doubt IbnHawkal… Ibn Hawkal, however, speaks as positively of the destruction of Bulghar on the middle Volga. It is quite certain that at the time of the Mongol attacks in the thirteenth century Bulghar was a flourishing community. Was the ruin of Khazaria also temporary?[17]

It obviously was. Khazaran-Itil, and the other towns of the Khazars, consisted mostly of tents, wooden dwellings and "round houses" built of mud, which were easily destroyed and easily rebuilt; only the royal and public buildings were of brick.

The damage done must nevertheless have been serious, for several Arab chroniclers speak of a temporary exodus of the population to the Caspian shore or islands. Thus Ibn Hawkal says the Khazars of Itil fled from the Rus to one of the islands of the "naphta coast" [Baku], but later returned to Itil and Khazaran with the aid of the Muslim Shah of Shirwan. This sounds plausible since the people of Shirwan had no love for the Rus who had plundered their shores earlier on. Other Arab chroniclers, Ibn Miskawayh and Muqaddasi (writing later than Ibn HIawkal), also speak of an exodus of Khazars and their return with Muslim help. According to Ibn Miskawayh, as a price for this help "they all adopted Islam with the exception of their king". Muquadassi has a different version, which does not refer to the Rus invasion; he only says that the inhabitants of the Khazar town went down to the sea and came back converted to Islam. The degree of his reliability is indicated by the fact that he describes Bulghar as being closer to the Caspian than Itil, which amounts to placing Glasgow south of London.[*]

In spite of the confused and biased nature of these accounts, which seems all too obvious, there is probably some truth in them. The psychological shock of the invasion, the flight to the sea, and the necessity of buying Muslim help may have led to some deal which gave the Muslim community in Khazaria a greater say in the affairs of state; we remember a similar deal with Marwan two centuries earlier (I, 7), which involved the Kagan himself, but left no mark on Khazar history.

According to yet another Arab source— Biruni, who died in 1048— Itil, in his time, was in ruins— or rather, once more in ruins.[18] It was rebuilt again, but henceforth it went under the name of Saksin.[†] It figures repeatedly in the chronicles well into the twelfth century as "a large town on the Volga, surpassed by none in Turkestan",[19] and eventually, according to one source, became the victim of inundations. Another century later the Mongol ruler Batu built his capital on its site.[20]

In summing up what the Russian Chronicle and the Arab sources tell us about the catastrophe of 965, we can say that Itil was devastated to an unknown extent by the Rus or some other invaders, but rebuilt more than once; and that the Khazar state emerged from the ordeal considerably weakened. But there can be little doubt that inside its shrunken frontiers it survived for at least another two hundred years, i.e., to the middle of the twelfth century, and perhaps— though more doubtfully— until the middle of the thirteenth.

8

The first non-Arab mention of Khazaria after the fatal year 965 seems to occur in a travel report by Ibrahim Ibn Jakub, the Spanish-Jewish ambassador to Otto the Great, who, writing probably in 973, describes the Khazars as still flourishing in his time.[21] Next in chronological order is the account in the Russian Chronicle of Jews from Khazaria arriving in Kiev AD 986, in their misfired attempt to convert Vladimir to their faith.

As we enter the eleventh century, we read first of the already mentioned joint Byzantine-Rus campaign of 1016 against Khazaria, in which the country was once more defeated. The event is reported by a fairly reliable source, the twelfth-century Byzantine chronicler Cedrenus.[22] A considerable force was apparently needed, for Cedrenus speaks of a Byzantine fleet, supported by an army of Russians. The Khazars evidently had the qualities of a Jack-in-the-Box, derived from their Turkish origin, or Mosaic faith, or both. Cedrenus also says that the name of the defeated Khazar leader was Georgius Tzul. Georgius is a Christian name; we know from an earlier report that there were Christians as well as Muslims in the Kagan's army.

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[*] Yet one modern authority, Barthold, called him "one of the greatest geographers of all time".[Quoted by Dunlop (1954), p. 245].

The next mention of the Khazars is a laconic entry in the Russian Chronicle for the year 1023, according to which "[Prince] Mtislav marched against his brother [Prince] Yaroslav with a force of Khazars and Kasogians".* Now Mtislav was the ruler of the shortlived principality of Tmutorakan, centred on the Khazar town of Tamatarkha (now Taman) on the eastern side of the straights of Kerch. This, as already said, was the only Khazar territory that the Rus occupied after their victory of 965. The Khazars in Mtislav's army were thus probably levied from the local population by the Russian prince.

Seven years later (AD 1030) a Khazar army is reported to have defeated a Kurdish invading force, killed 10000 of its men and captured their equipment. This would be added evidence that the Khazars were still very much alive and kicking, if one could take the report at face value. But it comes from a single twelfthcentury Arab source, ibn-al-Athir, not considered very reliable.

Plodding on in our chronology, anxious to pick up what morsels of evidence are left, we come across a curious tale about an obscure Christian saint, Eustratius. Around AD 1100, he was apparently a prisoner in Cherson, in the Crimea, and was ill-treated by his "Jewish master", who forced ritual Passover food on him.[23] One need not put much trust in the authenticity of the story (St Eustratius is said to have survived fifteen days on the cross); the point is that it takes a strong Jewish influence in the town for granted— in Cherson of all places, a town nominally under Christian rule, which the Byzantines tried to deny to the Khazars, which was conquered by Vladimir but reverted later (*circa* 990) to Byzantium.

They were still equ~ly powerful in Tinutorakan. For the year 1079 the Russian Chronicle has an obscure entry: "The Khazars [of Tmutorakan] took Oleg prisoner and shipped him overseas to Tsargrad [Constantinople]." That is all. Obviously the Byzantines were engaged in one of their cloak-and-dagger intrigues, favouring one Russian prince against his competitors. But we again find that the Khazars must have wielded considerable power in this Russian town, if they were able to capture and dispatch a Russian prince. Four years later Oleg, having come to terms with the Byzantines, was allowed to return to Tmutorakan where "he slaughtered the Khazars who had counseled the death of his brother and had plotted against himself". Oleg's brother Roman had actually been killed by the Kipchak-Kumans in the same year as the Khazars captured Oleg. Did they also engineer his brother's murder by the Kumans? Or were they victims of the Byzantines' Macchiavellian game of playing off Khazars and Rus against each other? At any rate, we are approaching the end of the eleventh century, and they are still very much on the scene.

A few years later, *sub anno* 1106, the Russian Chronicle has another laconic entry, according to which the Polovtsi, i.e., the Kumans, raided the vicinity of Zaretsk (west of Kiev), and the Russian prince sent a force out to pursue them, under the command of the three generals Yan, Putyata and "Ivan, the Khazar". This is the last mention of the Khazars in the Old Russian Chronicle, which stops ten years later, in 1116.

But in the second half of the twelfth century, two Persian poets, Khakani (*circa* 1106-90) and the better-known Nizami (*circa* 1141-1203) mention in their epics a joint Khazar-Rus invasion of Shirwan during their lifetime. Although they indulged in the writing of poetry, they deserve to be taken seriously as they spent most of their lives as civil servants in the Caucasus, and had an intimate knowledge of Caucasian tribes. Khakani speaks of "Dervent Khazars"— Darband being the defile or "turnstile" between the Caucasus and the Black Sea, through which the Khazars used to raid Georgia in the good o1d days of the seventh century, before they developed a more sedate style of life. Did they revert, towards the end, to the unsettled nomad-warrior habits of their youth?

After— or possibly before— these Persian testimonies, we have the tantalizingly short and grumpy remarks of that famed Jewish traveller, Rabbi Petachia of Regensburg, quoted earlier on (II, 8). We remember that he was so huffed by the lack of talmudic learning among the Khazar Jews of the Crimean region that when he crossed Khazaria proper, he only heard "the wailing of women and the barking of dogs". Was this merely a hyperbole to express his displeasure, or was he crossing a region devastated by a recent Kuman raid? The date is between 1170 and 1185; the twelfth century was drawing to its close, and the Kumans were now the omnipresent rulers of the steppes.

As we enter the thirteenth century, the darkness thickens, and even our meagre sources dry up. But there is at least one reference which comes from an excellent witness. It is the last mention of the Khazars as a nation, and is dated between 1245-7. By that time the Mongols had already swept the Kumans out of Eurasia and established the greatest nomad empire the world had as yet seen, extending from Hungary to China.

In 1245, Pope Innocent IVsent a mission to Batu Khan, grandson of Jinghiz Khan, ruler of the western part of the Mongol Empire, to explore the possibilities of an understanding with this new world power— and also no doubt to obtain information about its military strength. Head of this mission was the sixty-year-old Franciscan friar, Joannes de Plano Carpini. He was a contemporary and disciple of St Francis of Assisi, but also an experienced traveller and Church diplomat who had held high offices in the hierarchy. The mission set out on Easter day 1245 from Cologne, traversed Germany, crossed the Dnieper and the Don, and arrived one year later at the capital of Batu Khan and his Golden Horde in the Volga estuary: the town of Sarai Batu, alias Saksin, alias Itil.

After his return to the west, Carpini wrote his celebrated *Historica Mongolorum*. It contains, amidst a wealth of historical, ethnographical and military data, also a list of the people living in the regions visited by him. In this list, enumerating the people of the northern Caucasus, he mentions, along with the Alans and Circassians, the "Khazars observing theJewish religion". It is, as already said, the last known mention of them before the curtain falls.

But it took a long time until their memory was effaced. Genovese and Venetian merchants kept referring to the Crimea as "Gazaria" and that name occurs in Italian documents as late as the sixteenth century. This was, however, by that time merely a geographical designation, commemorating a vanished nation.

9

Yet even after their political power was broken, they left marks of Khazar-Jewish influence in unexpected places, and on a variety of people.

Among them were the Seljuk, who may be regarded as the true founders of Muslim Turkey. Towards the end of the tenth century, this other offshoot of the Ghuzz had moved southwards into the vicinity of Bokhara, from where they were later to erupt into Byzantine Asia Minor and colonize it. They do not enter directly into our story, but they do so through a back-door, as it were, for the great Seljuk dynasty seems to have been intimately linked with the Khazars. This Khazar connection is reported by Bar Hebracus (1226-86), one of the greatest among Syriac writers and scholars; as the name indicates, he was of Jewish origin, but converted to Christianity, and ordained a bishop at the age of twenty.

Bar Hebraeus relates that Seljuk's father, Tukak, was a commander in the army of the Khazar Kagan, and that after his death, Seljuk himself, founder of the dynasty, was brought up at the Kagan's court. But he was an impetuous youth and took liberties with the Kagan, to which the Katoun— the queen— objected; as a result Seljuk had to leave, or was banned from the court.[24]

Another contemporary source, ibn-al-Adim's *History of Aleppo,* also speaks of Seljuk's father as "one of the notables of the Khazar Turks";[25] while a third, Ibn Hassul,[26] reports that Seljuk "struck the King of the Khazars with his sword and beat him with a mace which he had in his hand...." We also remember the strong ambivalent attitude of the Ghuzz towards the Khazars, in Ibn Fadlan's travellogue.

Thus there seems to have been an intimate relationship between the Khazars and the founders of the Seljuk dynasty, followed by a break. This was probably due to the Seljuks' conversion to Islam (while the other Ghuzz tribes, such as the Kumans, remained pagans). Nevertheless, the Khazar-Judaic influence prevailed for some time even after the break. Among the four sons of Seljuk, one was given the exclusively Jewish name of Israel; and one grandson was called Daud (David). Dunlop, usually a very cautious author, remarks:

> In view of what has already been said, the suggestion is that these names are due to the religious influence among the leading families of the Ghuzz of the dominant Khazars. The "house of worship" among the Ghuzz mentioned by Qazwini might well have been a synagogue.[27]

We may add here that— according to Artamonov— specifically Jewish names also occurred among that other Ghuzz branch, the Kumans. The sons of the Kuman Prince Kobiak were called Isaac and Daniel.

10

Where the historians' resources give out, legend and folklore provide useful hints.

The Primary Russian Chronicle was compiled by monks; it is saturated with religious thought and long biblical excursions. But parallel with the ecclesiastical writings on which it is based, the Kiev period also produced a secular literature— the so-called *bylina,* heroic epics or folk-songs, mostly concerned with the deeds of great warriors and semi-legendary princes. The "Lay of Igor's Host", already mentioned, about that leader's defeat by the Kumans, is the best known among them. The *bylina* were transmitted by oral tradition and— according to Vernadsky "were still chanted by peasants in remote villages of northern Russia in the beginning of the twentieth century".[28]

In striking contrast to the Russian Chronicle, these epics do not mention by name the Khazars or their country; instead they speak of the "country of the Jews" (*Zemlya Jidovskaya*), and of its inhabitants as "Jewish heroes" (*Jidovin bogatir*) who ruled the steppes and fought the armies of the Russian princes. One such hero, the epics tell us, was a giant Jew, who came "from the *Zemlya Jidovskaya* to the steppes of Tsetsar under Mount Sorochin, and only the bravery of Vladimir's general, Ilya Murometz, saved Vladimir's army from the Jews".[29] There are several versions of this tale, and the search for the whereabouts of Tsetsar and Mount Sorochin provided historians with another lively game. But, as Poliak has pointed out, "the point to retain is that in the eyes of the Russian people the neighbouring Khazaria in its final period was simply 'the Jewish state', and its army was an army of Jews".[30] This popular Russian view differs considerably from the tendency among Arab chroniclers to emphasize the importance of the Muslim mercenaries in the Khazar forces, and the number of mosques in Itil (forgetting to count the synagogues).

The legends which circulated among Western Jews in the Middle Ages provide a curious parallel to the Russian *bylina*.

To quote Poliak again: "The popular Jewish legend does not remember a 'Khazar' kingdom but a kingdom of the 'Red Jews'." And Baron comments:

> Khazars, so did western Jews long after spin romantic tales around those “red Jews”, so styled perhaps because of the slight Mongolian pigmentation of many Khazars.[31]

11

Another bit of semi-legendary, semi-historical folklore connected with the Khazars survived into modern times, and so fascinated Benjamin Disraeli that he used it as material for a historical romance: *The Wondrous Tale of Alroy*.

In the twelfth century there arose in Khazaria a Messianic movement, a rudimentary attempt at a Jewish crusade, aimed at the conquest of Palestine by force of arms. The initiator of the movement was a Khazar Jew, one Solomon ben Duji (or Ruhi or Roy), aided by his son Menahem and a Palestinian scribe. “They wrote letters to all the Jews, near and far, in all the lands around them.... They said that the time had come in which God would gather Israel, His people from all lands to Jerusalem, the holy city, and that Solomon Ben Duji was Elijah, and his son the Messiah.”[*]

These appeals were apparently addressed to the Jewish communities in the Middle East, and seemed to have had little effect, for the next episode takes place only about twenty years later, when young Menahem assumed the name David al-Roy, and the title of Messiah. Though the movement originated in Khazaria, its centre soon shifted to Kurdistan. Here David assembled a substantial armed force— possibly of local Jews, reinforced by Khazars— and succeeded in taking possession of the strategic fortress of Amadie, north-east of Mosul. From here he may have hoped to lead his army to Edessa, and fight his way through Syria into the Holy Land.

The whole enterprise may have been a little less quixotic than it seems now, in view of the constant feuds between the various Muslim armies, and the gradual disintegration of the Crusader strongholds. Besides, some local Muslim commanders might have welcomed the prospect of a Jewish crusade against the Christian Crusaders.

Among the Jews of the Middle East, David certainly aroused fervent Messianic hopes. One of his messengers came to Baghdad and— probably with excessive zeal— instructed its Jewish citizens to assemble on a certain night on their flat roofs, whence they would be flown on clouds to the Messiah’s camp. A goodly number of Jews spent that night on their roofs awaiting the miraculous flight.

But the rabbinical hierarchy in Baghdad, fearing reprisals by the authorities, took a hostile attitude to the pseudo-Messiah and threatened him with a ban. Not surprisingly, David al-Roy was assassinated— apparently in his sleep, allegedly by his own father-in-law, whom some interested party had bribed to do the deed.

His memory was venerated, and when Benjamin of Tudela travelled through Persia twenty years after the event, “they still spoke lovingly of their leader”. But the cult did not stop there. According to one theory, the six-pointed “shield of David” which adorns the modern Israeli flag, started to become a national symbol with David al-Roy’s crusade. “Ever since,” writes Baron, “it has been suggested, the six-cornered ‘shield of David’, theretofore mainly a decorative motif or a magical emblem, began its career toward becoming the chief national-religious symbol of Judaism. Long used interchangeably with the pentagram or the ‘seal of Solomon’, it was attributed to David in mystic and ethical German writings from the thirteenth century on, and appeared on the Jewish flag in Prague in 1527.”[32]

Baron appends a qualifying note to this passage, pointing out that the connection between al-Roy and the six-pointed star “still awaits further elucidation and proof”. However that may be, we can certainly agree with Baron’s dictum which concludes his chapter on Khazaria:

> During the half millenium of its existence and its aftermath in the East European communities, this noteworthy experiment in Jewish statecraft doubtless exerted a greater influence on Jewish history than we are as yet able to envisage.

PART TWO

The Heritage

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[*] The main sources for this movement are a report by the Jewish traveller Benjamin of Tudela (see above, II, 8); a hostile account by the Arab writer Yahya al-Maghribi, and two Hebrew manuscripts found in the Cairo Geniza (see

V

EXODUS

1

THE evidence quoted in the previous pages indicates that— contrary to the traditional view held by nineteenth-century historians— the Khazars, after the defeat by the Russians in 965, lost their empire but retained their independence within narrower frontiers, and their Judaic faith, well into the thirteenth century. They even seem to have reverted to some extent to their erstwhile predatory habits. Baron comments:

> In general, the reduced Khazar kingdom persevered. It waged a more or less effective defence against all foes until the middle of the thirteenth century, when it fell victim to the great Mongol invasion set in motion by Jenghiz Khan. Even then it resisted stubbornly until the surrender of all its neighbours. Its population was largely absorbed by the Golden Horde which had established the centre of its empire in Khazar territory. But before and after the Mongol upheaval the Khazars sent many offshoots into the unsubdued Slavonic lands, helping ultimately to build up the great Jewish centres of eastern Europe.[1]

Here, then, we have the cradle of the numerically strongest and culturally dominant part of modern Jewry.

The "offshoots" to which Baron refers were indeed branching out long before the destruction of the Khazar state by the Mongols— as the ancient Hebrew nation had started branching into the Diaspora long before the destruction of Jerusalem. Ethnically, the Semitic tribes on the waters of the Jordan and the Turko-Khazar tribes on the Volga were of course "miles apart", but they had at least two important formative factors in common. Each lived at a focal junction where the great trade routes connecting east and west, north and south intersect; a circumstance which predisposed them to become nations of traders, of enterprising travellers, or "rootless cosmopolitans"— as hostile propaganda has unaffectionately labelled them. But at the same time their exclusive religion fostered a tendency to keep to themselves and stick together, to establish their own communities with their own places of worship, schools, residential quarters and ghettoes (originally self-imposed) in whatever town or country they settled. This rare combination of *wanderlust* and ghetto-mentality, reinforced by Messianic hopes and chosen-race pride, both ancient Israelites and mediaeval Khazars shared— even though the latter traced their descent not to Shem but to Japheth.

2

This development is well illustrated by what one might call the Khazar Diaspora in Hungary.

We remember that long before the destruction of their state, several Khazar tribes, known as the Kabars, joined the Magyars and migrated to Hungary. Moreover, in the tenth century, the Hungarian Duke Taksony invited a second wave of Khazar emigrants to settle in his domains (see above, III, 9). Two centuries later John Cinnamus, the Byzantine chronicler, mentions troops observing the Jewish law, fighting with the Hungarian army in Dalmatia, AD 1154.[2] There may have been small numbers of "real Jews" living in Hungary from Roman days, but there can be little doubt that the majority of this important portion of modern Jewry originated in the migratory waves of Kabar-Khazars who play such a dominant part in early Hungarian history. Not only was the country, as Constantine tells us, bilingual at its beginning, but it also had a form of double kingship, a variation of the Khazar system: the king sharing power with his general in command, who bore the title of Jula or Gyula (still a popular Hungarian first name). The system lasted to the end of the tenth century, when St Stephen embraced the Roman Catholic faith and defeated a rebellious Gyula— who, as one might expect, was a Khazar, "vain in the faith and refusing to become a Christian".[3]

This episode put an end to the double kingship, but not to the influence of the Khazar-Jewish community in Hungary. A reflection of that influence can be found in the "Golden Bull"— the Hungarian equivalent of Magna Carta— issued AD 1222 by King Endre (Andrew) II, in which Jews were forbidden to act as mintmasters, tax collectors, and controllers of the royal salt monopoly— indicating that before the edict numerous Jews must have held these important posts. But they occupied even more exalted positions. King Endre's custodian of the Revenues of the Royal Chamber was the Chamberlain Count Teka, a Jew of Khazar origin, a rich landowner, and apparently a financial and diplomatic genius. His signature appears on various peace treaties and financial agreements, among them one guaranteeing the payment of 2000 marks by the Austrian ruler Leopold II to the King of Hungary. One is irresistibly reminded of a similar role played by the Spanish Jew Hasdai ibn Shaprut at the court of the Caliph of Cordoba. Comparing similar episodes from the Palestinian Diaspora in the west and the Khazar Diaspora in the east of Europe, makes the analogy between them appear perhaps less tenuous.

It is also worth mentioning that when King Endre was compelled by his rebellious nobles to issue, reluctantly, the Golden Bull, he kept Teka in office against the Bull's express provisions. The Royal Chamberlain held his post happily for another eleven years, until papal pressure on the King made it advisable for Teka to resign and betake himself to Austria, where he was received with open arms. However, King Endre's son Bela IV, obtained papal permission to call him back. Teka duly returned, and perished during the Mongol invasion.[*4]

3

The Khazar origin of the numerically and socially dominant element in the Jewish population of Hungary during the Middle Ages is thus relatively well documented. It might seem that Hungary constitutes a special case, in view of the early Magyar-Khazar connection; but in fact the Khazar influx into Hungary was merely a part of the general mass-migration from the Eurasian steppes toward the West, i.e., towards Central and Eastern Europe. The Khazars were not the only nation which sent offshoots into Hungary. Thus large numbers of the self-same Pechenegs who had chased the Magyars from the Don across the Carpathians, were forced to ask for permission to settle in Hungarian territory when they in turn were chased by the Kumans; and the Kumans shared the same fate when, a century later, they fled from the Mongols, and some 40000 of them "with their slaves" were granted asylum by the Hungarian King Bela.[5]

At relatively quiescent times this general westward movement of the Eurasian populations was no more than a drift; at other times it became a stampede; but the consequences of the Mongol invasion must rank on this metaphoric scale as an earthquake followed by a landslide. The warriors of Chief Tejumin, called "Jinghiz Khan", Lord of the Earth, massacred the population of whole cities as a warning to others not to resist; used prisoners as living screens in front of their advancing lines; destroyed the irrigation network of the Volga delta which had provided the Khazar lands with rice and other staple foods; and transformed the fertile steppes into the "wild fields"— *dikoyeh pole*— as the Russians were later to call them: an unlimited space without farmers or shepherds, through which only mercenary horsemen pass in the service of this or that rival ruler— or people escaping from such rule".[6]

The Black Death of 1347-8 accelerated the progressive depopulation of the former Khazar heartland between Caucasus, Don and Volga, where the steppe-culture had reached its highest level— and the relapse into barbarism was, by contrast, more drastic than in adjoining regions. As Baron wrote: "The destruction or departure of industrious Jewish farmers, artisans and merchants left behind a void which in those regions has only recently begun to be filled."[7]

Not only Khazaria was destroyed, but also the Volga Bulgar country, together with the last Caucasian strongholds of the Alans and Kumans, and the southern Russian principalities, including Kiev. During the period of disintegration of the Golden Horde, from the fourteenth century onward, the anarchy became, if possible, even worse. "In most of the European steppes emigration was the only way left open for populations who wanted to secure their lives and livelihood".[8] The migration toward safer pastures was a protracted, intermittent process which went on for several centuries. The Khazar exodus was part of the general picture.

It had been preceded, as already mentioned, by the founding of Khazar colonies and settlements in various places in the Ukraine and southern Russia. There was a flourishing Jewish community in Kiev long before and after the Rus took the town from the Khazars. Similar colonies existed in Perislavel and Chernigov. A Rabbi Mosheh of Kiev studied in France around 1160, and a Rabbi Abraham of Chernigov studied in 1181 in the Talmud School of London. The "Lay of Igor's Host" mentions a famous contemporary Russian poet called Kogan— possibly a combination of Cohen (priest) and Kagan.[9] Some time after Sarkel, which the Russians called *Biela Veza*, was destroyed the Khazars built a town of the same name near Chernigov.[10]

There is an abundance of ancient place names in the Ukraine and Poland, which derive from "Khazar" or "Zhid" (Jew): Zydowo, Kozarzewek, Kozara, Kozarzow, Zhydowska Vola, Zydaticze, and so on. They may have once been villages, or just temporary encampments of Khazar-Jewish communities on their long trek to the west.[11] Similar place-names can also be found in the Carpathian and Tatra mountains, and in the eastern provinces of Austria. Even the ancient Jewish cemeteries of Cracow and Sandomierz, both called "Kaviory", are assumed to be of Khazar-Kabar origin.

While the main route of the Khazar exodus led to the west, some groups of people were left behind, mainly in the Crimea and the Caucasus, where they formed Jewish enclaves surviving into modern times. In the ancient Khazar stronghold of Tamatarkha (Taman), facing the Crimea across the straits of Kerch, we hear of a dynasty of Jewish princes who ruled in the fifteenth century under the tutelage of the Genovese Republic, and later of the Crimean Tartars. The last of them, Prince Zakharia, conducted negotiations with the Prince of Muscovi, who invited Zakharia to come to Russia and let himself be baptized in exchange for receiving the privileges of a Russian nobleman. Zakharia refused, but Poliak has suggested that in other cases "the introduction of Khazar-Jewish elements into exalted positions in the Muscovite state may have been one of the factors which led to the appearance of the 'Jewish heresy' (*Zhidovst-buyushtchik*) among Russian priests and noblemen in the sixteenth century, and of the sect of Sabbath-observers (*Subbotniki*) which is still widespread among Cossacks and peasants".[12]

Another vestige of the Khazar nation are the "Mountain Jews" in the north-eastern Caucasus, who apparently stayed behind in their original habitat when the others left. They are supposed to number around eight thousand and live in the vicinity of other tribal remnants of the olden days: Kipchaks and Oghuz. They call themselves *Dagh Chufuty* (Highland Jews) in the Tat language which they have adopted from another Caucasian tribe; but little else is known about them.*

Other Khazar enclaves have survived in the Crimea, and no doubt elsewhere too in localities which once belonged to their empire. But these are now no more than historic curios compared to the mainstream of the Khazar migration into the Polish-Lithuanian regions— and the formidable problems it poses to historians and anthropologists.

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* The above data appear in A. H. Kniper's article "Caucasus, People of" in the 1973 printing of the *Enc. Brit.*, based on recent

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The regions in eastern Central Europe, in which the Jewish emigrants from Khazaria found a new home and apparent safety, had only begun to assume political importance toward the end of the first millennium.

Around 962, several Slavonic tribes formed an alliance under the leadership of the strongest among them, the Polans, which became the nucleus of the Polish state. Thus the Polish rise to eminence started about the same time as the Khazar decline (Sarkel was destroyed in 965). It is significant that Jews play an important role in one of the earliest Polish legends relating to the foundation of the Polish kingdom. We are told that when the allied tribes decided to elect a king to rule them all, they chose a Jew, named Abraham Prokownik.[13] He may have been a rich and educated Khazar merchant, from whose experience the Slav backwoodsmen hoped to benefit— or just a legendary figure; but, if so, the legend indicates that Jews of his type were held in high esteem. At any rate, so the story goes on, Abraham, with unwonted modesty, resigned the crown in favour of a native peasant named Piast, who thus became the founder of the historic Piast dynasty which ruled Poland from *circa* 962 to 1370.

Whether Abraham Prochownik existed or not, there are plenty of indications that the Jewish immigrants from Khazaria were welcomed as a valuable asset to the country's economy and government administration. The Poles under the Piast dynasty, and their Baltic neighbours, the Lithuanians,[*] had rapidly expanded their frontiers, and were in dire need of immigrants to colonize their territories, and to create an urban civilization. They encouraged, first, the immigration of German peasants, burghers and craftsmen, and later of migrants from the territories occupied by the Golden Horde,[†] including Armenians, southern Slavs and Khazars.

Not all these migrations were voluntary. They included large numbers of prisoners of war, such as Crimean Tartars, who were put to cultivate the estates of Lithuanian and Polish landlords in the conquered southern provinces (at the close of the fourteenth century the Lithuanian principality stretched from the Baltic to the Black Sea). But in the fifteenth century the Ottoman Turks, conquerors of Byzantium, advanced northward, and the landlords transferred the people from their estates in the border areas further inland.[14]

Among the populations thus forcibly transferred was a strong contingent of Karaites— the fundamentalist Jewish sect which rejected rabbinical learning. According to a tradition which has survived among Karaites into modern times, their ancestors were brought to Poland by the great Lithuanian warrior-prince Vytautas (Vitold) at the end of the fourteenth century as prisoners of war from Sulkhat in the Crimea.[15] In favour of this tradition speaks the fact that Vitold in 1388 granted a charter of rights to the Jews of Troki, and the French traveller, de Lanoi, found there "a great number of Jews" speaking a different language from the Germans and natives.[16] That language was— and still is— a Turkish dialect, in fact the nearest among living languages to the *lingua cumanica*, which was spoken in the former Khazar territories at the time of the Golden Horde. According to Zajaczkowski,[17] this language is still used in speech and prayer in the surviving Karaite communities in Troki, Vilna, Ponyeviez, Lutzk and Halitch. The Karaites also claim that before the Great Plague of 1710 they had some thirty-two or thirty-seven communities in Poland and Lithuania.

They call their ancient dialect "the language of Kedar"— just as Rabbi Petachia in the twelfth century called their habitat north of the Black Sea "the land of Kedar"; and what he has to say about them— sitting in the dark through the Sabbath, ignorance of rabbinical learning— fits their sectarian attitude.

Accordingly, Zajaczkowski, the eminent contemporary Turcologist, considers the Karaites from the linguistic point of view as the purest present-day representatives of the ancient Khazars.[18] About the reasons why this sect preserved its language for about half a millennium, while the main body of Khazar Jews shed it in favour of the Yiddish *lingua franca*, more will have to be said later.

5

The Polish kingdom adopted from its very beginnings under the Piast dynasty a resolutely Western orientation, together with Roman Catholicism. But compared with its western neighbours it was culturally and economically an underdeveloped country. Hence the policy of attracting immigrants— Germans from the west, Armenians and Khazar Jews from the east— and giving them every possible encouragement for their enterprise, including Royal Charters detailing their duties and special privileges.

In the Charter issued by Boleslav the Pious in 1264, and confirmed by Casimir the Great in 1334, Jews were granted the right to maintain their own synagogues, schools and courts; to hold landed property, and engage in any trade or occupation they chose. Under the rule of King Stephen Báthory (1575-86) Jews were granted a Parliament of their own which met twice a year and had the power to levy taxes on their co-religionists. After the destruction of their country, Khazar Jewry had entered on a new chapter in its history.

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[*] The two nations became united in a series of treaties, starting in 1386, into the Kingdom of Poland. For the sake of brevity, I shall use the term "Polish Jews" to refer to both countries — regardless of the fact that at the end of the eighteenth century Poland was partitioned between Russia, Prussia and Austria, and its inhabitants became officially citizens of these three countries. Actually the so-called Pale of Settlement within Imperial Russia, to which Jews were confined from 1792 onward, coincided with the areas annexed from Poland plus parts of the Ukraine. Only certain privileged categories of Jews were permitted to live outside the Pale; these, at the time of the 1897 census, numbered only 200000, as compared to nearly five million inside the Pale — i.e., within former Polish territory.

A striking illustration for their privileged condition is given in a papal breve, issued in the second half of the thirteenth century, probably by Pope Clement IV, and addressed to an unnamed Polish prince. In this document the Pope lets it be known that the Roman authorities are well aware of the existence of a considerable number of synagogues in several Polish cities— indeed no less than five synagogues in one city alone.[*] He deplores the fact that these synagogues are reported to be taller than the churches, more stately and ornamental, and roofed with colourfully painted leaden plates, making the adjacent Catholic churches look poor in comparison. (One is reminded of Masudi's gleeful remark that the minaret of the main mosque was the tallest building in Itil.) The complaints in the breve are further authenticated by a decision of the Papal legate, Cardinal Guido, dated 1267, stipulating that Jews should not be allowed more than one synagogue to a town.

We gather from these documents, which are roughly contemporaneous with the Mongol conquest of Khazaria, that already at that time there must have been considerable numbers of Khazars present in Poland if they had in several towns more than one synagogue; and that they must have been fairly prosperous to build them so "stately and ornamental". This leads us to the question of the approximate size and composition of the Khazar immigration into Poland.

Regarding the numbers involved, we have no reliable information to guide us. We remember that the Arab sources speak of Khazar armies numbering three hundred thousand men involved in the Muslim-Khazar wars (Chapter I, 7); and even if allowance is made for quite wild exaggerations, this would indicate a total Khazar population of at least half a million souls. Ibn Fadlan gave the number of tents of the Volga Bulgars as 50000, which would mean a population of 300000-400000, i.e., roughly the same order of magnitude as the Khazars'. On the other hand, the number of Jews in the Polish-Lithuanian kingdorn in the seventeenth century is also estimated by modern historians at 500000 (5 per cent of the total population).[19] These figures do not fit in too badly with the known facts about a protracted Khazar migration via the Ukraine to Poland-Lithuania, starting with the destruction of Sarkel and the rise of the Piast dynasty toward the end of the first millennium, accelerating during the Mongol conquest, and being more or less completed in the fifteenth-sixteenth centuries— by which time the steppe had been emptied and the Khazars had apparently been wiped off the face of the earth.[†] Altogether this population transfer was spread out over five or six centuries of trickle and flow. If we take into account the considerable influx of Jewish refugees from Byzantium and the Muslim world into Khazaria, and a small population increase among the Khazars themselves, it appears plausible that the tentative figures for the Khazar population at its peak in the eighth century should be comparable to that of the Jews in Poland in the seventeenth century, at least by order of magnitude— give or take a few hundred thousand as a token of our ignorance. There is irony hidden in these numbers. According to the article "statistics" in the *Jewish Encyclopaedia,* in the sixteenth century the total Jewish population of the world amounted to about one million. This seems to indicate, as Poliak, Kutschera[20] and others have pointed out, that during the Middle Ages the majority of those who professed the Judaic faith were Khazars. A substantial part of this majority went to Poland, Lithuania, Hungary and the Balkans, where they founded that Eastern Jewish community which in its turn became the dominant majority of world Jewry. Even if the original core of that community was diluted and augmented by immigrants from other regions (see below), its predominantly Khazar-Turkish derivation appears to be supported by strong evidence, and should at least be regarded as a theory worth serious discussion.

Additional reasons for attributing the leading role in the growth and development of the Jewish community in Poland and the rest of Eastern Europe mainly to the Khazar element, and not to immigrants from the West, will be discussed in the chapters that follow. But it may be appropriate at this point to quote the Polish historian, Adam Vetulani (my italics):

> Polish scholars agree that these oldest settlements were founded by Jewish emigres from the Khazar state and Russia, while the Jews from Southern and Western Europe began to arrive and settle only later… and that a certain proportion at least of the Jewish *population (in earlier times, the main bulk*) originated from the east, from the Khazar country, and later from Kievian Russia.[21]

6

So much for size. But what do we know of the social structure and composition of the Khazar immigrant community?

The first impression one gains is a striking similarity between certain privileged positions held by Khazar Jews in Hungary and in Poland in those early days. Both the Hungarian and Polish sources refer to Jews employed as mintmasters, administrators of the royal revenue, controllers of the salt monopoly, taxcollectors and "money-lenders"— i.e., bankers. This parallel suggests a common origin of those two immigrant communities; and as we can trace the origins of the bulk of Hungarian Jewry to the Magyar-Khazar nexus, the conclusion seems self-evident.

The early records reflect the part played by immigrant Jews in the two countries' budding economic life. That it was an important part is not surprising, since foreign trade and the levying of customs duties had been the Khazars' principal source of income in the past. They had the experience which their new hosts were lacking, and it was only logical that they were called in to advise and participate in the management of the finances of court and nobility. The coins minted in the twelfth and thirteenth centuries with Polish inscriptions in Hebrew lettering (see Chapter II, 1) are somewhat bizarre relics of these activities. The exact purpose they served is still something of a mystery. Some bear the name of a king (e.g., Leszek, Mieszko), others are inscribed "From the House of Abraham ben Joseph the Prince" (possibly the minter-banker himself), or show just a word of benediction: "Luck" or "Blessing". Significantly, contemporary Hungarian sources also speak of the practice of minting coins from silver provided by Jewish owners.[22]

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[*] Probably Wroclaw or Cracow.

[†] The last of the ancient Khazar villages on the Dnieper were destroyed in the Cossack revolt under Chmelnicky in the

However— in constrast to Western Europe— finance and commerce were far from being the only fields of Jewish activity. Some rich emigrants became landowners in Poland as Count Teka was in Hungary; Jewish land-holdings comprising a whole village of Jewish farmers are recorded, for instance, in the vicinity of Breslau before 1203;[23] and in the early days there must have been Khazar peasants in considerable numbers, as the ancient Khazar place-names seem to indicate.

A tantalizing glimpse of how some of these villages may have come into being is provided by the Karaite records mentioned before; they relate how Prince Vitold settled a group of Karaite prisoners-of-war in "Krasna", providing them with houses, orchards and land to a distance of one and a half miles. ("Krasna" has been tentatively identified with the Jewish small town Krasnoia in Podolia.)[24]

But farming did not hold out a future for the Jewish community. There were several reasons for this. The rise of feudalism in the fourteenth century gradually transformed the peasants of Poland into serfs, forbidden to leave their villages, deprived of freedom of movement. At the same time, under the joint pressure of the ecclesiastic hierarchy and the feudal landlords, the Polish Parliament in 1496 forbade the acquisition of agricultural land by Jews. But the process of alienation from the soil must have started long before that. Apart from the specific causes just mentioned— religious discrimination, combined with the degradation of the free peasants into serfs— the transformation of the predominantly agricultural nation of Khazars into a predominantly urban community reflected a common phenomenon in the history of migrations. Faced with different climatic conditions and farming methods on the one hand, and on the other with unexpected opportunities for an easier living offered by urban civilization, immigrant populations are apt to change their occupational structure within a few generations. The offspring of Abruzzi peasants in the New World became waiters and restaurateurs, the grandsons of Polish farmers may become engineers or psychoanalysts.*

However, the transformation of Khazar Jewry into Polish Jewry did not entail any brutal break with the past, or loss of identity. It was a gradual, organic process of change, which— as Poliak has convincingly shown— preserved some vital traditions of Khazar communal life in their new country. This was mainly achieved through the emergence of a social structure, or way of life, found nowhere else in the world Diaspora: the Jewish small town, in Hebrew *ayarah,* in Yiddish *shtetl*, in Polish *miastecko*. All three designations are diminutives, which, however, do not necessarily refer to smallness in size (some were quite big small-towns) but to the limited rights of municipal selfgovernment they enjoyed.

The *shtetl* should not be confused with the ghetto. The latter consisted of a street or quarter in which Jews were compelled to live within the confines of a Gentile town. It was, from the second half of the sixteenth century onward, the universal habitat of Jews everywhere in the Christian, and most of the Muslim, world. The ghetto was surrounded by walls, with gates that were locked at night. It gave rise to claustrophobia and mental inbreeding, but also to a sense of relative security in times of trouble. As it could not expand in size, the houses were tall and narrow-chested, and permanent overcrowding created deplorable sanitary conditions. It took great spiritual strength for people living in such circumstances to keep their self-respect. Not all of them did.

The *shtetl*, on the other hand, was a quite different proposition— a type of settlement which, as already said, existed only in Poland-Lithuania and nowhere else in the world. It was a self-contained country town with an exclusively or predominantly Jewish population. The *shtetl*'s origins probably date back to the thirteenth century, and may represent the missing link, as it were, between the market towns of Khazaria and the Jewish settlements in Poland.

The economic and social function of these semi-rural, semiurban agglomerations seems to have been similar in both countries. In Khazaria, as later in Poland, they provided a network of trading posts or market towns which mediated between the needs of the big towns and the countryside. They had regular fairs at which sheep and cattle, alongside the goods manufactured in the towns and the products of the rural cottage industries were sold or bartered; at the same time they were the centres where artisans plied their crafts, from wheelwrights to blacksmiths, silversmiths, tailors, Kosher butchers, millers, bakers and candlestick-makers. There were also letter-writers for the illiterate, synagogues for the faithful, inns for travellers, and a *heder*— Hebrew for "room", which served as a school. There were itinerant story-tellers and folk bards (some of their names, such as Velvel Zbarzher, have been preserved)[25] travelling from *shtetl* to *shtetl* in Poland— and no doubt earlier on in Khazaria, if one is to judge by the survival of story-tellers among Oriental people to our day.

Some particular trades became virtually a Jewish monopoly in Poland. One was dealing in timber— which reminds one that timber was the chief building material and an important export in Khazaria; another was transport. "The dense net of *shtetls*," writes Poliak,[26] "made it possible to distribute manufactured goods over the whole country by means of the superbly built Jewish type of horse cart. The preponderance of this kind of transport, especially in the east of the country, was so marked amounting to a virtual monopoly— that the Hebrew word for carter, *ba'al agalah*† was incorporated into the Russian language as *balagula*. Only the development of the railway in the second half of the nineteenth century led to a decline in this trade."

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* The opposite process of colonists settling on virgin soil applies to migrants from more highly developed to under-

Now this specialization in coach-building and cartering could certainly not have developed in the closed ghettoes of Western Jewry; it unmistakably points to a Khazar origin. The people of the ghettoes were sedentary; while the Khazars, like other semi-nomadic people, used horse- or ox-drawn carts to transport their tents, goods and chattel— including royal tents the size of a circus, fit to accommodate several hundred people. They certainly had the know-how to negotiate the roughest tracks in their new country.

Other specifically Jewish occupations were inn-keeping, the running of flour mills and trading in furs— none of them found in the ghettoes of Western Europe.

Such, in broad outlines, was the structure of the Jewish *shtetl* in Poland. Some of its features could be found in old market towns in any country; others show a more specific affinity with what we know— little though it is— about the townships of Khazaria, which were probably the prototypes of the Polish *shtetl*.

To these specific features should be added the "pagoda-style" of the oldest surviving wooden *shtetl* synagogues dating from the fifteenth and sixteenth centuries, which is totally different from both the native style of architecture and from the building style adopted by Western Jews and replicated later on in the ghettoes of Poland. The interior decoration of the oldest *shtetl* synagogues is also quite different from the style of the Western ghetto; the walls of the *shtetl* synagogue were covered with Moorish arabesques, and with animal figures characteristic of the Persian influence found in Magyar-Khazar artefacts (I, 13) and in the decorative style brought to Poland by Armenian immigrants.[27]

The traditional garb of Polish Jewry is also of unmistakably Eastern origin. The typical long silk kaftan may have been an imitation of the coat worn by the Polish nobility, which itself was copied from the outfit of the Mongols in the Golden Horde— fashions travel across political divisions; but we know that kaftans were worn long before that by the nomads of the steppes. The skull-cap (*yarmolka*) is worn to this day by orthodox Jews— and by the Uzbeks and other Turkish people in the Soviet Union. On top of the skull-cap men wore the *streimel*, an elaborate round hat rimmed with fox-fur, which the Khazars copied from the Khasaks— or vice versa. As already mentioned, the trade in fox and sable furs, which had been flourishing in Khazaria, became another virtual Jewish monopoly in Poland. As for the women, they wore, until the middle of the nineteenth century, a tall white turban, which was an exact copy of the Jauluk worn by Khasak and Turkmen women.[28] (Nowadays orthodox Jewesses have to wear instead of a turban a wig made of their own hair, which is shaved off when they get married.)

One might also mention in this context— though somewhat dubiously— the Polish Jews' odd passion for *gefillte* (stuffed) *fisch*, a national dish which the Polish Gentiles adopted. "Without fish", the saying went, "there is no Sabbath." Was it derived from distant memories of life on the Caspian, where fish was the staple diet?

Life in the *shtetl* is celebrated with much romantic nostalgia in Jewish literature and folklore. Thus we read in a modern survey of its customs[29] about the joyous way its inhabitants celebrated the Sabbath:

> Wherever one is, he will try to reach home in time to greet the Sabbath with his own family. The pedlar travelling from village to village, the itinerant tailor, shoemaker, cobbler, the merchant off on a trip, all will plan, push, hurry, trying to reach home before sunset on Friday evening.
>
> As they press homeward the *shammes* calls through the streets of the *shtetl*, "Jews to the bathhouse!" A functionary of the synagogue, the *shammes* is a combination of sexton and beadle. He speaks with an authority more than his own, for when he calls "Jews to the bathhouse" he is summoning them to a commandment.

The most vivid evocation of life in the *shtetl* is the surrealistic amalgam of fact and fantasy in the paintings and lithographs of Marc Chagall, where biblical symbols appear side by side with the bearded carter wielding his whip and wistful rabbis in kaftan and *yarmolka*.

It was a weird community, reflecting its weird origins. Some of the earliest small-towns were probably founded by prisoners of war— such as the Karaites of Troki— whom Polish and Lithuanian nobles were anxious to settle on their empty lands. But the majority of these settlements were products of the general migration away from the "wild fields" which were turning into deserts. "After the Mongol conquest", wrote Poliak, "when the Slav villages wandered westward, the Khazar *shtetls* went with them."[30] The pioneers of the new settlements were probably rich Khazar traders who constantly travelled across Poland on the much frequented trade routes into Hungary. "The Magyar and Kabar migration into Hungary blazed the trail for the growing Khazar settlements in Poland: it turned Poland into a transit area between the two countries with Jewish communities."[31] Thus the travelling merchants were familiar with conditions in the prospective areas of resettlement, and had occasion to make contact with the landowners in search of tenants. "The landlord would enter into an agreement with such rich and respected Jews" (we are reminded of Abraham Prokownik) "as would settle on his estate and bring in other settlers. They would, as a rule, choose people from the place where they had lived."[32] These colonists would be an assorted lot of farmers, artisans and craftsmen, forming a more or less self-supporting community. Thus the Khazar *shtetl* would be transplanted and become a Polish *shtetl*. Farming would gradually drop out, but by that time the adaptation to changed conditions would have been completed.

The nucleus of modern Jewry thus followed the old recipe: strike out for new horizons but stick together.

VI

WHERE FROM?

1

Two basic facts emerge from our survey: the disappearance of the Khazar nation from its historic habitat, and the simultaneous appearance in adjacent regions to the north-west of the greatest concentration of Jews since the beginnings of the Diaspora. Since the two are obviously connected, historians agree that immigration from Khazaria must have contributed to the growth of Polish Jewry— a conclusion supported by the evidence cited in the previous chapters. But they feel less certain about the *extent* of this contribution— the size of the Khazar immigration compared with the influx of Western Jews, and their respective share in the genetic make-up of the modern Jewish community.

In other words, the fact that Khazars emigrated in substantial numbers into Poland is established beyond dispute; the question is whether they provided the bulk of the new settlement, or only its hard core, as it were. To find an answer to this question, we must get some idea of the size of the immigration of "real Jews" from the West.

2

Towards the end of the first millennium, the most important settlements of Western European Jews were in France and the Rhineland.[*] Some of these communities had probably been founded in Roman days, for, between the destruction of Jerusalem and the decline of the Roman Empire, Jews had settled in many of the greater cities under its rule, and were later on reinforced by immigrants from Italy and North Africa. Thus we have records from the ninth century onwards of Jewish communities in places all over France, from Normandy down to Provence and the Mediterranean.

One group even crossed the Channel to England in the wake of the Norman invasion, apparently invited by William the Conqueror,[1] because he needed their capital and enterprise. Their history has been summed up by Baron:

> They were subsequently converted into a class of "royal usurers" whose main function was to provide credits for both political and economic ventures. After accumulating great wealth through the high rate of interest, these moneylenders were forced to disgorge it in one form or another for the benefit of the royal treasury. The prolonged well-being of many Jewish families, the splendour of their residence and attire, and their influence on public affairs blinded even experienced observers to the deep dangers lurking from the growing resentment of debtors of all classes, and the exclusive dependence of Jews on the protection of their royal masters.... Rumblings of discontent, culminating in violent outbreaks in 1189-90, presaged the final tragedy: the expulsion of 1290. The meteoric rise, and even more rapid decline of English Jewry in the brief span of two and a quarter centuries (1066-1290) brought into sharp relief the fundamental factors shaping the destinies of all western Jewries in the crucial first half of the second millennium.[2]

The English example is instructive, because it is exceptionally well documented compared to the early history of the Jewish communities on the Continent. The main lesson we derive from it is that the social-economic influence of theJews was quite out of proportion with their small numbers. There were, apparently, no more than 2500 Jews in England at any time before their expulsion in 1290.[†] This tiny Jewish community in mediaeval England played a leading part in the country's economic Establishment— much more so than its opposite number in Poland; yet in contrast to Poland it could not rely on a network of Jewish small-towns to provide it with a mass-basis of humble craftsmen, of lower-middle-class artisans and workmen, carters and innkeepers; it had no roots in the people. On this vital issue, Angevin England epitomized developments on the Western Continent. The Jews of France and Germany faced the same predicament: their occupational stratification was lopsided and top-heavy. This led everywhere to the same, tragic sequence of events. The dreary tale always starts with a honeymoon, and ends in divorce and bloodshed. In the beginning the Jews are pampered with special charters, privileges, favours. They are *personae gratae* like the court alchemists, because they alone have the secret of how to keep the wheels of the economy turning. "In the 'dark ages'," wrote Cecil Roth, "the commerce of Western Europe was largely in Jewish hands, not excluding the slave trade, and in the Carolingian cartularies Jew and Merchant are used as almost interchangeable terms."[3] But with the growth of a native mercantile class, they became gradually excluded not only from most productive occupations, but also from the traditional forms of commerce, and virtually the only field left open to them was lending capital on interest. "…The floating wealth of the country was soaked up by the Jews, who were periodically made to disgorge into the exchequer…"[4] The archetype of Shylock was established long before Shakespeare's time.

In the honeymoon days, Charlemagne had sent a historic embassy in 797 to Harun al-Rashid in Baghdad to negotiate a treaty of friendship; the embassy was composed of the Jew Isaac and two Christian nobles. The bitter end came when, in 1306, Philip le Bel expelled the Jews from the kingdom of France. Though later some were allowed to return, they suffered further persecution, and by the end of the century the French community of Jews was virtually extinct.*

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[*] Not counting the Jews of Spain, who formed a category apart and did not participate in the migratory movements with which we are concerned.

3

If we turn to the history of German Jewry, the first fact to note is that "remarkably, we do not possess a comprehensive scholarly history of German Jewry.... The *Germanica Judaica* is merely a good reference work to historic sources shedding light on individual communities up to 1238."[5] It is a dim light, but at least it illuminates the territorial distribution of the Western-Jewish communities in Germany during the critical period when Khazar-Jewish immigration into Poland was approaching its peak.

One of the earliest records of such a community in Germany mentions a certain Kalonymous, who, in 906, emigrated with his kinsfolk from Lucca in Italy to Mavence. About the same time we hear of Jews in Spires and Worms, and somewhat later in other places— Trèves, Metz, Strasbourg, Cologne— all of them situated in a narrow strip in Alsace and along the Rhine valley. The Jewish traveller Benjamin of Tudela (see above, II, 8) visited the region in the middle of the twelfth century and wrote: "In these cities there are many Israelites, wise men and rich."[6] But how many are "many"? In fact very few, as will be seen.

Earlier on, there lived in Mayence a certain Rabbi Gershom ben Yehuda (*circa* 960-1030) whose great learning earned him the title "Light of the Diaspora" and the position of spiritual head of the French and Rhenish-German community. At some date around 1020 Gershom convened a Rabbinical Council in Worms, which issued various edicts, including one that put a legal stop to polygamy (which had anyway been in abeyance for a long time). To these edicts a codicil was added, which provided that in case of urgency any regulation could be revoked "by an assembly of a hundred delegates from the countries Burgundy, Normandy, France, and the towns of Mayence, Spires and Worms". In other rabbinical documents too, dating from the same period, only these three towns are named, and we can only conclude that the other Jewish communities in the Rhineland were at the beginning of the eleventh century still too insignificant to be mentioned.[7] By the end of the same century, the Jewish communities of Germany narrowly escaped complete extermination in the outbursts of mob-hysteria accompanying the First Crusade, AD 1096. F. Barker has conveyed the crusader's mentality with a dramatic force rarely encountered in the columns of the *Encyclopaedia Britannica*:[8]

> He might butcher all, till he waded ankle-deep in blood, and then at nightfall kneel, sobbing for very joy, at the altar of the Sepulchre— for was he not red from the winepress of the Lord?

The Jews of the Rhineland were caught in that winepress, which nearly squeezed them to death. Moreover, they themselves became affected by a different type of mass hysteria: a morbid yearning for martyrdom. According to the Hebrew chronicler Solomon bar Simon, considered as generally reliable,[9] the Jews of Mayence, faced with the alternative between baptism or death at the hands of the mob, gave the example to other communities by deciding on collective suicide:[10]

> Imitating on a grand scale Abraham's readiness to sacrifice Isaac, fathers slaughtered their children and husbands their wives. These acts of unspeakable horror and heroism were performed in the ritualistic form of slaughter with sacrificial knives sharpened in accordance with Jewish law. At times the leading sages of the community, supervising the mass immolation, were the last to part with life at their own hands.... In the mass hysteria, sanctified by the glow of religious martyrdom and compensated by the confident expectation of heavenly rewards, nothing seemed to matter but to end life before one fell into the hands of the implacable foes and had to face the inescapable alternative of death at the enemy's hand or conversion to Christianity.

Turning from gore to sober statistics, we get a rough idea of the size of the Jewish communities in Germany. The Hebrew sources agree on 800 victims (by slaughter or suicide) in Worms, and vary between 900 and 1300 for Mayence. Of course there must have been many who preferred baptism to death, and the sources do not indicate the number of survivors; nor can we be sure that they do not exaggerate the number of martyrs. At any rate, Baron concludes from his calculations that "the total Jewish population of either community had hardly exceeded the figures here given for the dead alone".[11] So the survivors in Worms or in Mayence could only have numbered a few hundred in each case. Yet these two towns (with Spires as a third) were the only ones important enough to be included in Rabbi Gershom's edict earlier on.

Thus we are made to realize that the Jewish community in the German Rhineland was numerically small, even before the First Crusade, and had shrunk to even smaller proportions after having gone through the winepress of the Lord. Yet cast of the Rhine, in central and northern Germany, there were as yet no Jewish communities at all, and none for a long time to come. The traditional conception of Jewish historians that the Crusade of 1096 swept like a broom a mass-migration of German Jews into Poland is simply a legend— or rather an *ad hoc* hypothesis invented because, as they knew little of Khazar history, they could see no other way to account for the emergence, out of nowhere, of this unprecedented concentration of Jews in Eastern Europe. Yet there is not a single mention in the contemporary sources of any migration, large or small, from the Rhineland further east into Germany, not to mention distant Poland.

Thus Simon Dubnov, one of the historians of the older school: “The first crusade which set the Christian masses in motion towards the Asiatic east, drove at the same time the Jewish masses towards the cast of Europe.”[12] However, a few lines further down he has to admit: “About the circumstances of this emigration movement which was so important to Jewish history we possess no close information.”[13] Yet we do possess abundant information of what these battered Jewish communities did during the first and subsequent crusades. Some died by their own hands; others tried to offer resistance and were lynched; while those who survived owed their good fortune to the fact that they were given shelter for the duration of the emergency in the fortified castle of the Bishop or Burgrave who, at least theoretically, was responsible for their legal protection. Frequently this measure was not enough to prevent a massacre; but the survivors, once the crusading hordes had passed, invariably returned to their ransacked homes and synagogues to make a fresh start.

We find this pattern repeatedly in chronicles: in Treves, in Metz, and many other places. By the time of the second and later crusades, it had become almost a routine: “At the beginning of the agitation for a new crusade many Jews of Mayence, Worms, Spires, Strasbourg, Würzburg and other cities, escaped to neighbouring castles, leaving their books and precious possessions in the custody of friendly burghers.”[14] One of the main sources is the *Book of Remembrance* by Ephraim bar Jacob, who himself, at the age of thirteen, had been among the refugees from Cologne in the castle of Wolkenburg.[15] Solomon bar Simon reports that during the second crusade the survivors of the Mayence Jews found protection in Spires, then returned to their native city and built a new synagogue.[16] This is the *leitmotif* of the Chronicles; to repeat it once more, there is not a word about Jewish communities emigrating toward eastern Germany, which, in the words of Mieses,[17] was still *Judenrein*— clean of Jews— and was to remain so for several centuries.

4

The thirteenth century was a period of partial recovery. We hear for the first time of Jews in regions adjacent to the Rhineland: the Palatinate (AD 1225); Freiburg (1230), Ulm (1243), Heidelberg (1255), etc.[18] But it was to be only a short respite, for the fourteenth century brought new disasters to Franco-German Jewry.

The first catastrophe was the expulsion of all Jews from the royal domains of Philip le Bel. France had been suffering from an economic crisis, to the usual accompaniments of debased currency and social unrest. Philip tried to remedy it by the habitual method of soaking the Jews. He exacted from them payments of 100000 *livres* in 1292, 215000 *livres* in 1295, 1299, 1302 and 1305, then decided on a radical remedy for his ailing finances. On June 21, 1306, he signed a secret order to arrest all Jews in his kingdom on a given day, confiscate their property and expel them from the country. The arrests were carried out on July 22, and the expulsion a few weeks later. The refugees emigrated into regions of France outside the King’s domain: Provence, Burgundy, Aquitaine, and a few other frudal fiefs. But, according to Mieses, “there are no historical records whatsoever to indicate that German Jewry increased its numbers through the sufferings of the Jewish community in France in the decisive period of its destruction”.[19] And no historian has ever suggested that French Jews trekked across Germany into Poland, either on that occasion or at any other time.

Under Philip’s successors there were some partial recalls of Jews (in 1315 and 1350), but they could not undo the damage, nor prevent renewed outbursts of mob persecution. By the end of the fourteenth century, France, like England, was virtually *Judenrein*.

5

The second catastrophe of that disastrous century was the Black Death, which, between 1348 and 1350, killed off a third of Europe’s population, and in some regions even two-thirds. It came from east Asia via Turkestan, and the way it was let loose on Europe, and what it did there, is symbolic of the lunacy of man. A Tartar leader named Janibeg in 1347 was besieging the town of Kaffa (now Feodosia) in the Crimea, then a Genoese trading port. The plague was rampant in Janibeg’s army, so he catapulted the corpses of infected victims into the town, whose population became infected in its turn. Genoese ships carried the rats and their deadly fleas westward into the Mediterranean ports, from where they spread inland.

The bacilli of *Pasteurella pestis* were not supposed to make a distinction between the various denominations, yet Jews were nevertheless singled out for special treatment. After being accused earlier on of the ritual slaughter of Christian children, they were now accused of poisoning the wells to spread the Black Death. The legend travelled faster even than the rats, and the consequence was the burning of Jews *en masse* all over Europe. Once more suicide by mutual self-immolation became a common expedient, to avoid being burned alive.

The decimated population of Western Europe did not reach again its pre-plague level until the sixteenth century. As for its Jews, who had been exposed to the twofold attack of rats and men. only a fraction survived. As Kutschera wrote:

> The populace avenged on them the cruel blows of destiny and set upon those whom the plague had spared with fire and sword. When the epidemics receded, Germany, according to contemporary historians, was left virtually without Jews. We are led to conclude that in Germany itself the Jews could not prosper, and were never able to establish large and populous communities. How, then, in these circumstances, should they have been able to lay the foundations in Poland of a mass population so dense that at present [AD 1909] it outnumbers the Jews of Germany at the rate of ten to one? It is indeed difficult to understand how the idea ever gained ground that the eastern Jews represent immigrants from the West, and especially from

Yet, next to the first crusade, the Black Death is most frequently invoked by historians as the *deus ex machina* which created Eastern Jewry. And, just as in the case of the crusades, there is not a shred of evidence for this imaginary exodus. On the contrary, the indications are that the Jews' only hope of survival on this, as on that earlier occasions, was to stick together and seek shelter in some fortified place or less hostile surroundings in the vicinity. There is only one case of an emigration in the Black Death period mentioned by Mieses: Jews from Spires took refuge from persecution in Heidelberg— about ten miles away.

After the virtual extermination of the old Jewish communities in France and Germany in the wake of the Black Death, Western Europe remained *Judenrein* for a couple of centuries, with only a few enclaves vegetating on— except in Spain. It was an entirely different stock of Jews who founded the modern communities of England, France and Holland in the sixteenth and seventeenth centuries— the Sephardim (Spanish Jews), forced to flee from Spain where they had been resident for more than a millennium. Their history— and the history of modern European Jewry— lies outside the scope of this book.

We may safely conclude that the traditional idea of a mass-exodus of Western Jewry from the Rhineland to Poland all across Germany— a hostile, Jewless glacis— is historically untenable. It is incompatible with the small size of the Rhenish Communities, their reluctance to branch out from the Rhine valley towards the east, their stereotyped behaviour in adversity, and the absence of references to migratory movements in contemporary chronicles. Further evidence for this view is provided by linguistics, to be discussed in Chapter VII.

VII
CROSS-CURRENTS

1

ON the evidence quoted in previous chapters, one can easily understand why Polish historians— who are, after all, closest to the sources— are in agreement that "in earlier times, the main bulk of the Jewish population originated from the Khazar country".[1] One might even be tempted to overstate the case by claiming— as Kutschera does— that Eastern Jewry was a hundred per cent of Khazar origin. Such a claim might be tenable if the ill-fated Franco-Rhenish community were the only rival in the search for paternity. But in the later Middle Ages things become more complicated by the rise and fall of Jewish settlements all over the territories of the former Austro-Hungarian monarchy, and the Balkans. Thus not only Vienna and Prague had a considerable Jewish population, but there are no less than five places called Judendorf, "Jew-village", in the Carinthian Alps, and more Judenburgs and Judenstadts in the mountains of Styria. By the end of the fifteenth century, the Jews were expelled from both provinces, and went to Italy, Poland and Hungary; but where did they originally come from? Certainly not from the West. As Mieses put it in his survey of these scattered communities:

> During the high Middle Ages we thus find in the east a chain of settlements stretching from Bavaria to Persia, the Causcasus, Asia Minor and Byzantium. [But] westward from Bavaria there is a gap through the whole length of Germany.... Just how this immigration of Jews into the Alpine regions came about we do not know, but without doubt the three great reservoirs of Jews from late antiquity played their part: Italy, Byzantium and Persia.[2]

The missing link in this enumeration is, once again, Khazaria, which, as we have seen earlier on, served as a receptacle and transit-station for Jews emigrating from Byzantium and the Caliphate. Mieses has acquired great merit in refuting the legend of the Rhenish origin of Eastern Jewry, but he, too, knew little of Khazar history, and was unaware of its demographic importance. However, he may have been right in suggesting an Italian component among the immigrants to Austria. Italy was not only quasi-saturated with Jews since Roman times, but, like Khazaria, also received its share of immigrants from Byzantium. So here we might have a trickle of "genuine" Jews of Semitic origin into Eastern Europe; yet it could not have been more than a trickle, for there is no trace in the records of any substantial immigration of Italian Jews into Austria, whereas there is plenty of evidence of a reverse migration of Jews into Italy after their expulsion from the Alpine provinces at the end of the fifteenth century. Details like this tend to blur the picture, and make one wish that the Jews had gone to Poland on board the *Mayflower*, with all the records neatly kept.

Yet the broad outlines of the migratory process are nevertheless discernible. The Alpine settlements were in all likelihood westerly offshoots of the general Khazar migration toward Poland, which was spread over several centuries and followed several different routes— through the Ukraine, the Slavonic regions north of Hungary, perhaps also through the Balkans. A Rumanian legend tells of an invasion— the date unknown— of armed Jews into that country.[3]

2

There is another, very curious legend relating to the history of Austrian Jewry. It was launched by Christian chroniclers in the Middle Ages, but was repeated in all seriousness by historians as late as the beginning of the eighteenth century. In pre-Christian days, so the legend goes, the Austrian provinces were ruled by a succession of Jewish princes. The Austrian Chronicle, compiled by a Viennese scribe in the reign of Albert III(1350-95) contains a list of no less than twenty-two such Jewish princes, who are said to have succeeded each other. The list gives not only their alleged names, some of which have a distinctly Ural-Altaian ring, but also the length of their rule and the place where they are buried; thus: "Sennan, ruled 45 years, buried at the Stubentor in Vienna; Zippan, 43 years, buried in Tulln"; and so on, including names like Lapton, Ma'alon, Raptan, Rabon, Effra, Sameck, etc. After these Jews came five pagan princes, followed by Christian rulers. The legend is repeated, with some variations, in the Latin histories of Austria by Henricus Gundelfingus, 1474, and by several others, the last one being Anselmus Schram's *Flores Chronicorum Austriae*, 1702 (who still seems to have believed in its authenticity).[4]

How could this fantastic tale have originated? Let us listen to Mieses again: "The very fact that such a legend could develop and stubbornly maintain itself through several centuries, indicates that deep in the national consciousness of ancient Austria dim memories persisted of a Jewish presence in the lands on the upper Danube in bygone days. Who knows whether the tidal waves emanating from the Khazar dominions in Eastern Europe once swept into the foothills of the Alps— which would explain the Turanian flavour of the names of those princes. The confabulations of mediaeval chroniclers could evoke a popular echo only if they were supported by collective recollections, however vague."[5]

As already mentioned, Mieses is rather inclined to underestimate the Khazar contribution to Jewish history, but even so he hit on the only plausible hypothesis which could explain the origin of the persistent legend. One may even venture to be a little more specific. For more than half a century— up to AD 955— Austria, as far west as the river Enns, was under Hungarian domination. The Magyars had arrived in their new country in 896, together with the Kabar-Khazar

There may have been one or more tribal chieftains among them who practised a Judaism of sorts— we remember the Byzantine chronicler, John Cinnamus, mentioning Jewish troops fighting in the Hungarian army.[*] Thus there may have been some substance to the legend— particularly if we remember that the Hungarians were still in their savage raiding period, the scourge of Europe. To be under their dominion was certainly a traumatic experience which the Austrians were unlikely to forget. It all fits rather nicely.

3

Further evidence against the supposedly Franco-Rhenish origin of Eastern Jewry is provided by the structure of Yiddish, the popular language of the Jewish masses, spoken by millions before the holocaust, and still surviving among traditionalist minorities in the Soviet Union and the United States.

Yiddish is a curious amalgam of Hebrew, mediaeval German, Slavonic and other elements, written in Hebrew characters. Now that it is dying out, it has become a subject of much academic research in the United States and Israel, but until well into the twentieth century it was considered by Western linguists as merely an odd jargon, hardly worth serious study. As H. Smith remarked: “Little attention has been paid to Yiddish by scholars. Apart from a few articles in periodicals, the first really scientific study of the language was Mieses’s *Historical Grammar* published in 1924. It is significant that the latest edition of the standard historical grammar of German, which treats German from the point of view of its dialects, dismisses Yiddish in twelve lines.”[6]

At first glance the prevalence of German loanwords in Yiddish seems to contradict our main thesis on the origins of Eastern Jewry; we shall see presently that the opposite is true, but the argument involves several steps. The first is to inquire what particular kind of regional German dialect went into the Yiddish vocabulary. Nobody before Mieses seems to have paid serious attention to this question; it is to his lasting merit to have done so, and to have come up with a conclusive answer. Based on the study of the vocabulary, phonetics and syntax of Yiddish as compared with the main German dialects in the Middle Ages, he concludes:

> No linguistic components derived from the parts of Germany bordering on France are found in the Yiddish language. Not a single word from the entire list of specifically Moselle-Franconian origin compiled by J. A. Ballas (*Beiträge zur Kunntnis der Trierischen Volkssprache*, 1903, 28ff.) has found its way into the Yiddish vocabulary. Even the more central regions of Western Germany, around Frankfurt, have not contributed to the Yiddish language....[7] Insofar as the origins of Yiddish are concerned, Western Germany can be written off....[8] Could it be that the generally accepted view, according to which the German Jews once upon a time immigrated from France across the Rhine, is misconceived? The history of the German Jews, of Ashkenazi[†] Jewry, must be revised. The errors of history are often rectified by linguistic research. The conventional view of the erstwhile immigration of Ashkenazi Jews from France belongs to the category of historic errors which are awaiting correction.[9]

He then quotes, among other examples of historic fallacies, the case of the Gypsies, who were regarded as an offshoot from Egypt, “until linguistics showed that they come from India”.[10]

Having disposed of the alleged Western origin of the Germanic element in Yiddish, Mieses went on to show that the dominant influence in it are the so-called “East-Middle German” dialects which were spoken in the Alpine regions of Austria and Bavaria roughly up to the fifteenth century. In other words, the German component which went into the hybrid Jewish language originated in the eastern regions of Germany, adjacent to the Slavonic belt of Eastern Europe.

Thus the evidence from linguistics supports the historical record in refuting the misconception of the Franco-Rhenish origins of Eastern Jewry. But this negative evidence does not answer the question how an East-Middle German dialect combined with Hebrew and Slavonic elements became the common language of that Eastern Jewry, the majority of which we assume to have been of Khazar origin.

In attempting to answer this question, several factors have to be taken into consideration. First, the evolution of Yiddish was a long and complex process, which presumably started in the fifteenth century or even earlier; yet it remained for a long time a spoken language, a kind of *lingua franca*, and appears in print only in the nineteenth century. Before that, it had no established grammar, and “it was left to the individual to introduce foreign words as he desires. There is no established form of pronunciation or spelling.... The chaos in spelling may be illustrated by the rules laid down by the *Jüdische Volks-Bibliothek*: (1) Write as you speak, (2) write so that both Polish and Lithuanian Jews may understand you, and (3) spell differently words of the same sound which have a different signification.”[11]

Thus Yiddish grew, through the centuries, by a kind of untrammelled proliferation, avidly absorbing from its social environments such words, phrases, idiomatic expressions as best served its purpose as a *lingua franca.* But the culturally and socially dominant element in the environment of mediaeval Poland were the Germans. They alone, among the immigrant populations, were economically and intellectually more influential than the Jews. We have seen that from the early days of the Piast dynasty, and particularly under Casimir the Great, everything was done to attract immigrants to colonize the land and build “modern” cities. Casimir was said to have “found a country of wood and left a country of stone”. But these new cities of stone, such as Krakau (Cracow) or Lemberg (Lwow) were built and ruled by German immigrants, living under the so-called Magdeburg law, i.e., enjoying a high degree of municipal self-

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government. Altogether not less than four million Germans are said to have immigrated into Poland,[12] providing it with an urban middleclass that it had not possessed before. As Poliak has put it, comparing the German to the Khazar immigration into Poland: "the rulers of the country imported these masses of much-needed enterprising foreigners, and facilitated their settling down according to the way of life they had been used to in their countries of origin: the German town and the Jewish *shtetl*". (However, this tidy separation became blurred when later Jewish arrivals from the West also settled in the towns and formed urban ghettoes.)

Not only the educated *bourgeoisie*, but the clergy too, was predominantly German— a natural consequence of Poland opting for Roman Catholicism and turning toward Western civilization, just as the Russian clergy after Vladimir's conversion to Greek orthodoxy was predominantly Byzantine. Secular culture followed along the same lines, in the footsteps of the older Western neighbour. The first Polish university was founded in 1364 in Cracow, then a predominantly German city.[*] As Kutschera, the Austrian, has put it, rather smugly:

> The German colonists were at first regarded by the people with suspicion and distrust; yet they succeeded in gaining an increasingly firm foothold, and even in introducing the German educational system. The Poles learnt to appreciate the advantages of the higher culture introduced by the Germans and to imitate their foreign ways. The Polish aristocracy, too, grew fond of German customs and found beauty and pleasure in whatever came from Germany.[13]

Not exactly modest, but essentially true. One remembers the high esteem for German *Kultur* among nineteenth-century Russian intellectuals.

It is easy to see why Khazar immigrants pouring into mediaeval Poland had to learn German if they wanted to get on. Those who had close dealings with the native populace no doubt also had to learn some pidgin Polish (or Lithuanian, or Ukrainian or Slovene); German, however, was a prime necessity in any contact with the towns. But there was also the synagogue and the study of the Hebrew thorah. One can visualize a *shtetl* craftsman, a cobbler perhaps, or a timber merchant, speaking broken German to his clients, broken Polish to the serfs on the estate next door; and at home mixing the most expressive bits of both with Hebrew into a kind of intimate private language. How this hotchpotch became communalized and standardized to the extent to which it did, is any linguist's guess; but at least one can discern some further factors which facilitated the process.

Among the later immigrants to Poland there were also, as we have seen, a certain number of "real" Jews from the Alpine countries, Bohemia and eastern Germany. Even if their number was relatively small, these German-speaking Jews were superior in culture and learning to the Khazars, just as the German Gentiles were culturally superior to the Poles. And just as the Catholic clergy was German, so the Jewish rabbis from the West were a powerful factor in the Germanization of the Khazars, whose Judaism was fervent but primitive. To quote Poliak again:

> Those German Jews who reached the kingdom of Poland-Lithuania had an enormous influence on their brethren from the east. The reason why the [Khazar] Jews were so strongly attracted to them was that they admired their religious learning and their efficiency in doing business with the predominantly German cities.... The language spoken at the *Heder*, the school for religious teaching, and at the house of the *Ghevir* [notable, rich man] would influence the language of the whole community.[14]

A rabbinical tract from seventeenth-century Poland contains the pious wish: "May God will that the country be filled with wisdom and that all Jews speak German."[15]

Characteristically, the only sector among the Khazarian Jews in Poland which resisted both the spiritual and worldly temptations offered by the German language were the Karaites, who rejected both rabbinical learning and material enrichment. Thus they never took to Yiddish. According to the first all-Russian census in 1897, there were 12894 Karaite Jews living in the Tsarist Empire (which, of course, included Poland). Of these 9666 gave Turkish as their mother tongue (i.e., presumably their original Khazar dialect), 2632 spoke Russian, and only 383 spoke Yiddish.

The Karaite sect, however, represents the exception rather than the rule. In general, immigrant populations settling in a new country tend to shed their original language within two or three generations and adopt the language of their new country.[†] The American grandchildren of immigrants from Eastern Europe never learn to speak Polish or Ukrainian, and find the jabber-wocky of their grandparents rather comic. It is difficult to see how historians could ignore the evidence for the Khazar migration into Poland on the grounds that more than half a millennium later they speak a different language.

Incidentally, the descendants of the biblical Tribes are the classic example of linguistic adaptability. First they spoke Hebrew; in the Babylonian exile, Chaldean; at the time of Jesus, Aramaic; in Alexandria, Greek; in Spain, Arabic, but later Ladino— a Spanish-Hebrew mixture, written in Hebrew characters, the Sephardi equivalent of Yiddish; and so it goes on. They preserved their religious identity, but changed languages at their convenience. The Khazars were not descended from the Tribes, but, as we have seen, they shared a certain cosmopolitanism and other social characteristics with their co-religionists.

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[*] One of its students in the next century was Nicolaus Copernicus or Mikolaj Koppernigk whom both Polish and German

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Poliak has proposed an additional hypothesis concerning the early origins of Yiddish, which deserves to be mentioned, though it is rather problematical. He thinks that the "shape of early Yiddish emerged in the Gothic regions of the Khazar Crimea. In those regions the conditions of life were bound to bring about a combination of Germanic and Hebrew elements hundreds of years before the foundation of the settlements in the Kingdoms of Poland and Lithuania."[16]

Poliak quotes as indirect evidence a certain Joseph Barbaro of Venice, who lived in Tana (an Italian merchant colony on the Don estuary) from 1436 to 1452, and who wrote that his German servant could converse with a Goth from the Crimea just as a Florentine could understand the language of an Italian from Genoa. As a matter of fact, the Gothic language survived in the Crimea (and apparently nowhere else) at least to the middle of the sixteenth century. At that time the Habsburg ambassador in Constantinople, Ghiselin de Busbeck, met people from the Crimea, and made a list of words from the Gothic that they spoke. (This Busbeck must have been a remarkable man, for it was he who first introduced the lilac and tulip from the Levant to Europe.) Poliak considers this vocabulary to be close to the Middle High German elements found in Yiddish. He thinks the Crimean Goths kept contact with other Germanic tribes and that their language was influenced by them. Whatever one may think of it, it is a hypothesis worth the linguist's attention.

5

"In a sense," wrote Cecil Roth, "the Jewish dark ages may be said to begin with the Renaissance."[17]

Earlier on, there had been massacres and other forms of persecution during the crusades, the Black Death, and under other pretexts; but these had been lawless outbreaks of massviolence, actively opposed or passively tolerated by the authorities. From the beginnings of the Counter-Reformation, however, the Jews were legally degraded to not-quite-human status, in many respects comparable to the Untouchables in the Hindu caste system.

"The few communities suffered to remain in Western Europe— i.e., in Italy, Germany, and the papal possessions in southern France— were subjected at last to all the restrictions which earlier ages had usually allowed to remain an ideal"[18]— i.e., which had existed on ecclesiastical and other decrees, but had remained on paper (as, for instance, in Hungary, see above, V, 2). Now, however, these "ideal" ordinances were ruthlessly enforced: residential segregation, sexual apartheid, exclusion from all respected positions and occupations; wearing of distinctive clothes: yellow badge and conical headgear. In 1555 Pope Paul IV in his bull *cum nimis absurdum* insisted on the strict and consistent enforcement of earlier edicts, confining Jews to closed ghettoes. A year later the Jews of Rome were forcibly transferred. All Catholic countries, where Jews still enjoyed relative freedom of movement, had to follow the example.

In Poland, the honeymoon period inaugurated by Casimir the Great had lasted longer than elsewhere, but by the end of the sixteenth century it had run its course. The Jewish communities, now confined to *shtetl* and ghetto, became overcrowded, and the refugees from the Cossack massacres in the Ukrainian villages under Chmelnicky (see above, V, 5) led to a rapid deterioration of the housing situation and economic conditions. The result was a new wave of massive emigration into Hungary, Bohemia, Rumania and Germany, where the Jews who had all but vanished with the Black Death were still thinly spread.

Thus the great trek to the West was resumed. It was to continue through nearly three centuries until the Second World War, and became the principal source of the existing Jewish communities in Europe, the United States and Israel. When its rate of flow slackened, the pogroms of the nineteenth century provided a new impetus. "The second Western movement," writes Roth (dating the first from the destruction of Jerusalem), "which continued into the twentieth century, may be said to begin with the deadly Chmelnicky massacres of 1648-49 in Poland."[19]

6

The evidence quoted in previous chapters adds up to a strong case in favour of those modern historians— whether Austrian, Israeli or Polish who, independently from each other, have argued that the bulk of modern Jewry is not of Palestinian, but of Caucasian origin. The mainstream of Jewish migrations did not flow from the Mediterranean across France and Germany to the east and then back again. The stream moved in a consistently westerly direction, from the Caucasus through the Ukraine into Poland and thence into Central Europe. When that unprecedented mass-settlement in Poland came into beng, there were simply not enough Jews around in the west to account for it; while in the east a whole nation was on the move to new frontiers.

It would of course be foolish to deny that Jews of different origin also contributed to the existing Jewish world-community. The numerical ratio of the Khazar to the Semitic and other contributions is impossible to establish. But the cumulative evidence makes one inclined to agree with the concensus of Polish historians that "in earlier times the main bulk originated from the Khazar country"; and that, accordingly, the Khazar contribution to the genetic make-up of the Jews must be substantial, and in all likelihood dominant.

VIII
RACE AND MYTH

1

THE Jews of our times fall into two main divisions: Sephardim and Ashkenazim.

The Sephardim are descendants of the Jews who since antiquity had lived in Spain (in Hebrew *Sepharad*) until they were expelled at the end of the fifteenth century and settled in the countries bordering on the Mediterranean, the Balkans, and to a lesser extent in Western Europe. They spoke a Spanish-Hebrew dialect, Ladino (see VII, 3), and preserved their own traditions and religious rites. In the 1960s, the number of Sephardim was estimated at 500000.

The Ashkenazim, at the same period, numbered about eleven million. Thus, in common parlance, Jew is practically synonymous with Ashkenazi Jew. But the term is misleading, for the Hebrew word *Ashkenaz* was, in mediaeval rabbinical literature, applied to Germany— thus contributing to the legend that modern Jewry originated on the Rhine. There is, however, no other term to refer to the non-Sephardic majority of contemporary Jewry.

For the sake of piquantry it should be mentioned that the *Ashkenaz* of the Bible refers to a people living somewhere in the vicinity of Mount Ararat and Armenia. The name occurs in Genesis 10, 3 and I Chronciles 1, 6, as one of the sons of Gomer, who was a son of Japheth. Ashkenaz is also a brother of Togarmah (and a nephew of Magog) whom the Khazars, according to King Joseph, claimed as their ancestor (see above II, 5) But worse was to come. For Ashkenaz is also named in Jeremiah 51, 27, where the prophet calls his people and their allies to rise and destroy Babylon: “Call thee upon the kingdoms of Ararat, Minni and Ashkenaz.” This passage was interpreted by the famous Saadiah Gaon, spiritual leader of Oriental Jewry in the tenth century, as a prophecy relating to his own times: Babylon symbolized the Caliphate of Baghdad, and the Ashkenaz who were to attack it were either the Khazars themselves or some allied tribe. Accordingly, says Poliak,[1] some learned Khazar Jews, who heard of the Gaon’s ingenious arguments, called themselves Ashkenazim when they emigrated to Poland. It does not prove anything, but it adds to the confusion.

2

Summing up a very old and bitter controversy in a laconic paragraph, Raphael Patai wrote:[2]

> The findings of physical anthropology show that, contrary to popular view, there is no Jewish race. Anthropometric measurements of Jewish groups in many parts of the world indicate that they differ greatly from one another with respect to all the important physical characteristics— stature, weight, skin colour, cephalic index, facial index, blood groups, etc.

This indeed is the accepted view today among anthropologists and historians. Moreover, there is general agreement that comparisons of cranial indices, blood types, etc., show a greater similarity between Jews and their Gentile host-nation than between Jews living in different countries.

Yet, paradoxically, the popular belief that Jews, or at least certain types of Jews, can be instantly recognized as such, must not be dismissed out of hand— for the simple reason that it has a factual basis in every-day existence. The anthropologists’ evidence seems to be at loggerheads with common observation.

However, before attempting to tackle the apparent contradiction, it will be useful to look at a few samples of the data on which the anthropologists’ denial of a Jewish race is based. To start with, here is a quotation from the excellent series of booklets on “The Race Question in Modern Science” published by UNESCO. The author, Professor Juan Comas, draws the following conclusion from the statistical material (his italics):

> Thus despite the view usually held, the Jewish people is racially heterogeneous; its constant migrations and its relations— voluntary or otherwise— with the widest variety of nations and peoples have brought about such a degree of crossbreeding that *the so-called people of Israel can produce examples of traits typical of every people*. For proof it will suffice to compare the rubicund, sturdy, heavily-built Rotterdam Jew with his co-religionist, say, in Salonika with gleaming eyes in a sickly face and skinny, high-strung physique. Hence, so far as our knowledge goes, we can assert that Jews as a whole display as great a degree of morphological disparity among themselves as could be found between members of two or more different races.[3]

Next, we must glance at some of the physical characteristics which anthropologists use as criteria, and on which Comas’s conclusions are based.

One of the simplest— and as it turned out, most naive— of these criteria was bodily stature. In *The Races of Europe*, a monumental work published in 1900, William Ripley wrote: “The European Jews are all undersized; not only this, they are more often absolutely stunted.”[4] He was up to a point right at the time, and he produced ample statistics to prove it. But he was shrewd enough to surmise that this deficiency in height might somehow be influenced by environmental factors.[5] Eleven years later, Maurice Fishberg published *The Jews— A Study of Race and Environment*, the first anthropological survey of its kind in English. It revealed the surprising fact that the children of East European parents— a gain of nearly an inch and a half in a single generation.[6] Since then it has become a commonplace that the descendants of immigrant populations— whether Jews, Italians or Japanese— are considerably taller than their parents, no doubt owing to their improved diet and other environmental factors.

Fishberg then collected statistics comparing the average height of Jews and Gentiles in Poland, Austria, Rumania, Hungary, and so on. The result again was a surprise. In general it was found that the stature of the Jews varied with the stature of the non Jewish population among which they lived. They were relatively tall where the indigenous population is tall, and vice versa. Moreover, within the same nation, and even within the same town (Warsaw) the bodily height of Jews and Gentiles was found to vary according to the degree of prosperity of the district.[7] All this does not mean that heredity has no influence on height; but it is overlayed and modified by environmental influences, and is unfit as a criterion of race.

We may now turn to cranial measurements— which were once the great fashion among anthropologists, but are now considered rather outdated. Here we meet again with the same type of conclusion derived from the data: "A comparison of the cephalic indices of Jewish and non-Jewish populations in various countries reveals a marked similarity between the Jewish and non-Jewish indices in many countries, while showing very wide variations when the cephalic indices of Jewish populations inhabiting different countries are compared. Thus one is driven to the conclusion that this feature, its plasticity not withstanding, points to a racial diversity of the Jews."[8]

This diversity, it should be noted, is most pronounced between Sephardi and Ashkenazi Jews. By and large, the Sephardim are dolichocephalic (long-headed), the Ashkenazim brachycephalic (broad-headed). Kutschera saw in this difference a further proof of the separate racial origin of Khazar-Ashkenazi and Semitic-Sephardi Jews. But we have just seen that the indices ofshort- or long-headedness are co-variant with the host-nations'— which to some extent invalidates the argument.

The statistics relating to other physical features also speak against racial unity. Generally, Jews are dark-haired and darkeyed. But how general is "generally", when, according to Comas, 49 per cent of Polish Jews were light-haired,[9] and 54 per cent of Jewish schoolchildren in Austria had blue eyes ?[10] It is true that Virchov[11] found "only" 32 per cent of blond Jewish schoolchildren in Germany, whereas the proportion of blond Gentiles was larger; but that merely shows that the co-variance is not absolute— as one would expect.

The hardest evidence to date comes from classification by blood groups. A great amount of work has recently been done in this field, but it will be sufficient to quote a single example with a particularly sensitive indicator. In Patai's words:

> With regard to blood type, Jewish groups show considerable differences among themselves and marked similarities to the Gentile environment. The Hirszfeld "biochemical index"
>
> (A+AB)
>
> (B+AB)
>
> can be used most conveniently to express this. A few typical examples are: German Jews 2.74, German Gentiles 2.63; Rumanian Jews 1.54, Rumanian Gentiles 1.55; Polish Jews 1.94, Polish Gentiles 1.55; Moroccan Jews 1.63, Moroccan Gentiles 1.63; Iraqi Jews 1.22, Iraqi Gentiles 1.37; Turkistan Jews 0.97, Turkistan Gentiles 0.99.[12]

One might sum up this situation in two mathematical formulae:

$G_a - J_a < J_a - J_b$

and:

$G_a - G_b \cong J_a - J_b$

That is to say that, broadly speaking, the difference in respect of anthropological criteria between Gentiles (G_a) and Jews (J_a) in a given country (a) is smaller than the difference between Jews in different countries (a and b); and the difference between Gentiles in countries a and b is similar to the difference between Jews in a and b.

It seems appropriate to wind up this section with another quotation from Harry Shapiro's contribution to the UNESCO series— "The Jewish People: A Biological History":[13]

> The wide range of variation between Jewish populations in their physical characteristics and the diversity of the gene frequencies of their blood groups render any unified racial classification for them a contradiction in terms. For although modern racial theory admits some degree of polymorphism or variation within a racial group, it does not permit distinctly different groups, measured by its own criteria of race, to be identified as one. To do so would make the biological purposes of racial classification futile and the whole procedure arbitrary and meaningless. Unfortunately, this subject is rarely wholly divorced from non-biological considerations, and despite the evidence efforts continue to be made to somehow segregate the Jews as a distinct racial entity.

3

How did this twin-phenomenon— diversity in somatic features and conformity to the host-nation— come about? The

"This", writes Fishberg, "is indeed the crucial point in the anthropology of the Jews: are they of pure race, modified more or less by environmental influences, or are they a religious sect composed of racial elements acquired by proselytism and intermarriage during their migration in various parts of the world?" And he leaves his readers in no doubt about the answer:[14]

> Beginning with Biblical evidence and traditions, it appears that even in the beginning of the formation of the tribe of Israel they were already composed of various racial elements.... We find in Asia Minor, Syria and Palestine at that time many races— the Amorites, who were blondes, dolichocephalic, and tall; the Hittites, a dark-complexioned race, probably of Mongoloid type; the Cushites, a negroid race; and many others. With all these the ancient Hebrews intermarried, as can be seen in many passages in the Bible.

The prophets may thunder against "marrying daughters of a strange god", yet the promiscuous Israelites were not deterred, and their leaders were foremost in giving a bad example. Even the first patriarch, Abraham, cohabited with Hagar, an Egyptian; Joseph married Asenath, who was not only Egyptian but the daughter of a priest; Moses married a Midianite, Zipporah; Samson, the Jewish hero, was a Philistine; King David's mother was a Moabite, and he married a princess of Geshur; as for King Solomon (whose mother was a Hittite), "lie loved many strange women, including the daughter of Pharaoh, women of the Moabites, Animonites, Edomites, Zidonians, and Hittites...."[15] And so the *chronique scandaleuse* goes on. The Bible also makes it clear that the royal example was imitated by many, high and low. Besides, the biblical prohibition of marrying Gentiles exempted female captives in times of war— and there was no shortage of them. The Babylonian exile did not improve racial purity; even members of priestly families married Gentile women. In short, at the beginning of the Diaspora, the Israelites were already a thoroughly hybridized race. So, of course, were most historic nations, and the point would not need stressing if it were not for the persistent myth of the Biblical Tribe having preserved its racial purity throughout the ages.

Another important source of interbreeding were the vast numbers of people of the most varied races converted to Judaism. Witness to the proselytizing zeal of the Jews of earlier times are the black-skinned Falasha of Abyssinia, the Chinese Jews of Kai-Feng who look like Chinese, the Yemenite Jews with their dark olive complexion, the Jewish Berber tribes of the Sahara who look like Tuaregs, and so on, down to our prime example, the Khazars.

Nearer home, Jewish proselytizing reached its peak in the Roman Empire between the fall of the Jewish state and the rise of Christianity. Many patrician families in Italy were converted, but also the royal family which ruled the province of Adiabene. Philo speaks of numerous converts in Greece; Flavius Josephus relates that a large proportion of the population of Antioch was Judaized; St Paul met with proselytes on his travels more or less everywhere from Athens to Asia Minor. "The fervour of proselytism", the Jewish historian Th. Reinach wrote,[16] "was indeed one of the most distinctive traits of Judaism during the Greco-Roman epoch— a trait which it never possessed in the same degree either before or since.... It cannot be doubted that Judaism in this way made numerous converts during two or three centuries.... The enormous growth of the Jewish nation in Egypt, Cyprus, and Cyrene cannot be accounted for without supposing an abundant infusion of Gentile blood. Proselytism swayed alike the upper and the lower classes of society."

The rise of Christianity slowed down the rate of miscegenation, and the ghetto put a temporary end to it; but before the ghetto-rules were strictly enforced in the sixteenth century, the process still went on. This is shown by the ever-repeated ecclesiastic interdictions of mixed marriages— e.g., by the Council of Toledo, 589; the Council of Rome, 743; the first and second Lateran Councils 1123 and 1139; or the edict of King Ladislav II of Hungary in 1092. That all these prohibitions were only partly effective is shown, for instance, by the report of the Hungarian Archbishop Robert von Grain to the Pope AD 1229, complaining that many Christian women are married to Jews, and that within a few years "many thousands of Christians" were lost in this way to the Church.[17]

The only effective bar were the ghetto walls. When these crumbled, intermarriages started again. Their rate accelerated to such an extent that in Germany, between 1921 and 1925, out of every 100 marriages involving Jews, 42 were mixed.[18]

As for the Sephardi, or "true" Jews, their sojourn in Spain for more than a millennium left its indelible mark both on themselves and on their hosts. As Arnold Toynbee wrote:

> There is every reason to believe that in Spain and Portugal today there is a strong tincture of the blood of these Jewish converts in Iberian veins, especially in the upper and middle classes. Yet the most acute psychoanalyst would find it difficult, if samples of living upper- and middle-class Spanish and Portuguese were presented to him, to detect who had Jewish ancestors.[19]

The process worked both ways. After the massacres of 1391 and 1411 which swept the Peninsula, over 100000 Jews at a moderate estimate— accepted baptism. But a considerable proportion of them continued to practice Judaism in secret. These crypto-Jews, the Marranos, prospered, rose to high positions at court and in the ecclesiastical hierarchy, and intermarried with the aristocracy. After the expulsion of all unrepentant Jews from Spain (1492) and Portugal (1497) the Marranos were regarded with increasing suspicion; many were burned by the Inquisition, the majority emigrated in the sixteenth century to the countries around the Mediterranean, to Holland, England and France. Once in safety, they openly reverted to their faith and, together with the 1492-7 expellees, founded the new Sephardic communities in these countries.

Thus Toynbee's remark about the hybrid ancestry of the upper strata of society in Spain also applies, *mutatis mutandis*, to the Sephardic communities of Western Europe. Spinoza's parents were Portuguese Marranos, who emigrated to mixing bowl, and can claim no purer racial origin than the Ashkenazis— or the Jews named Davis, Harris, Phillips or Hart.

One distressingly recurrent type of event was miscegenation by rape. That too has a long history starting in Palestine. We are told, for example, that a certain Juda ben Ezekial opposed his son marrying a woman who was not of "the seed of Abraham", whereupon his friend Ulla remarked: "How do we know for certain that we ourselves are not descended from the heathens who violated the maidens of Zion at the siege of Jerusalem?"[20] Rape and loot (the amount of the latter often fixed in advance) was considered a natural right of a conquering army.

There is an ancient tradition, recorded by Graetz, which attributes the origin of the earliest Jewish settlements in Germany to an episode reminiscent of the rape of the Sabine women. According to this tradition, a German unit, the Vangioni who fought with the Roman legions in Palestine, "had chosen from the vast horde of Jewish prisoners the most beautiful women, had brought them back to their stations on the shores of the Rhine and the Main, and had compelled them to minister to the satisfaction of their desires. The children thus begotten of Jewish and German parents were brought up by their mothers in the Jewish faith, their fathers not troubling themselves about them. It is these children who are said to have been the founders of the first Jewish communities between Worms and Mayence."[21]

In Eastern Europe rape was even more common. To quote Fishberg again:

> Such violent infusion of Gentile blood into the veins of the flock of Israel has been especially frequent in Slavonic countries. One of the favourite methods of the Cossacks to wring out money from the Jews was to take a large number of prisoners, knowing well that the Jews would ransom them. That the women thus ransomed were violated by these semi-savage tribes goes without saying. In fact, the "Council of the Four Lands", at its session in the winter of 1650, had to take cognizance of the poor women and children born to them from Cossack husbands during captivity, and thus restore order in the family and social life of the Jews. Similar outrages were… again perpetrated on Jewish women in Russia during the massacres in 1903-5.[22]

4

And yet— to return to the paradox— many people, who are neither racialists nor anti-Semites, are convinced that they are able to recognize a Jew at a single glance. How is this possible if Jews are such a hybrid lot as history and anthropology show them to be?

Part of the answer, I think, was given by Ernest Renan in 1883: "*Il n'y a pas un type juif il y a des types juifs*."[23] The type of Jew who can be recognized "at a glance" is one particular type among many others. But only a small fraction of fourteen million Jews belong to that particular type, and those who appear to belong to it are by no means always Jews. One of the most prominent features— literally and metaphorically— which is said to characterize that particular type is the nose, variously described as Semitic, aquiline, hooked, or resembling the beak of an eagle (bec d'aigle). But, surprisingly, among 2836 Jews in New York City, Fishberg found that only 14 per cent— i.e., one person in seven— had a hooked nose; while 57 per cent were straight-nosed, 20 per cent were snub-nosed and 6.5 per cent had "flat and broad noses".[24]

Other anthropologists came up with smiilar results regarding Semitic noses in Poland and the Ukraine.[25] Moreover, among true Semites, such as pure-bred Bedoums, this form of nose *does not seem to occur at all*.[26] On the other hand, it is "very frequently met among the various Caucasian tribes, and also in Asia Minor. Among the indigenous races in this region, such as the Armenians, Georgians, Ossets, Lesghians, Aissors, and also the Syrians, aquiline noses are the rule. Among the people living in Mediterranean countries of Europe, as the Greeks, Italians, French, Spanish and Portuguese, the aquiline nose is also more frequently encountered than among the Jews of Eastern Europe. The North American Indians also very often have 'Jewish' noses."[27]

Thus the nose alone is not a very safe guide to identification. Only a minority— a particular type of Jew— seems to have a convex nose, and lots of other ethnic groups also have it. Yet intuition tells one that the anthropologists' statistics must be somehow wrong. An ingenious way out of this conundrum was suggested by Beddoc and Jacobs, who maintained that the "Jewish nose" need not be really convex in profile, and may yet give the impression of being "hooked", due to a peculiar "tucking up of the wings", an infolding of the nostrils.

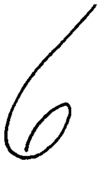
FIG 1

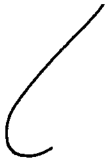
FIG 2

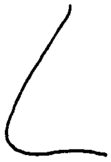
FIG 3

To prove his point that it is this "nostrility" which provides the illusion of beakedness, Jacobs invites his readers "to write a figure 6 with a long tail (Fig 1); now remove the turn of the twist, as in Fig 2, and much of the Jewishness disappears; and it vanishes entirely when we draw the lower continuation horizontally, as in Fig 3". Ripley, quoting Jacobs, comments: "Behold the transformation! The Jew has turned Roman beyond a doubt. What have we proved then? That there is in reality such a phenomenon as a Jewish nose, even though it be differently constituted from our first assumption [the criterion of convexity].[28]

But is there? Figure 1 could still represent an Italian, or Greek, or Spanish or Armenian, or Red Indian nose, "nostrility" included. That it is a Jewish, and not a Red Indian, Armenian, etc., nose we deduce— at a glance— from the context of other features, including expression, comportment, dress. It is not a process of logical analysis, but rather in the nature of the psychologist's Gestalt perception, the grasping of a configuration as a whole.

Similar considerations apply to each of the facial features considered to be typically Jewish— "sensuous lips"; dark, wavy or crinkly hair; melancholy, or cunning, or bulging or slit Mongol eyes, and so forth. Taken separately, they are common property of the most varied nations; put together, like an identikit, they combine into a prototype of— to say it once more— *one particular* type of Jew, of Eastern European origin, the type with which we are familiar. But our identi-kit would *not* fit the various other types of Jews, such as the Sephardim (including their very anglicized descendants in Britain); nor the Slavonic type of Central Europe, nor the blond Teutonic, the slit-eyed Mongoloid, or the crinkly-haired Negroid types of Jews.

Nor can we be sure to recognize with certainty even this limited prototype. The collection of portraits published by Fishberg, or Ripley, can be used for a "believe it or not" game, if you cover the caption indicating whether the portrayed person is Jew or Gentile. The same game can be played on a café terrace anywhere near the shores of the Mediterranean. It will, of course, remain inconclusive because you cannot walk up to the experimental subject and inquire after his or her religion; but if you play the game in company, the amount of disagreement between the observers' verdicts will be a surprise. Suggestibility also plays a part. "Did you know that Harold is Jewish?" "No, but now that you mention it of course I can see it.," "Did you know that (this or that) royal family has Jewish blood?" "No, but now that you mention it...." Hutchinson's *Races of Mankind* has a picture of three Geishas with the caption: Japanese with Jewish physiognomy. Once you have read the caption you feel: "But of course. How could I have missed it?" And when you have played this game for some time, you begin to see Jewish features— or Khazar features— everywhere.

5

A further source of confusion is the extreme difficulty of separating hereditary characteristics from those shaped by the social background and other factors in the environment. We have come across this problem when discussing bodily stature as an alleged racial criterion; but the influence of social factors on physiognomy, conduct, speech, gesture and costume works in subtler and more complex ways in assembling the Jewish identikit. Clothing (plus coiffure) is the most obvious of these factors. Fit out anybody with long corkscrew sidelocks, skull-cap, broad-rimmed black hat and long black kaftan, and you recognize at a glance the orthodox Jewish type; whatever his nostrility, he will look Jewish. There are other less drastic indicators among the sartorial preferences of certain types of Jews of certain social classes, combined with accents and mannerisms of speech, gesture and social behaviour.

It may be a welcome diversion to get away for a moment from the Jews, and listen to a French writer describing how his compatriots can tell an Englishman "at a glance". Michel Leiris, apart from being an eminent writer, is Director of Research at the *Centre National de la Recherche Scientifique* and Staff Member of the *Musée de l'Homme*:

> It is… absurd to talk about an English "race" or even to regard the English as being of the "Nordic" race. In point of fact, history teaches that, like all the people of Europe, the English people has become what it is through successive contributions of different peoples. England is a Celtic country, partially colonized by successive waves of Saxons, Danes and Normans from France, with some addition of Roman stock from the age of Julius Caesar onwards. Moreover, while an Englishman can be identified by his way of dressing, or even by his behaviour, it is impossible to tell that he is an Englishman merely from his physical appearance. Among the English, as among other Europeans, there are both fair people and dark, tall men and short, dolichocephalics and brachycephalics. It may be claimed that an Englishman can be readily identified from certain external characteristics which give him a "look" of his own: restraint in gesture (unlike the conventional gesticulating southerner), gait and facial expression, all expressing what is usually included under the rather vague term of "phlegm". However, anyone who made this claim would be likely to be found at fault in many instances, for by no means all the English have these characteristics, and even if they are the characteristics of the "typical Englishman", the fact would still remain that these outward characteristics are not "physique" in the true sense: bodily attitudes and motions and expressions of the face all come under the heading of behaviour; and being habits determined by the subject's social background, are cultural, not "natural". Moreover, though loosely describable as "traits", they typify not a whole nation, but a particular social group within it and thus cannot be included among the distinctive marks of race.[29]

However, when Leiris says that facial expressions are not "physique" but "come under the heading of behaviour" he seems to overlook the fact that behaviour can modify the features of individuals and thus leave its stamp on their "physique". One only has to think of certain typical traits in the physiognomies of ageing ham-actors, of priests living in celibacy, of career-soldiers, convicts serving long sentences, sailors, farmers, and so on. Their way of life affects not only their facial expression but also their physical features, thus giving the mistaken impression that these traits are of hereditary or "racial" origin.[*]

If I may add a personal observation I frequently met on visits to the United States Central European friends of my youth who emigrated before World War Two and whom I had not seen for some thirty of forty years. Each time I was astonished to find that they not only dressed, spoke, ate and behaved like Americans, but had acquired an American physiognomy. I am unable to describe the change, except that it has something to do with a broadening of the jaw and a certain look in and around the eyes. (An anthropologist friend attributed the former to the increased use of the jaw musculature in American enunciation, and the look as a reflection of the rat-race and the resulting propensity for duodenal ulcers.) I was pleased to discover that this was not due to my imagination playing tricks— for Fishberg, writing in 1910, made a similar observation: "…. The cast of countenance changes very easily under a change of social environment. I have noted such a rapid change among immigrants to the United States.... The new physiognomy is best noted when some of these immigrants return to their native homes.... This fact offers excellent proof that the social elements in which a man moves exercise a profound influence on his physical features."[30]

The proverbial melting-pot seems to be producing an American physiognomy— a more or less standardized phenotype emerging from a wide variety of genotypes. Even the pure-bred Chinese and Japanese of the States seem to be affected by the process to some extent. At any rate, one can often recognize an American face "at a glance", regardless of dress and speech, and regardless of its owner's Italian, Polish or German ancestry.

6

In any discussion of the biological and social inheritance of the Jews, the shadow of the ghetto must loom large. The Jews of Europe and America, and even of North Africa, are children of the ghetto, at no more than four or five generations removed. Whatever their geographical origin, within the ghetto-walls they lived everywhere in more or less the same *milieu*, subjected for several centuries to the same formative, or deformative, influences.

From the geneticist's point of view, we can distinguish three such major influences: inbreeding, genetic drift, selection.

Inbreeding may have played, at a different period, as large a part in Jewish racial history as its opposite, hybridization. From biblical times to the era of enforced segregation, and again in modern times, miscegenation was the dominant trend. In between, there stretched three to five centuries (according to country) of isolation and inbreeding— both in the strict sense of consanguinous marriages and in the broader sense of endogamy within a small, segregated group. Inbreeding carries the danger of bringing deleterious recessive genes together and allowing them to take effect. The high incidence of congenital idiocy among Jews has been known for a long time,[31] and was in all probability a result of protracted inbreeding— and not, as some anthropologists asserted, a Semitic racial peculiarity. Mental and physical malformations are conspicuously frequent in remote Alpine villages, where most of the tombstones in the churchyard show one of half a dozen family names. There are no Cohens or Levys amongst them.

But inbreeding may also produce champion race-horses through favourable gene combinations. Perhaps it contributed to the production of both cretins and geniuses among the children of the ghetto. It reminds one of Chaim Weizmann's dictum: "The Jews are like other people, only more so." But genetics has little information to offer in this field.

Another process which may have profoundly affected the people in the ghetto is "*genetic drift*" (also known as the Sewall Wright effect). It refers to the loss of hereditary traits in small, isolated populations, either because none of its founding members happened to possess the corresponding genes, or because only a few possessed them but failed to transmit them to the next generation. Genetic drift can thus produce considerable transformations in the hereditary characteristics of small communities.

The *selective pressures* active within the ghetto walls must have been of an intensity rarely encountered in history. For one thing, since the Jews were debarred from agriculture, they became completely urbanized, concentrated in towns or *shtetls*, which became increasingly overcrowded. As a result, to quote Shapiro, "the devastating epidemics that swept mediaeval cities and towns, would in the long run have been more selective on Jewish populations than on any others, leaving them with progressively greater immunity as time went on… and their modern descendants would, therefore, represent the survivors of a rigorous and specific selective process."[32] This, he thinks, may account for the rarity of tuberculosis among Jews, and their relative longevity (amply illustrated by statistics collected by Fishberg).

The hostile pressures surrounding the ghetto ranged from cold contempt to sporadic acts of violence to organized pogroms. Several centuries of living in such conditions must have favoured the survival of the glibbest, the most pliant and mentally resilient; in a word, the ghetto type. Whether such psychological traits are based on hereditary dispositions on which the selective process operates, or are transmitted by social inheritance through childhood conditioning, is a question still hotly disputed among anthropologists. We do not even know to what extent a high IQ is attributable to heredity, and to what extent to *milieu*. Take, for instance, the Jews' once proverbial abstemiousness which some authorities on alcoholism regarded as a racial trait.[33] But one can just as well interpret it as another inheritance from the ghetto, the unconscious residue of living for centuries under precarious conditions which made it dangerous to lower one's guard; the Jew with the yellow star on his back had to remain cautious and sober, while watching with amused contempt the antics of the "drunken goy". Revulsion against alcohol and other forms of debauch was instilled from parent to child in successive generations— until the memories of the ghetto faded, and with progressive assimilation, particularly in the Anglo-Saxon countries, the alcohol intake progressively increased. Thus abstemiousness, like so many other Jewish characteristics, turned out to be, after all, a matter of social and not biological, inheritance.

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[*] Emenon wrote in his essay "English Traits": "Every religious sect has its physiognomy. The Methodists have acquired a

Lastly, there is yet another evolutionary process— sexual selection— which may have contributed in producing the traits which we have come to regard as typically Jewish. Ripley seems to have been the first to suggest this (his italics): "The Jew is radically mixed in the line of *racial descent*; he is, on the other hand, the legitimate heir to all Judaism as a matter of *choice*.... It affected every detail of their life. Why should it not also react upon their ideal of physical beauty? and why not influence their sexual preferences, as well as determine their choice in marriage? Its results thus became accentuated through heredity."[34]

Ripley did not inquire into the ghetto's "ideal of physical beauty". But Fishberg did, and came up with an appealing suggestion: "To the strictly orthodox Jew in Eastern Europe, a strong muscular person is an Esau. The ideal of a son of Jacob was during the centuries before the middle of the nineteenth century, 'a silken young man'."[35] This was a delicate, anaemic, willowy youth with a wistful expression, all brains and no brawn.

But, he continues, "in Western Europe and America there is at present a strong tendency in the opposite direction. Many Jews are proud of the fact that they do not look like Jews. Considering this, it must be acknowledged that there is hardly a glowing future for the so-called 'Jewish' cast of countenance."[36]

Least of all, we may add, among young Israelis.

Summary

In Part One of this book I have attempted to trace the history of the Khazar Empire based on the scant existing sources.

In Part Two, Chapters V-VII, I have compiled the historical evidence which indicates that the bulk of Eastern Jewry— and hence of world Jewry— is of Khazar-Turkish, rather than Semitic, origin.

In this last chapter I have tried to show that the evidence from anthropology concurs with history in refuting the popular belief in a Jewish race descended from the biblical tribe.

From the anthropologist's point of view, two groups of facts militate against this belief: the wide *diversity* of Jews with regard to physical characteristics, and their *similarity* to the Gentile population amidst whom they live. Both are reflected in the statistics about bodily height, cranial index, blood-groups, hair and eye colour, etc. Whichever of these anthropological criteria is taken as an indicator, it shows a greater similarity between Jews and their Gentile host-nation than between Jews living in different countries. To sum up this situaton, I have suggested the formulae: $G_a\text{-}J_a<J_a\text{-}J_{b;}$ and $G_a\text{-}G_b \cong J_a\text{-}J_b$.

The obvious biological explanation for both phenomena is miscegenation, which took different forms in different historical situations: intermarriage, large-scale proselytizing, rape as a constant (legalized or tolerated) accompaniment of war and pogrom.

The belief that, notwithstanding the statistical data, there exists a recognizable Jewish type is based largely, but not entirely on various misconceptions. It ignores the fact that features regarded as typically Jewish by comparison with nordic people cease to appear so in a Mediterranean environment; it is unaware of the impact of the social environment on physique and countenance; and it confuses biological with social inheritance.

Nevertheless, there exist certain hereditary traits which characterize a certain type of contemporary Jew. In the light of modern population-genetics, these can to a large degree be attributed to processes which operated for several centuries in the segregated conditions of the ghetto: inbreeding, genetic drift, selective pressure. The last-mentioned operated in several ways: natural selection (e.g., through epidemics), sexual selection and, more doubtfully, the selection of character-features favouring survival within the ghetto walls.

In addition to these, social heredity, through childhood conditioning, acted as a powerful formative and deformative factor.

Each of these processes contributed to the emergence of the ghetto type. In the post-ghetto period it became progressively diluted. As for the genetic composition and physical appearance of the pre-ghetto stock, we know next to nothing. In the view presented in this book, this "original stock" was predominantly Turkish mixed to an unknown extent with ancient Palestinian and other elements. Nor is it possible to tell which of the so-called typical features, such as the "Jewish nose", is a product of sexual selection in the ghetto, or the manifestation of a particularly "persistent" tribal gene. Since "nostrility" is frequent among Caucasian peoples, and infrequent among the Semitic Bedouins, we have one more pointer to the dominant role played by the "thirteenth tribe" in the biological history of the Jews.

Appendices

APPENDIX I

A NOTE ON SPELLING

THE spelling in this book is consistently inconsistent. It is consistent in so far as, where I have quoted other authors, I have preserved their own spelling of proper names (what else can you do?); this led to the apparent inconsistency that the same person, town or tribe is often spelt differently in different passages. Hence Kazar, Khazar, Chazar, Chozar, Chozr, etc.; but also Ibn Fadlan and ibn-Fadlan; Al Masudi and al-Masudi. As for my own text, I have adopted that particular spelling which seemed to me the least bewildering to English-speaking readers who do not happen to be professional orientalists.

T. E. Lawrence was a brilliant orientalist, but he was as ruthless in his spelling as he was in raiding Turkish garrisons. His brother, A. W. Lawrence, explained in his preface to *Seven Pillars of Wisdom*:

> The spelling of Arabic names varies greatly in all editions, and I have made no alterations. It should be explained that only three vowels are recognized in Arabic, and that some of the consonants have no equivalents in English. The general practice of orientalists in recent years has been to adopt one of the various sets of conventional signs for the letters and vowel marks of the Arabic alphabet, transliterating Mohamed as Muhammad, muezzin as mu'edhdhin, and Koran as Qur'an or Kur'an. This method is useful to those who know what it means but this book follows the old fashion of writing the best phonetic approximations according to ordinary English spelling.

He then prints a list of publisher's queries *re* spelling, and T. F. Lawrence's answers; for instance:

Query: "Slip [galley sheet] 20. Nuri, Emir of the Ruwalla, belongs to the 'chief family of the Rualla'. On Slip 23 'Rualla horse', and Slip 38, 'killed one Rueli'. In all later slips 'Rualla'."

Answer: "should have also used Ruwala and Ruala."

Query: "Slip 47. Jedha, the she-camel, was Jedhah on Slip 40."

Answer: "she was a splendid beast."

Query: "Slip 78. Sherif Abd el Mayin of Slip 68 becomes el Main, el Mayein, el Muein, el Mayin, and el Muyein."

Answer: "Good egg. I call this really ingenious."

If such are the difficulties of transcribing modern Arabic, confusion becomes worse confounded when orientalists turn to mediaeval texts, which pose additional problems owing to mutilations by careless copyists. The first English translation of "Ebn Haukal" (or ibn-Hawkal) was published AD 1800 by Sir William Ouseley, Knt. LL.D.[*] In his preface, Sir William, an eminent orientalist, uttered this touching *cri de cœur*:

> Of the difficulties arising from an irregular combination of letters, the confusion of one word with another, and the total omission, in some lines, of the diacritical points, I should not complain, because habit and persevering attention have enabled me to surmount them in passages of general description, or sentences of common construction; but in the names of persons or of places never before seen or heard of, and which the context could not assist in deciphering, when the diacritical points were omitted, conjecture alone could supply them, or collation with a more perfect manuscript....
>
> Notwithstanding what I have just said, and although the most learned writers on Hebrew, Arabick, and Persian Literature, have made observations on the same subject, it may perhaps, be necessary to demonstrate, by a particular example, the extraordinary influence of those diacritical points [frequently omitted by copyists].
>
> One example will suffice— Let us suppose the three letters forming the name Tibbet to be divested of their diacritical points. The first character may be rendered, by the application of one point above, an N; of two points a T, of three points a TH or S; if one point is placed under, it becomes a B— if two points, a Y and if three points, a P. In like manner the second character may be affected, and the third character may be, according to the addition of points, rendered a B, P, T, and TH, or S.[†]

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APPENDIX II

A NOTE ON SOURCES

(*A*) ANCIENT SOURCES

OUR knowledge of Khazar history is mainly derived from Arab, Byzantine, Russian and Hebrew sources, with corroborative evidence of Persian, Syriac, Armenian, Georgian and Turkish origin. I shall comment only on some of the major sources.

1. *Arabic*

> The early Arabic historians differ from all others in the unique form of their compositions. Each event is related in the words of eye-witnesses or contemporaries, transmitted to the final narrator through a chain of intermediate reporters, each of whom passed on the original report to his successor. Often the same account is given in two or more slightly divergent forms, which have come down through different chains of reporters. Often, too, one event or one important detail is told in several ways on the basis of several contemporary statements transmitted to the final narrator through distinct lines of tradition.... The principle still is that what has been well said once need not be told again in other words. The writer, therefore, keeps as close as he can to the letter of his sources, so that quite a late writer often reproduces the very words of the first narrator....

Thus the two classic authorities in the field, H. A. R. Gibb and M.J. de Goeje, in their joint article on Arab historiography in earlier editions of the *Encyclopaedia Britannica*.[1] It explains the excruciating difficulties in tracing an original source which as often as not is lost— through the successive versions of later historians, compilers and plagiarists. It makes it frequently impossible to put a date on an episode or a description of the state of affairs in a given country; and the uncertainty of dating may range over a whole century in passages where the author gives an account in the present tense without a clear indication that he is quoting some source in the distant past. Add to this the difficulties of identifying persons, tribes and places, owing to the confusion over spelling, plus the vagaries of copyists, and the result is a jigsaw puzzle with half the pieces missing, others of extraneous origin thrown in, and only the bare outlines of the picture discernible.

The principal Arabic accounts of Khazaria, most frequently quoted in these pages, are by Ibn Fadlan, al-Istakhri, Ibn Hawkal and al-Masudi. But only a few of them can be called “primary” sources, such as Ibn Fadlan who speaks from first-hand experience. Ibn Hawkal’s account, for instance, written *circa* 977, is based almost entirely on Istakhri’s, written around 932; which in turn is supposed to be based on a lost work by the geographer el-Balkhi, who wrote around 921.

About the lives of these scholars, and the quality of their scholarship we know very little. Ibn Fadlan, the diplomat and astute observer, is the one who stands out most vividly. Nevertheless, as we move along the chain through the tenth century, we can observe successive stages in the evolution of the young science of historiography. El-Balkhi, the first in the chain, marks the beginning of the classical school of Arab Geography, in which the main emphasis is on maps, while the descriptive text is of secondary importance. Istakhri shows a marked improvement with a shift of emphasis from maps to text. (About his life nothing is known; and what survives of his writings is apparently only a synopsis of a larger work.) With Ibn Hawkal (about whom we only know that he was a travelling merchant and missionary) a decisive advance is reached: the text is no longer a commentary on the maps (as in Balkhi, and still partly in Istakhri), but becomes a narrative in its own right.

Lastly with Yakut (1179-1229) we reach, two centuries later, the age of the compilers and encyclopaedists. About him we know at least that he was born in Greece, and sold as a boy on the slave market in Baghdad to a merchant who treated him kindly and used him as a kind of commercial traveller. After his manumission he became an itinerant bookseller and eventually settled in Mossul, where he wrote his great encyclopaedia of geography and history. This important work includes both Istakhri’s and Ibn Fadlan’s account of the Khazars. But, alas, Yakut mistakenly attributes Istakhri’s narrative also to Ibn Fadlan. As the two narratives differ on important points, their attribution to the same author produced various absurdities, with the result that Ibn Fadlan became somewhat discredited in the eyes of modern historians.

But events took a different turn with the discovery of the full text of Ibn Fadlan’s report on an ancient manuscript in Meshhed, Persia. The discovery, which created a sensation among orientalists, was made in 1923 by Dr Zeki Validi Togan (about whom more below). It not only confirmed the authenticity of the sections of Ibn Fadlan’s report on the Khazars quoted by Yakut, but also contained passages omitted by Yakut which were thus previously unknown. Moreover, after the confusion created by Yakut, Ibn Fadlan and Istakhri/Ibn Hawkal were now recognized as independent sources which mutually corroborated each other.

The same corroborative value attaches to the reports of Ibn Rusta, al-Bekri or Gardezi, which I had little occasion to quote precisely because their contents are essentially similar to the main sources.

the Encyclopaedia of Islam says that his travels were motivated “by a strong desire for knowledge. But this was superficial and not deep. He never went into original sources but contented himself with superficial enquiries and accepted tales and legends without criticism.”

But this could just as well be said of other mediaeval historiographers, Christian or Arab.

2. *Byzantine*

Among Byzantine sources, by far the most valuable is Constantine VII Porphyrogenitus’s *De Adnimistrando Imperio*, written about 950. It is important not only because of the information it contains about the Khazars themselves (and particularly about their relationship with the Magyars), but because of the data it provides on the Rus and the people of the northern steppes. Constantine (904-59) the scholar-emperor was a fascinating character— no wonder Arnold Toynbee confessed to have “lost his heart” to him[2]— a love-affair with the past that started in his undergraduate days. The eventual result was Toynbee’s monumental *Constantine Porphyrogenitus and his World*, published in 1973, when the author was eighty-four. As the title indicates, the emphasis is as much on Constantine’s personality and work as on the conditions of the world in which he— and the Khazars— lived.

Yet Toynbee’s admiration for Constantine did not make him overlook the Emperor’s limitations as a scholar: “The information assembled in the *De Administrando Imperio* has been gathered at different dates from different sources, and the product is not a book in which the materials have been digested and co-ordinated by an author; it is a collection of files which have been edited only perfunctorily.”[3] And later on: “*De Administrando Imperio* and *De Caeromoniis*, in the state in which Constantine bequeathed them to posterity, will strike most readers as being in lamentable confusion.”[4] (Constantine himself was touchingly convinced that *De Caeromoniis* was a “technical masterpiece” besides being “a monument of exact scholarship and a labour of love”[5].) Similar criticisms had been voiced earlier by Bury,[6] and by Macartney, trying to sort out Constantine’s contradictory statements about the Magyar migrations:

“…We shall do well to remember the composition of the *De Administrando Imperio*— a series of notes from the most various sources, often duplicating one another, often contradicting one another, and tacked together with the roughest of editing.”[7]

But we must beware of bathwaterism— throwing the baby away with the water, as scholarly critics are sometimes apt to do. Constantine was privileged as no other historian to explore the Imperial archives and to receive first-hand reports from his officials and envoys returning from missions abroad. When handled with caution, and in conjunction with other sources, *De Administrando* throws much valuable light on that dark period.

3. *Russian*

Apart from orally transmitted folklore, legends and songs (such as the “Lay of Igor’s Host”), the earliest written source in Russian is the *Povezt Vremennikh Let*, literally “Tale of Bygone Years”, variously referred to by different authors as *The Russian Primary Chronicle*, *The Old Russian Chronicle*, *The Russian Chronicle*, *Pseudo-Nestor*, or *The Book of Annals*. It is a compilation, made in the first half of the twelfth century, of the edited versions of earlier chronicles dating back to the beginning of the eleventh, but incorporating even earlier traditions and records. It may therefore, as Vernadsky[8] says, “contain fragments of authentic information even with regard to the period from the seventh to the tenth century”— a period vital to Khazar history. The principal compiler and editor of the work was probably the learned monk Nestor (b. 1056) in the Monastery of the Crypt in Kiev, though this is a matter of controversy among experts (hence “Pesudo-Nestor”). Questions of authorship apart, the *Povezt* is an invaluable (though not infallible) guide for the period that it covers. Unfortunately, it stops with the year 1112, just at the beginning of the Khazars’ mysterious vanishing act.

The mediaeval Hebrew sources on Khazaria will be discussed in Appendix III.

(*B*) MODERN LITERATURE

It would be presumptuous to comment on the modern historians of repute quoted in these pages, such as Toynbee or Bury, Vernadsky, Baron, Macartney, etc.— who have written on some aspect of Khazar history. The following remarks are confmed to those authors whose writings are of central importance to the problem, but who are known only to a specially interested part of the public.

Foremost among these are the late Professor Paul F. Kahle, and his former pupil, Douglas Morton Dunlop, at the time of writing Professor of Middle Eastern History at Columbia University.

Paul Eric Kahle (1875-1965) was one of Europe’s leading orientalists and masoretic scholars. He was born in East Prussia, was ordained a Lutheran Minister, and spent six years as a Pastor in Cairo. He subsequently taught at various German universities and in 1923 became Director of the famous Oriental Seminar in the University of Bonn, an international centre of study which attracted orientalists from all over the world. “There can be no doubt”, Kahle wrote,[9] “that the international character of the Seminar, its staff, its students and its visitors, was the best protection against Nazi influence and enabled us to go on with our work undisturbed during nearly six years of Nazi regime in Germany… I was for years the only Professor in Germany who had a Jew, a Polish Rabbi, as assistant.”

No wonder that, in spite of his impeccable Aryan descent, Kahle was finally forced to emigrate in 1938. He settled in Oxford, where he received two additional doctorates (in philosophy and theology). In 1963 he returned to his beloved Bonn, where he died in 1965. The British Museum catalogue has twenty-seven titles to his credit, among them *The Cairo Geniza* and *Studies of the Dead Sea Scrolls*.

Among Kahle's students before the war in Bonn was the young orientalist D. M. Dunlop.

Kahle was deeply interested in Khazar history. When the Belgian historian Professor Henri Grégoire published an article in 1937 questioning the authenticity of the "Khazar Correspondence",[10] Kahle took him to task: "I indicated to Grégoire a number of points in which he could not be right, and I had the chance of discussing all the problems with him when he visited me in Bonn in December 1937. We decided to make a great joint publication— but political developments made the plan impracticable. So I proposed to a former Bonn pupil of mine, D. M. Dunlop, that he should take over the work instead. He was a scholar able to deal both with Hebrew and Arabic sources, knew many other languages and had the critical training for so difficult a task."[11] The result of this scholarly transaction was Dunlop's *The History of the Jewish Khazars*, published in 1954 by the Princeton University Press. Apart from being an invaluable sourcebook on Khazar history, it provides new evidence for the authenticity of the Correspondence (see Appendix III), which Kahle fully endorsed.[12] Incidentally, Professor Dunlop, born in 1909, is the son of a Scottish divine, and his hobbies are listed in Who's Who as "hill-walking and Scottish history". Thus the two principal apologists of Khazar Judaism in our times were good Protestants with an ecclesiastic, Nordic background.

Another pupil of Kahle's with a totally different background, was Ahmed Zeki Validi Togan, the discoverer of the Meshhed manuscript of Ibn Fadlan's journey around Khazaria. To do justice to this picturesque character, I can do no better than to quote from Kahle's memoirs:[13]

> Several very prominent Orientals belonged to the staff of the [Bonn] Seminar. Among them I may mention Dr Zeki Validi, a special protégé of Sir Aurel Stein, a Bashkir who had made his studies at Kazan University, and already before the first War had been engaged in research work at the Petersburg Academy. During the War and after he had been active as leader of the *Bashkir-Armee* [allied to the Bolshevists], which had been largely created by him. He had been a member of the Russian Duma, and had belonged for some time to the Committee of Six, among whom there were Lenin, Stalin and Trotzki. Later he came into conflict with the Bolshevists and escaped to Persia. As an expert on Turkish— Bashkirian being a Turkish language— he became in 1924 adviser to Mustafa Kemal's Ministry of Education in Ankara, and later Professor of Turkish in Stambul University. After seven years, when asked, with the other Professors in Stambul, to teach that all civilisation in the world comes from the Turks, he resigned, went to Vienna and studied Mediaeval History under Professor Dopsch. After two years he got his doctor degree with an excellent thesis on Ibn Fadlan's journey to the Northern Bulgars, Turks and Khazars, the Arabic text of which he had discovered in a MS. in Meshhed. I later published his book in the "Abhandlungen für die Kunde des Morgenlandes". From Vienna I engaged him as Lecturer and later *Honorar Professor* for Bonn. He was a real scholar, a man of wide knowledge, always ready to learn, and collaboration with him was very fruitful. In 1938 he went back to Turkey and again became Professor of Turkish in Stambul University.

Yet another impressive figure in a different way, was Hugo Freiherr von Kutschera (1847-1910), one of the early propounders of the theory of the Khazar origin of Eastern Jewry. The son of a high-ranking Austrian civil servant, he was destined to a diplomatic career, and studied at the Oriental Academy in Vienna, where he became an expert linguist, mastering Turkish, Arabic, Persian and other Eastern languages. After serving as an attaché at the Austro-Hungarian Embassy in Constantinople, he became in 1882 Director of Administration in Sarajevo of the provinces of Bosnia-Hercegovina, recently occupied by Austro-Hungary. His familiarity with oriental ways of life made him a popular figure among the Muslims of Bosnia and contributed to the (relative) pacification of the province. He was rewarded with the title of Freiherr (Baron) and various other honours.

After his retirement, in 1909, he devoted his days to his lifelong hobby, the connection between European Jewry and the Khazars. Already as a young man he had been struck by the contrast between Sephardi and Ashkenazi Jews in Turkey and in the Balkans; his study of the ancient sources on the history of the Khazars led to a growing conviction that they provided at least a partial answer to the problem. He was an amateur historian (though a quasi-professional linguist), but his erudition was remarkable; there is hardly an Arabic source, known before 1910, missing from his book. Unfortunately he died before he had time to provide the bibliography and references to it; *Die Chasaren— Historische Studie* was published posthumously in 1910. Although it soon went into a second edition, it is rarely mentioned by historians.

Abraham N. Poliak was born in 1910 in Kiev; he came with his family to Palestine in 1923. He occupied the Chair of Mediaeval Jewish History at Tel Aviv University and is the author of numerous books in Hebrew, among them a *History of the Arabs*; *Feudalism in Egypt 1250-1900*; *Geopolitics of Israel and the Middle East*, etc. His essay on "The Khazar Conversion to Judaism" appeared in 1941 in the Hebrew periodical *Zion* and led to lively controversies; his book *Khazaria* even more so. It was published in 1944 in Tel Aviv (in Hebrew) and was received with— perhaps understandable— hostility, as an attempt to undermine the sacred tradition concerning the descent of modern Jewry from the Biblical Tribe. His theory is not mentioned in the *Encyclopaedia Judaica* 1971-2 printing.

Mathias Mieses, however, whose views on the origin of Eastern Jewry and the Yiddish language I have quoted, is held

Yiddish Language, Czernovitz, 1908, and his two books: *Die Entstehungsursache der jüdischen Dialekte* (1924) and *Die Jiddische Sprache* (1924) are considered as classics in their field.

Mieses spent his last years in Cracow, was deported in 1944 with destination Auschwitz, and died on the journey.

APPENDIX III
THE "KHAZAR CORRESPONDENCE"

1

THE exchange of letters between the Spanish statesman Hasdai ibn Shaprut and King Joseph of Khazaria has for a long time fascinated historians. It is true that, as Dunlop wrote, "the importance of the Khazar Correspondence can be exaggerated. By this time it is possible to reconstruct Khazar history in some detail without recourse to the letters of Hasdai and Joseph."[1] Nevertheless, the reader may be interested in a brief outline of what is known of the history of these documents.

Hasdai's Letter was apparently written between 954 and 961, for the embassy from Eastern Europe that he mentions (Chapter III,3-4) is believed to have visited Cordoba in 954, and Caliph Abd-al-Rahman, whom he mentions as his sovereign, ruled till 961. That the Letter was actually penned by Hasdai's secretary, Menahem ben-Sharuk— whose name appears in the acrostic after Hasdai's— has been established by Landau,[2] through comparison with Menahem's other surviving work. Thus the authenticity of Hasdai's Letter is no longer in dispute, while the evidence concerning Joseph's Reply is necessarily more indirect and complex.

The earliest known mentions of the Correspondence date from the eleventh and twelfth centuries. Around the year 1100 Rabbi Jehudah ben Barzillai of Barcelona wrote in Hebrew his "Book of the Festivals"— *Sefer ha-Ittim*— which contains a long reference, including direct quotations, to Joseph's Reply to Hasdai. The passage in question in Barzillai's work starts as follows:

> We have seen among some other manuscripts the copy of a letter which King Joseph, son of Aaron, the Khazar priest wrote to R. Hasdai bar Isaac.* We do not know if the letter is genuine or not, and ifit is a fact that the Khazars, who are Turks, became proselytes. It is not definite whether all that is written in the letter is fact and truth or not. There may be falsehoods written in it, or people may have added to it, or there may be error on the part of the scribe.... The reason why we need to write in this our book things which seem to be exaggerated is that we have found in the letter of this king Joseph to R. Hasdai that R. Hasdai had asked him of what family he was, the condition of the king, how his fathers had been gathered under the wings of the Presence [i.e., become converted to Judaism] and how great were his kingdom and dominion. He replied to him on every head, writing all the particulars in the letter.[3]

Barzillai goes on to quote or paraphrase further passages from Joseph's Reply, thus leaving no doubt that the Reply was already in existence as early as AD 1100. A particularly convincing touch is added by the Rabbi's scholarly scepticism. Living in provincial Barcelona, he evidently knew little or nothing about the Khazars.

About the time when Rabbi Barzillai wrote, the Arab chronicler, Ibn Hawkal, also heard some rumours about Hasdai's involvement with the Khazars. There survives an enigmatic note, which Ibn Hawkal jotted down on a manuscript map, dated AH 479— AD 1086. It says:

> Hasdai ibn-Ishaq† thinks that this great long mountain [the Caucasus] is connected with the mountains of Armenia and traverses the country of the Greeks, extending to Khazaran and the mountains of Armenia. He was well informed about these parts because he visited them and met their principal kings and leading men.[4]

It seems most unlikely that Hasdai actually visited Khazaria; but we remember that he offered to do so in his Letter, and that Joseph enthusiastically welcomed the prospect in the Reply; perhaps the industrious Hawkal heard some gossip about the Correspondence and extrapolated from there, a practice not unfamiliar among the chroniclers of the time.

Some fifty years later (AD 1140) Jehudah Halevi wrote his philosophical tract "The Khazars" (*Kuzri*). As already said, it contains little factual information, but his account of the Khazar conversion to Judaism agrees in broad outlines with that given by Joseph in the Reply. Halevi does not explicitly refer to the Correspondence, but his book is mainly concerned with theology, disregarding any historical or factual references. He had probably read a transcript of the Correspondence as the less erudite Barzillai had before him, but the evidence is inconclusive.

It is entirely conclusive, however, in the case of Abraham ben Daud (cf. above, II, 8) whose popular *Sefer ha-Kabbalah*, written in 1161, contains the following passage:

> You will find congregations of Israel spread abroad from the town of Sala at the extremity of the Maghrib, as far as Tahart at its commencement, the extremity of Africa [Ifriqiyah, Tunis], in all Africa, Egypt, the country of the Sabaeans, Arabia, Babylonia, Elam, Persia, Dedan, the country of the Girgashites which is called Jurjan, Tabaristan, as far as Daylam and the river Itil where live the Khazar peoples who became proselytes. Their king Joseph sent a letter to R. Hasdai, the Prince bar Isaac ben-Shaprut and informed him

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> that he and all his people followed the Rabbanite faith. We have seen in Toledo some of their descendants, pupils of the wise, and they told us that the remnant of them followed the Rabbanite faith.[5]

2

The first printed version of the Khazar Correspondence is contained in a Hebrew pamphlet, *Kol Mebasser*, “Voice of the Messenger of Good News”.[*] It was published in Constantinople in or around 1577 by Isaac Abraham Akrish. In his preface Akrish relates that during his travels in Egypt fifteen years earlier he had heard rumours of an independent Jewish kingdom (these rumours probably referred to the Falashas of Abyssinia); and that subsequently he obtained “a letter which was sent to the king of the Khazars, and the king’s reply”. He then decided to publish this correspondence in order to raise the spirits of his fellow Jews. Whether or not he thought that Khazaria still existed is not clear. At any rate the preface is followed by the text of the two letters, without further comment.

But the Correspondence did not remain buried in Akrish’s obscure little pamphlet. Some sixty years after its publication, a copy of it was sent by a friend to Johannes Buxtorf the Younger, a Calvinist scholar of great erudition. Buxtorf was an expert Hebraist, who published a great amount of studies in biblical exegesis and rabbinical literature. When he read Akrish’s pamphlet, he was at first as sceptical regarding the authenticity of the Correspondence as Rabbi Barzillai had been five hundred years before him. But in 1660 Buxtorf finally printed the text of both letters in Hebrew and in a Latin translation as an addendum to Jehudah Halevi’s book on the Khazars. It was perhaps an obvious, but not a happy idea, for the inclusion, within the same covers, of Halevi’s legendary tale hardly predisposed historians to take the Correspondence seriously. It was only in the nineteenth century that their attitude changed, when more became known, from independent sources, about the Khazars.

3

The only manuscript version which contains *both* Hasdai’s Letter and Joseph’s Reply, is in the library of Christ Church in Oxford. According to Dunlop and the Russian expert, Kokovtsov,[6] the manuscript “presents a remarkably close similarity to the printed text” and “served directly or indirectly as a source of the printed text”.[7] It probably dates from the sixteenth century and is believed to have been in the possession of the Dean of Christ Church, John Fell (whom Thomas Brown immortalized with his “I do not love thee, Dr Fell…”).

Another manuscript containing Joseph’s Reply but not Hasdai’s Letter is preserved in the Leningrad Public Library. It is considerably longer than the printed text of Akrish and the Christ Church manuscript; accordingly it is generally known as the Long Version, as distinct from the Akrish-Christ Church “Short Version”, which appears to be an abbreviation of it. The Long Version is also considerably older; it probably dates from the thirteenth century, the Short Version from the sixteenth. The Soviet historian Ribakov[8] has plausibly suggested that the Long Version— or an even older text— had been edited and compressed by mediaeval Spanish copyists to produce the Short Version of Joseph’s Reply.

At this point we encounter a red herring across the ancient track. The Long Version is part of the so-called “Firkowich Collection” of Hebrew manuscripts and epitaphs in the Leningrad Public Library. It probably came from the Cairo Geniza, where a major part of the manuscripts in the Collection originated. Abraham Firkowich was a colourful nineteenth-century scholar who would deserve an Appendix all to himself. He was a great authority in his field, but he was also a Karaite zealot who wished to prove to the Tsarist government that the Karaites were different from orthodox Jews and should not be discriminated against by Christians. With this laudable purpose in mind, he doctored some of his authentic old manuscripts and epitaphs, by interpolating or adding a few words to give them a Karaite slant. Thus the Long Version, having passed through the hands of Firkowich, was greeted with a certain mistrust when it was found, after his death, in a bundle of other manuscripts in his collection by the Russian historian Harkavy. Harkavy had no illusions about Firkowich’s reliability, for he himself had previously denounced some of Firkowich’s spurious interpolations.[9] Yet Harkavy had no doubts regarding the antiquity of the manuscript; he published it in the original Hebrew in 1879 and also in Russian and German translation,[10] accepting it as an early version of Joseph’s letter, from which the Short Version was derived. Harkavy’s colleague (and rival) Chwolson concurred that the whole document was written by the same hand and that it contained no additions of any kind.[11] Lastly, in 1932, the Russian Academy published Paul Kokovtsov’s authoritative book, *The Hebrew-Khazar Correspondence in the Tenth Century*[12] including facsimiles of the Long Version of the Reply in the Leningrad Library, the Short Version in Christ Church and in Akrish’s pamphlet. After a critical analysis of the three texts, he came to the conclusion that both the Long and the Short Versions are based on the same original text, which is in general, though not always, more faithfully preserved in the Long Version.

4

Kokovtsov’s critical survey, and particularly his publication of the manuscript facsimiles, virtually settled the controversy— which, anyway, affected only the Long Version, but not Hasdai’s letter and the Short Version of the Reply.

Yet a voice of dissent was raised from an unexpected quarter. In 1941 Poliak advanced the theory that the Khazar Correspondence was, not exactly a forgery, but a fictional work written in the tenth century with the purpose of spreading information about, or making propaganda for, the Jewish kingdom.[13] (It could not have been written later than the eleventh century, for, as we have seen, Rabbi Barzillai read the Correspondence about 1100, and Ibn Daud quoted from it in 1161). But this theory, plausible at first glance, was effectively demolished by Landau and Dunlop. Landau was able to prove that Hasdai's Letter was indeed written by his secretary Menahem ben-Sharuk. And Dunlop pointed out that in the Letter Hasdai asks a number of questions about Khazaria which Joseph fails to answer— which is certainly not the way to write an information pamphlet:

> There is no answer forthcoming on the part of Joseph to enquiries as to his method of procession to his place of worship, and as to whether war abrogates the Sabbath.... There is a marked absence of correspondence between questions of the Letter and answers given in the Reply. This should probably be regarded as an indication that the documents are what they purport to be and not a literary invention.[14]

Dunlop goes on to ask a pertinent question:

Why the Letter of Hasdai at all, which, though considerably longer than the Reply of Joseph, has very little indeed about the Khazars, if the purpose of writing it and the Reply was, as Poliak supposes, simply to give a popular account of Khazaria? If the Letter is an introduction to the information about the Khazars in the Reply, it is certainly a very curious one— full of facts about Spain and the Umayyads which have nothing to do with Khazaria.[15]

Dunlop then clinches the argument by a linguistic test which proves conclusively that the Letter and the Reply were written by different people. The proof concerns one of the marked characteristics of Hebrew grammar, the use of the so-called "waw-conversive", to define tense. I shall not attempt to explain this intricate grammatical quirk,* and shall instead simply quote Dunlop's tabulation of the different methods used in the Letter and in the Long Version to designate past action:[16]

	Waw Conversive with Imperfect	*Simple Waw with Perfet*
Hasdai's Letter	48	14
Reply (Long Version)	1	95

In the Short Version of the Reply, the first method (Hasdai's) is used thirty-seven times, the second fifty times. But the Short Version uses the first method mostly in passages where the wording differs from the Long Version. Dunlop suggests that this is due to later Spanish editors paraphrasing the Long Version. He also points out that Hasdai's Letter, written in Moorish Spain, contains many Arabisms (for instance, al-Khazar for the Khazars), whereas the Reply has none. Lastly, concerning the general tenor of the Correspondence, he says:

> …Nothing decisive appears to have been alleged against the factual contents of the Reply of Joseph in its more original form, the Long Version. The stylistic difference supports its authenticity. It is what might be expected in documents emanating from widely separated parts of the Jewish world, where also the level of culture was by no means the same. It is perhaps allowable here to record the impression, for what it is worth, that in general the language of the Reply is less artificial, more naive, than that of the Letter.[17]

To sum up, it is difficult to understand why past historians were so reluctant to believe that the Khazar Kagan was capable of dictating a letter, though it was known that he corresponded with the Byzantine Emperor (we remember the seals of three solidi); or that pious Jews in Spain and Egypt should have diligently copied and preserved a message from the only Jewish king since biblical times.

APPENDIX IV

SOME IMPLICATIONS - ISRAEL AND THE DIASPORA

WHILE this book deals with past history, it unavoidably carries certain implications for the present and future.

In the first place, I am aware of the danger that it may be maliciously misinterpreted as a denial of the State of Israel's right to exist. But that right is not based on the hypothetical origins of the Jewish people, nor on the mythological covenant of Abraham with God; it is based on international law— i.e., on the United Nations' decision in 1947 to partition Palestine, once a Turkish province, then a British Mandated Territory, into an Arab and a Jewish State. Whatever the Israeli citizens' racial origins, and whatever illusions they entertain about them, their State exists *de jure* and *de facto*, and cannot be undone, except by genocide. Without entering into controversial issues, one may add, as a matter of historical fact, that the partition of Palestine was the result of a century of peaceful Jewish immigration and pioneering effort, which provide the ethical justification for the State's legal existence. Whether the chromosomes of its people contain genes of Khazar or Semitic, Roman or Spanish origin, is irrelevant, and cannot affect Israel's right to exist— nor the moral obligation of any civilized person, Gentile or Jew, to defend that right. Even the geographical origin of the native Israeli's parents or grandparents tends to be forgotten in the bubbling racial melting pot. The problem of the Khazar infusion a thousand years ago, however fascinating, is irrelevant to modern Israel.

The Jews who inhabit it, regardless of their chequered origins, possess the essential requirements of a nation: a country of their own, a common language, government and army. The Jews of the Diaspora have none of these requirements of nationhood. What sets them apart as a special category from the Gentiles amidst whom they live is their declared religion, whether they practise it or not. Here lies the basic difference between Israelis and Jews of the Diaspora. The former have acquired a national identity; the latter are labelled as Jews only by their religion— not by their nationality, not by their race.

This, however, creates a tragic paradox, because the Jewish religion— unlike Christianity, Buddhism or Islam— implies membership of a historical nation, a chosen race. All Jewish festivals commemorate events in national history: the exodus from Egypt, the Maccabean revolt, the death of the oppressor Haman, the destruction of the Temple. The Old Testament is first and foremost the narrative of a nation's history; it gave monotheism to the world, yet its credo is tribal rather than universal. Every prayer and ritual observance proclaims membership of an ancient race, which automatically separates the Jew from the racial and historic past of the people in whose midst he lives. The Jewish faith, as shown by 2000 years of tragic history, is nationally and socially self-segregating. It sets the Jew apart and invites his being set apart. It automatically creates physical and cultural ghettoes. It transformed the Jews of the Diaspora into a *pseudo-nation* without any of the attributes and privileges of nationhood, held together loosely by a system of traditional beliefs based on racial and historical premisses which turn out to be illusory.

Orthodox Jewry is a vanishing minority. Its stronghold was Eastern Europe where the Nazi fury reached its peak and wiped them almost completely off the face of the earth. Its scattered survivors in the Western world no longer carry much influence, while the bulk of the orthodox communities of North Africa, the Yemen, Syria and Iraq emigrated to Israel. Thus orthodox Judaism in the Diaspora is dying out, and it is the vast majority of enlightened or agnostic Jews who perpetuate the paradox by loyally clinging to their pseudo-national status in the belief that it is their duty to preserve the Jewish tradition.

It is, however, not easy to define what the term "Jewish tradition" signifies in the eyes of this enlightened majority, who reject the Chosen-Race doctrine of orthodoxy. That doctrine apart, the universal messages of the Old Testament— the enthronement of the one and invisible God, the Ten Commandments, the ethos of the Hebrew prophets, the Proverbs and Psalms— have entered into the mainstream of the Judeo-Helenic-Christian tradition and become the common property of Jew and Gentile alike.

After the destruction of Jerusalem, the Jews ceased to have a language and secular culture of their own. Hebrew as a vernacular yielded to Aramaic before the beginning of the Christian era; the Jewish scholars and poets in Spain wrote in Arabic, others later in German, Polish, Russian, English and French. Certain Jewish communities developed dialects of their own, such as Yiddish and Ladino, but none of these produced works comparable to the impressive Jewish contribution to German, Austro-Hungarian or American literature.

The main, *specifically* Jewish literary activity of the Diaspora was theological. Yet Talmud, Kabbala, and the bulky tomes of biblical exegesis are practically unknown to the contemporary Jewish public, although they are, to repeat it once more, the only relics of a specifically Jewish tradition— if that term is to have a concrete meaning— during the last two millennia. In other words, whatever came out of the Diaspora is either not specifically Jewish, or not part of a living tradition. The philosophical, scientific and artistic achievements of individual Jews consist in contributions to the culture of their host nations; they do not represent a common cultural inheritance or autonomous body of traditions.

To sum up, the Jews of our day have no cultural tradition in common, merely certain habits and behaviour-patterns, derived by social inheritance from the traumatic experience of the ghetto, and from a religion which the majority does not practise or believe in, but which nevertheless confers on them a pseudo-national status. Obviously— as I have their host nations. Before the holocaust, this process was in full swing; and in 1975 *Time Magazine* reported[2] that American Jews “tend to marry outside their faith at a high rate; almost one-third of all marriages are mixed”.

Nevertheless the lingering influence of Judaism’s racial and historical message, though based on illusion, acts as a powerful emotional break by appealing to tribal loyalty. It is in this context that the part played by the thirteenth tribe in ancestral history becomes relevant to the Jews of the Diaspora. Yet, as already said, it is irrelevant to modern Israel, which has acquired a genuine national identity. It is perhaps symbolic that Abraham Poliak, a professor of history at Tel Aviv University and no doubt an Israeli patriot, made a major contribution to our knowledge of Jewry’s Khazar ancestry, undermining the legend of the Chosen Race. It may also be significant that the native Israeli “Sabra” represents, physically and mentally, the complete opposite of the “typical Jew”, bred in the ghetto.

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[5] Poliak, A. N. (1951).

[6] Cassel, P. (1876).

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[12] Schultze (1905), p. 23.

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[16] Gibbon, Vol. V, pp. 87-8.

[17] Moses of Kalankatuk, quoted by Dunlop, p. 29.

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[19] Obolensky, D. (1971), p. 172.

[20] Gibbon, p. 79.

[21] Gibbon, p. 180.

[22] Gibbon, p. 182.

[23] Op. cit., p. 176.

[24] Zeki Validi, Exk. 36a.

[25] Ibid., p. 50.

[26] Ibid., p. 61.

[27] Istakhri.

[28] Al-Masudi.

[29] Ibn Hawkal; also Istakhri (who was only 4000 gardens).

[30] Muqaddasi, p. 355, quoted by Baron III, p. 197.

[31] Toynbee, A. (1973), p. 549.

[32] Zeki Validi, p. 120.

[33] Quoted by Bartha, p. 184.

[34] Bartha, p. 139.

[35] Quoted by Dunlop (1954), p. 231.

[36] Bartha, pp. 143-5.

[37] László, G. (1974), pp. 66f.

[38] Hudud el Alam, No. 50.

[39] Op. cit., p. 405.

[40] St Julien, *Documents sur les Tou Kioue*, quoted by Zeki Validi, p. 269.

[41] Cassel, op. cit., p. 52.

[42] Ibn Hawkal, pp. 189-90

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[3] Sharf, A. (1971), p. 61.

[3a] Quoted by Dunlop (1954), p. 89.

[4] Ibid., p. 84.

[5] Quoted by Sharf, p. 88.

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[12] Quoted by Dunlop (1954), p. 90.

[13] Bury, op. cit., p. 408.

[14] Sharf, p. 100n.

[15] Bury, p. 406n.

[16] Dunlop (1954), p. 227.

[17] Baron, S. W. (1957), Vol. III, p. 201f.

[18] Dunlop, p. 220.

[19] Baron, Vol. III, p. 203.

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[1] In his article “Khazars” in the *Enc. Brit*. 1973 edition.

[2] Op. cit., p. 177.

[3] Bar Hebraeus and al-Manbiji, quoted by Dunlop, p. 181.

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[14] Loc. cit.

[15] Ibn Rusta, quoted by Macartney, p. 215.

[16] Bid., pp. 214-15

[18] Ibid., p. V.
[19] Toynbee, p. 419; Macrtney, p. 176.
[20] Toynbee, p. 418.
[21] Ibid., p. 454.
[22] Loc. cit.
[23] *De Administrando*, ch. 39-40.
[24] Toynbee, p.426.
[25] Op. cit., p. 426.
[26] Op. cit., p. 427.
[27] Macartney, pp 127ff.
[28] Baron, Vol. III, pp. 211f., 332.
[29] Bartha, pp. 99, 113.
[30] Quoted by Dunlop (1954), p. 105.
[31] Macartney, Guillemain.
[32]Quoted by Macartney, p. 71.
[33] Loc. cit.
[34] The Annals of Admont, quoted by Macartney, p. 76.
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[36] Macartney, p. 123.
[37] Ibid., p. 122.
[38]Ibid., p. 123.
[39] Quoted by Dunlop (1954), p. 262.
[40] Bury, p. 419f.
[41] Op. cit., p. 448.
[42] Ibid., p. 447.
[43] Op. cit., p. 422.
[44] Toynbee, p. 448.
[45] Russian Chronicle, p. 65.
[46] Toynbee, p. 504.
[47] Loc. cit.
[48] Russian Chronicle, p. 82.
[49] Ibid., p. 83.
[50]Ibid., p. 72.
[51] Ibid., p. 84.
[52] Bury, p. 418.

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[1] Russian Chronicle, p. 84.
[2] Dunlop (1954). P. 238.
[2a] Quoted by Dunlop (1954), p. 210.
[2b] Quoted by Dunlop (1954), pp. 211-12.
[3] Quoted by Zeki Validi.
[4] Russian Chronicle, p. 84.
[4a] Ibid., p. 84.
[5] Ibid., p. 90.
[6] Toynbee, op. cit., p. 451.
[7] Russian Chronicle, p. 94.
[8] Ibid., p. 97.
[10] Ibid., p. 98.
[11] Ibid., p. 111.
[12] Ibid., p. 112.
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[14] *De Administrando*, chs. 10-12.
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[20] Dunlop (1954), p. 249.
[21] Baron, Vol. IV, p. 174.
[22] Quoted by Dunlop (1954), p. 251.
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[25] Quoted by Zeki Validi, p. 143.
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[29] Poliak, ch. VII.
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[5] Dunlop (1954), p. 262.
[6] Poliak, ch. IX.
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[9] Poliak, ch. VII; Baron, Vol. III, p. 218 and note.
[10] Brutzkus, *Jewish Enc.* Article "Chasaren".
[11] Schiper, quoted by Poliak.
[12] Poliak, ch. IX.
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[18] Zajaczkowski, quoted by Dunlop, p. 222.
[19] Veltulani, A. (1962)., p. 278.
[20] Poliak, op. cit.; Kutschera, H. (1910).
[21] Vetulani, p. 274.

[22] Vetulani, pp. 276-7; Baron, Vol. III, p. 218 and notes; Poliak, op. cit.

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[25] *Enc. Brit*., 1973 printing, “Yiddish Litterature”.

[26] Op. cit., ch. III.

[27] Ibid.

[28] Ibid.

[29] Zborowski, M., and Herzog, E. (1952), p. 41.

[30] Poliak, ch. III.

[31] Ibid., ch. VII.

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[1] According to William of Malmensbury’s *De gestis regum Anglorum*, quoted by Baron, Vol. IV, p. 277.

[2] Baron, Vol. IV, pp. 75-76.

[3] Roth, C. (1973).

[4] Roth, loc. cit.

[5] Baron, Vol. IV, p. 271.

[6] Ibid., p. 73.

[7] Kutschera, p. 233.

[8] 14th ed., VI, p. 772, article “Crusades”.

[9] Baron, Vol. IV, p. 97.

[10] Ibid., p. 104.

[11] Ibid., pp. 105, 292n.

[12] Dubnov, S. (1926), p. 427.

[13] Ibid., p. 428.

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[15] Ibid., p. 119.

[16] Ibid., p. 116.

[17] Mieses, M. (1924), p. 275.

[18] Ibid., pp. 274-5.

[19] Ibid., p. 273.

[20] Kutschera, pp. 235-6, 241.

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[2] Mieses, pp. 291-2.

[3] *Jewish Enc.*, Vol. X, p. 512.

[4] Fuhrmann (1737), quoted by Mieses, p. 279.

[5] Mieses, loc. cit.

[6] Smith, H. Proc. V, pp. 65f.

[7] Mieses, p. 211.

[8] Ibid., p. 269.

[9] Ibid., p. 272.

[10] Ibid., p. 272.

[11] Smith, op. cit., p. 66

[13] Kutschera, p. 243.

[14] Poliak, ch. IX.

[15] Quoted by Poliak, loc. cit.

[16] Poliak, loc. cit.

[17] Roth, loc. cit.

[18] Roth, loc. cit.

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[1] Poliak, op. cit., Appendix III.

[2] *Enc. Brit.* (1973), Vol. XII, p. 1054.

[3] Comas, J. (1958), pp. 31-2.

[4] Ripley, W. (1900), p. 377.

[5] Ibid., pp. 378ff.

[6] Fishberg, M. (1911), p. 37.

[7] Fishberg, ch. II.

[8] Patai, op. cit.

[9] Comas, p. 30.

[10] Fishberg, p. 63.

[11] Quoted by Fishberg, p. 63.

[12] Patai, op. cit., p. 1054.

[13] Shapiro, H. (1953), pp. 74-5.

[14] Fishberg, p. 181.

[15] I Kings, XI, 1.

[16] Quoted by Fishberg, pp. 186-7.

[17] Fishberg, p. 189, n. 2.

[18] Comas, p. 31.

[19] Toynbee, 1947, p. 138.

[20] Graetz, op. cit., Vol. II, p. 213.

[21] Ibid., Vol. III, pp. 40-1.

[22] Fishberg, p. 191.

[23] Renan (1883), p. 24.

[24] Fishberg, p. 79.

[25] Ripley, p. 394f.

[26] Fishberg, p. 83, quoting Luschan.

[27] Fishberg, p. 83.

[28] Ripley, p. 395.

[29] Leiris, M. (1958), pp. 11 and 12.

[30] Fishberg, p. 513.

[31] Fishberg, pp. 332ff.

[32] Shapiro H. (1953), p. 80.

[33] E.g., Kerr and Reid, quoted by Fushberg, pp. 274-5.

[34] Ripley, p. 398.

[35] Fishberg, p. 178.

[36] Loc. cit.

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[2] Toynbee (1973), p. 24.

[3] Ibid., p. 465.

[4] Ibid., p. 602.

[5] Loc. cit.

[6] *Byzantinische Zeitschrift* XIV, pp. 511-70.

[7] Macartney, op. cit., p. 98.

[8] Vernadsky (1943), p. 178.

[9] Kahle, P. E. (1945).

[10] Grégoire, H. (1937), pp. 225-66.

[11] Kahle (1959), p. 33.

[12] Ibid.

[13] Kahle (1945), p. 28.

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[1] Dunlop (1954), p. 125.

[2] Landau (1942).

[3] Following Kokovtsov's test, quoted by Dunlop (1954), p. 132.

[4] Quoted by Dunlop (1954), p. 154.

[5] Quoted by Dunlop, p. 127.

[6] Kokovtsov, P. (1932).

[7] Dunlop (1954), p. 230.

[8] Quoted in *Enc. Judaica*, article on "The Khazar Correspondence".

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[10] Harkavy (1875).

[11] Chwolson, D. A. (1882).

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[13] Poliak (1941).

[14] Dunlop (1954), p. 143.

[15] Ibid., pp. 137-8.

[16] Ibid., p. 152.

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Appendix IV

[1] Koestler (1955).

[2] March 10, 1975.

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The History of Jewish Human Sacrifice

By
Willie Martin

At the dawn of civilization, the blood rite, in which human blood is drunk from the body of a still-living victim, was known to many tribes. However, only one people, that has never progressed beyond the Stone Age, has continued to practice the blood rite and ritual murder. This people are know to the world as Jews. Arnold Toynbee, a noted scholar, has called the Jews "a fossil people."

In so doing, he must have been aware of the fact that they still practice ritual murder and the drinking of human blood (especially Christian blood). As a scholar, he could not have failed to note the many attested incidents of this practice of the Jews, for hundreds of example of ritual murder by the Jews are cited in official Catholic books, in every European literature, and in the court records of all the European nations.

It is the official historian of the Jews, (Josef Kastein, in his History of the Jews, who gives the underlying reason for this barbaric custom. On page 173, he says, "According to the primeval Jewish view, the blood was the seat of the soul."

Thus it was not the heart which was the seat of the soul, according to the stone-age Jews, but the blood itself. They believed that by drinking the blood of a Christian victim who was perfect in every way, they could overcome their physical short comings and become as powerful as the intelligent civilized beings among whom they had formed their parasitic communities. Because of this belief, the Jews are known to have practiced drinking blood since they made their first appearance in history.

Jewish Murder Plan Against White Christians Exposed

The Murderous People: The Jews are under a terrible suspicion the world over, and for good reason. Anyone who does not know this, does not understand the Jewish problem. Anyone who merely see the Jews as "a tribe which secures its existence with exchange and old trousers, and whose uniforms are the long noses," is being misled. But anyone who knows the monstrous accusation which has been raised against the jews since the beginning of time, will view these people in a different light. He will begin to see not only a peculiar, strangely fascinating nation; but criminals, murderers, and devils in human form. He will be filled with holy anger and hatred against these people of Satan. (John 8:44)

The suspicion under which the Jews are held is murder. They are charged with enticing White Christian Children (and sometimes blacks to keep them under control - and if necessary they will run black children down in the streets with automobiles to show the blacks their power, and that the blacks had better mind their manners or the same will happen again and again. We all witnessed this a few years ago in New York city when the car of Rabbi Shneerson ran over a black child. And as usual the Jews bought of the blacks who were inciting the mobs against them; if they had been unsuccessful in this they would have had the blacks who dared not be controlled murdered) and at time White Christian adults, butchering them, and draining their blood. They are charged with mixing this blood into their masses (unleaven bread) and using it to practice superstitious magic. They are charged with torturing their victims, especially the children; and during this torture they shout threats, curses, and cast spells against non-Jews. This systematic murder has a special name, it is called,

Ritual Murder

The knowledge of Jewish ritual murder is thousands of years old. It is as old as the Jews themselves. Non-Jews have passed the knowledge of it from generation to generation, and it has been passed down to us thorough writings. It is known of throughout the nation. Knowledge of ritual murder can be found in even the most secluded rural villages. The grand-father told his grand children, who passed it on to his children, and his children's children, until we have inherited the knowledge today from them.

It is also befalling other nations. The accusation is loudly raised immediately, anywhere int he world, where a body is found which bears the marks of ritual murder. This accusation is raised only against the Jews. Hundreds and hundreds of nations, tribes, and races live on this earth, but no one ever thought to accuse them of the planned murdering of children, or to call them murderers. All nations have hurled this accusation only against the Jews.

And many great men have raised such an accusation. Martin Luther wrote in his book "Of The Jews And Their Lies:"

"They stabbed and pierced the body of the young boy Simon of Trent. They have also murdered other children...The sun never did shine on a more bloodthirsty and revengeful people as they who imagine to be the people of God, and who desire to and think they must murder and crush the heathen. Jesus Christ, the Almighty Preacher from Nazareth, spoke to the Jews: ?Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning..."

"He (Martin Luther) accused them (the Jews) of all those fictitious crimes which had made Europe such a hell for them. He, too, claimed that they poisoned the wells used by Christians, assassinated their Christian patients, and murdered Christian children to procure blood for the Passover. He called on the princes and rulers to persecute them mercilessly, and commanded the preachers to set the mobs on them. He declared that if the power were his, he would take all the leaders of the Jews and tear their tongues out by the roots." (Stranger than Fiction, p. 249)

The Struggle of Der Sturmer: The only newspaper in Germany, yes, in the entire world, which often screamed the accusation of ritual murder into the Jewish face, was Der Sturmer. For more than ten yeas Der Sturmer led a gigantic battle against Judaism. Which caused Der Sturmer to be under constant attack by the Jews. Dozens of times it has been confiscated and prohibited.

Its workers, most of all its editor Julius Streicher, were dragged into court hundreds of times. They were convicted, punished and locked into prison. Der Sturmer came to know the Jew from the confession which Dr. Conrad Alberti-Sittenfeld, a Jew, wrote in 1899 in No. 12 of the magazine Gesellschaft:

"One of the most dangerous Jewish qualities is the brutal, direct barbaric intolerance. A worse tyranny cannot be practiced than that which the Jewish clique practices. If you try to move against this Jewish clique, they will, without hesitating, use brutal methods to overcome you. Mainly the Jew tries to destroy his enemy in the mental area, by which he takes his material gain away, and undermines his civil existence. The vilest of all forms of retaliation, the boycott, is characteristically Jewish."

The Der Sturmer was not stopped for several years. Just in Nuremberg alone there have been fought dozens of Talmudic and ritual murder cases in the courts. (Now you know why the Nuremberg trials were held against the German Military leaders, it was retribution by the Jews on their hated enemies the Germans). Because of the Jewish protests the attention of the world was focused on these cases. Thereafter heavy convictions followed. At first no judge had the courage to expose the Jewish problem. Finally in 1932 (court case lasting from October 30th to November 4th) Der Sturmer won its first victory. The jury found the following:

1). Der Sturmer was not fighting against the Jewish religion; but against the Jewish people.
2). The Talmud and Schulchan aruch are not religious books. They have no right to be protected under the religious paragraphs.
3). The laws of the Talmud which are quoted and published in Der Sturmer are exact quotations from the Talmud.
4). The laws of the Talmud are in harsh contradiction to German morals.
5). The Jews of today are being taught from the Talmud.

With this verdict Der Sturmer brought about the first big breach in the Jewish/Roman Administration of Justice, which was given the job before the National Socialist revolution to protect Judaism and its government. The jews, of course, became greatly agitated about this. But for De Sturmer this success was an omen of the victory yet to come. Of course, Der Sturmer did not stop half way. It knew what had to be done. It was their duty, or so they believed. To frustrate the gigantic murder plot of Judaism against humanity. It was their duty! To brand this nation before the world, to uncover its crimes and to render it harmless. It was their duty! To free the world from this national pest and parasitic race. Der Sturmer would fulfill its mission. It would, for a time, light up the darkness with the truth which shall eventually rule the world. And it would always direct itself according to the following proverb: "He who knows the truth and does not speak it truly is a miserable creature."

The Laws of The Talmud: If one wishes to learn and understand why the Jews can commit such insane crimes as ritual murder, they must know the Jewish secrets. They must know the teachings of the Torah (The Talmud), and the Schulchan aruch. These laws and teachings are proof that the Jews feel themselves superior to all nations, that it has declared war on all other races, and that it is the sworn enemy of the whole of non-Jewish humanity. Even Tactius, the Roman historian who lived shortly after Christ (55-120) A.D.) wrote:

"The Jews are a race that hate the gods and mankind. Their laws are in opposition to those of all mortals. They despise what to us is holy. Their laws condone them in committing acts which horrify us." (Historian V. 3-8)

The Jew knows that when the non-Jewish world knows his laws and sees through his plans that he is lost. Therefore, by threat of death he forbids their translation and publication. A well known Jewish scholar (Dibre David) writes:

"If the Gentiles (non-Jews) knew what we are teaching against them, they would kill us."

The Jewish secret laws are based on the fundamental principle which states: Only the Jew is human. In contrast all non-Jews are animals, they are beasts in human form. Anything is permitted against them. The Jew may lie to, cheat and steal from them. He may rape and murder them. There are hundreds of passages in the Talmud which the non-jews are described as animals. Some of them are as follows:

1). "The Jews are called human beings, but the non-Jews are not humans. They are beasts." (Talmud: Baba Mezia 114b)

2). "The Akum (Negro) is like a dog. Yes, the scripture teaches to honor the dog more than the Akum." (Ereget Raschi Erod. 22 30)

3). "Even though God created the non-Jew they are still animals in human form. It is not becoming for a Jew to be served by an animal. Therefore he will be served by animals in human form." (Midrasch Talpioth, p. 255, Warsaw 1855)

4). "A pregnant non-Jew is no better than a pregnant animal." (Coschen Hamischpat 405)

5). "The souls of non-Jews come from impure spirits and are called pigs." (Jalkut Rubeni gadol 12b)

6). "Although the non-Jew has the same body structure as the Jew, they compare with the Jew like a monkey to a human." (Schene Luchoth Haberith, p. 250b)

So that the Jew will never forget that he is dealing with animals, he is reminded by eating, by death, and eve by sexual intercourse constantly. For The Talmud teaches:

1). "If you eat with a non-Jew, it is the same as eating with a dog." (Tosapoth, Jebamoth 94b)

2). "If a Jew has a non-Jewish servant of maid who dies, one should not express sympathy to the Jew. You should tell to the Jew: ?God will replace ?your loss,' just as if one of his oxen or asses had died." (Jore Dea 377, 1)

3). "Sexual intercoms between non-Jews is like intercourse between animals." (Sanhedrin 74b)

It is written in the Talmud about the murder of the non-Jew:

1). "It is permitted to take the body and the life of a non-Jew." (Sepher Ikkarim IIIc, 25)

2). "It is the law to kill anyone who denies the Torah (Talmud - Sanhedrin 59b). The Christians belong to the denying ones of the Torah (Talmud)." (Coschen Hamischpat 425, Hagah 425, 5)

3). "Every Jew, who spills the blood of the godless (non-Jew), is doing the same as making a sacrifice to God." (Bammidber Raba, c 21 & Jalkut 772)

These laws of the Talmud were given to the Jews over 3000 years ago. They are just as valid today as they were back then. This is how the Jews are taught from childhood. The results of this stands before us. It is Jewish Ritual Murder.

The Jews' Bloody History: The Jew is not only the murderer of the Christians in theory. His history proves that he practices what he preaches. The history of the Jewish people is an unbroken chain of mass murders and blood-baths. It started before Christ and has continued with Linen, Trotsky, Sinowjeff, Stalin and etc., up to today:

1). The extreme to which the Jews will go was shown in Persia where the Jew Mordecai and the Jewess Esther had 75,800 Persians murdered. They hanged the Persian King Xerxes' minister Haman along with his ten sons. They celebrated this bloody victory and to this day still celebrate it during the Feast of Purim. (Book of Esther 9:6)

After Christ in the years 115-117, on the island of Cyrene, the Jews revolted under their leader Bar Kochba. They murdered 220,000 Romans, sawed and chopped them, drank their blood, and ate their bloody raw flesh. (Dio Cassius: Roemische Jeschichte XVIII, 32)

The Jews revolted in Russia in 1917 and established bolshevism under the leadership of Trotsky, Sinojeff and other Jews, a total of 35 million Christians were shot, slayed, tortured, and starved to death. In Hungary, under the leadership of the Bolshevik Jew Bela Kuhn, a horrible massacre was prepared in which tens of thousands of Christians were murdered.

"'The Jewish Establishment": 'In the early 1930s, Walter Duranty of the New York Times was in Moscow, covering Joe Stalin the way Joe Stalin wanted to be covered. To maintain favor and access, he expressly denied that there was famine in Ukraine even while millions of Ukrainian Christians were being starved into submission. For his work Duranty won the Pulitzer Prize for journalism. To this day, the Times remains the most magisterial and respectable of American newspapers. How imagine that a major newspaper had had a correspondent in Berlin during roughly the same period who hobnobbed with Hitler, portrayed him in a flattering light, and denied that Jews were being mistreated, thereby not only concealing, but materially assisting the regime's persecution. Would that paper's respectability have been unimpaired several decades later? There you have an epitome of what is lamely called 'media bias.' The Western supporters of Stalin haven't just been excused; they have received the halo of victim hood for the campaign, in what liberals call 'the McCarthy era,' to get them out of the government, the education system, and respectable society itself. Not only persecution of Jews but any critical mention of Jewish power in the media and politics is roundly condemned as 'anti-Semitism.' But there isn't even a term of opprobrium for participation in the mass murders of Christians. Liberals still don't censure the Communist attempt to extirpate Christianity from Soviet Russia and its empire, and for good reason, liberals themselves, particularly Jewish liberals, are still trying to uproot Christianity from America. It's permissible to discuss the power of every other group, from the Black Muslims to the Christian Right, but the much greater power of the Jewish establishment is off-limits. That, in fact, is the chief measure of its power: its ability to impose its own taboos while tearing down the taboos of others, you might almost say its prerogative of offending. You can read articles in Jewish-controlled publications from the Times to Commentary blaming Christianity for the Holocaust or accusing Pope Pius XII of indifference to it, but don't look for articles in any major publication that wants to stay in business examining the Jewish role in Communism and liberalism, however temperately." (The Jewish Establishment, Joseph Sobran, September 1995 issue)

In Jewish-Bolshevik Soviet Russia mass murders are even now (1997) are being carried out. The executioners are mostly Jewish men and women. In inventing new methods of torture the Jews are past masters. To let Christians die under torture give them the greatest pleasure. English reporters write that the Chinese executioners frequently would not carry out their tortures and executions; they shouldered and could not continue. Therefore, Jews and Jewesses took their place.

"The Jews were now free to indulge in their most fervent fantasies of mass murder of helpless victims. Christians were dragged from their beds, tortured and killed. Some were actually sliced to pieces, bit by bit, while others were branded with hot irons, their eyes poked out to induce unbearable pain. Others were placed in boxes with only their heads, hands and legs sticking out. Then hungry rats were placed in the boxes to gnaw upon their bodies. Some were nailed to the ceiling by their fingers or by their feet, and left hanging until they died of exhaustion. Others were chained to the floor and left hanging until they died of exhaustion.

"Others were chained to the floor and hot lead poured into their mouths. Many were tied to horses and dragged through the streets of the city, while Jewish mobs attacked them with rocks and kicked them to death. Christian mothers were taken to the public square and their babies snatched from their arms. A red Jewish terrorist would take the baby, hold it by the feet, head downward and demand that the Christian mother deny Christ. If she would not, he would toss the baby into the air, and another member of the mob would rush forward and catch it on the tip of his bayonet.

"Pregnant Christian women were chained to trees and their babies cut out of their bodies. There were many places of public execution in Russia during the days of the revolution, one of which was described by the American Rohrbach Commission: 'The whole cement floor of the execution hall of the Jewish Cheka of Kiev was flooded with blood; it formed a level of several inches. It was a horrible mixture of blood, brains and pieces of skull. All the walls were bespattered with blood. Pieces of brains and of scalps were sticking to them. A gutter of 25 centimeters wide by 25 centimeters deep and about 10 meters long was along its length full to the top with blood. Some bodies were disemboweled, others had limbs chopped off, some were literally hacked to pieces. Some had their eyes put out, the head, face and neck and trunk were covered with deep wounds. Further on, we found a corpse with a wedge driven into its chest. Some had no tongues. In a corner we discovered a quantity of dismembered arms and legs belonging to no bodies that we could locate.'" (Defender Magazine, October 1933)

The history of the Jews is written in the blood of Christians.

"Thanks to the terrible power of our International Banks, we have forced the Christians into wars without number. Wars have a special value for Jews, since Christians massacre each other and make more room for us Jews. Wars are the Jews' Harvest: The Jew banks grow fat on Christian wars. Over 100-million Christians have been swept off the face of the earth by wars, and the end is not yet." (Rabbi Reichorn, speaking at the funeral of Grand Rabbi Simeon Ben-Judah, 1869, Henry Ford also noted that: 'It was a Jew who said, 'Wars are the Jews' harvest'; but no harvest is so rich as civil wars.' The International Jew: The World's Foremost Problem, Vol. III, p. 180)

The history of the Jews is written with Christian blood. Their history proves that the Jew is extremely cruel and at the same time a coward. The Jew is not a born soldier; he is a born sadist and murderer. (John 8:44)

The Law of Human Sacrifice: For a long time the newspaper Der Sturmer endeavored to find the actual law of ritual murder, the law of human sacrifice. It finally succeeded in doing so. In a trial in which Julius Streicher and Karl Holz were being tried (because of "offending the Jewish Religious Society") it was proposed that they call as witness Dr. Erich Bischoff. Dr. Bischoff appeared.

He was the leading German expert on the laws of the Talmud. He had dedicated his entire life to the study of the Jewish law books. Dr. Bischoff brought with him a translation of a secret Jewish law, which clarified with one stroke the question of ritual murder. It comes from the book of Sohar. This book is considered to be holy by the Jews.

"You are right! This reproach of yours, which I feel for certain is at the bottom of your anti-Semitism, is only too well justified; upon this common ground I am quite willing to shake hands with you and defend you against any accusation of promoting Race Hatred...We [Jews] have erred, my friend, we have most grievously erred. And if there is any truth in our error, 3,000, 2,000 maybe 100 years ago, there is nothing now but falseness and madness, a madness which will produce even greater misery and wider anarchy. I confess it to you openly and sincerely and with sorrow...We who have posed as the saviors of the world...We are nothing but the world' seducers, it's destroyers, it's incinderaries, it's executioners...we who promised to lead you to heaven, have finally succeeded in leading you to a new hell...There has been no progress, least of all moral progress...and it is our morality which prohibits all progress, and what is worse -- it stands in the way of every future and natural reconstruction in this ruined world of ours...I look at this world, and shudder at its ghastliness: I shudder all the ore, as I know the spiritual authors of all this ghastliness..." The eastern Jews especially conform to its laws. In the book of Sohar (a companion of the Talmud). The English translation related:

"Further there is a Law concerning the slaughter of foreigners, who are the same as beasts. This slaughter is to be carried out in a lawfully valid manner. The ones who do not follow the Jewish Religious Law have to be offered to God as a sacrifice. It is to them that Psalm 44:22 refers: ?Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter." (Thikunne Sohar, edition Berdiwetsch 88b)

Dr. Erich Bischoff declared himself ready to offer an opinion on this expressed law of ritual murder. However he was rejected. He was not admitted by the court for "fear of bias."

The Catholic priest Dr. Gottsberger took his place. The defendants handed him the above mentioned law in Hebrew and German. Dr. Gottsberger was embarrassed and confused.

After a long consideration he stated that he would not be able to deliver an opinion on the law of human sacrifice. Due to this Julius Streicher and Karl Holz were sentenced to several months imprisonment. Later on, however, Dr. Bischoff (in the trial of 30th October - 4th November 1931) established the correct translation of this law.

This translation and publication of the law of human sacrifice is the greatest blow ever struck the Jews in this controversy. This Law commands the Jews to Butcher Christians and non-Jews. This is to be done in a "Lawful Valid Way." This means that Christians are to be sacrificed in the same way as animals. They are to be sacrificed to the Jewish God Baal (Lucifer, Devil, Satan). Therefore, we are dealing with a law which doesn't only permit the practice of Ritual Murder. But commands it.

Jewish Confessions: A further and irrefutable proof of the existence of Jewish Ritual Murder are the numerous Jewish confessions. They come from trials, voluntary statements and from confessions by former rabbis. The confessions were made in two court cases. One of them took place in Trent in 1475, and the other one in Damascus in the years 1840 - 1842.

The voluntary statement was made by the young Jewess Ben Noud who made it to the French Count Durfort-Civrac. The confessions were made by the following rabbis who truly converted to Christianity: Drach and Goschler, Fra Sifto of Siena, Paolo Medici, Giovanni da Feltre and by the former chief rabbi Neofito, who later changed his name to Teofito and became a monk. These men more or less confirmed the existence of Ritual Murder. In 1803 the former rabbi Neofito published a sensational book in the Moldavian language. In it he gives details about the terrible Jewish secret of the blood mystery. This book was translated in 1843 into Greek and later in 1883 into Italian, under the title "Il sangue cristiano nei riti ebraici della moderna Sinagoga," causing the Jews to become very excited the world over.

On page 19 of this work the Jew Teofito confesses how he was initiated into the knowledge of Ritual Murder. And how the Jews for thousands of years have concealed it from the Christian and non-Jewish world. Teofito writes:

"This secret of the blood is not know to all the Jews, but only to the Chakam (doctors) or the rabbis and the scholars, who therefore carry the title ?Conservatori del mistero del sangue' (Conservators of the mystery of blood!). They pass it on by word of mouth to the Jewish fathers. They in turn reveal it to their sons who regard this as a great honor. At the same time they make terrible threats of punishment if one of them betrays this secret...

"And all of the anxious sighing, longing and hope of their hearts is directed to the time when some day they would like to deal with us Christians as they dealt with the heathen in Persia at the time of Esther. O how they love that book Esther, which so nicely agrees with their bloodthirsty, revengeful and murderous desire and hope!When I was 13 years old, recalls Teofito; mother took me aside, led me into a room, where nobody could listen and after he described to me the hatred of Christians, he taught me that God ordered the Christians to be slaughtered and to collect their blood...'My son,' he said (as he kissed me): ?With this confession I have placed my trust in you.' With these words he put a crown on my head and explained to me the Blood Secret, adding that Jehovah had revealed it to the Jews and commanded them to practice it ...I was in the future, possessor of the most important secret of the Jewish religion...

"Thereafter followed the curses and threats of punishment if I should ever reveal this secret to anyone, neither my mother nor my sister nor brothers or future wife; but only to one of my future sons who was the most wise, eager, and most suitable. In this way the secret shall be inherited from father to son until the farthest descendant."

This is a part of the monk and former Chief Rabbi Teofito's confession. From other confessions and admissions there is a remarkable agreement on the following points:

1). The laws demand the Jews to butcher non-Jews from time to time. (The Laws of The Talmud and the Law of Human Sacrifice)

2). The sacrifice shall take place chiefly:

a. At the Purim Festival
b. At the Passover Festival

It is demanded of the Jews to butcher an adult Christian if possible, or a black non-Jew for the Purim and to butcher a child for the Passover. The child must not be over seven years old and must die in agony.

3). The blood of the victims must be violently drained. It is to be used at Passover in wine and in the Massen (bread). What this means is that a small part of the blood is mixed into the dough and the wine. The procedure is to be performed by the Jewish father.

4). The procedure takes place in the following manner: The father pours a few drops of fresh or dried and powdered blood into a glass, dips a finger of his left hand into it and sprinkles (blesses) everything which is on the table, saying: "Dam

Issardia chynim heroff Jsyn prech harbe hossen mashus pohorus." (Erod, VII, 12) Which translated is: "We therefore beg God to send down the ten plagues upon all the enemies of the Jewish religion (This means the Christians. With this they dine and afterwards the father cries):"Sfach, chaba, moscho kol hagoym!" Which translated: "Thus (like the child whose blood has been mixed in the bread and wine) may all Goyim burn in hell!" (This wicked Jewish ritual is suspiciously similar to Christian Communion. In this the wine is taken in place of the blood and the bread as the body. What Christians do symbolically, the Jews do in reality: this is the unique difference. But it is like all Jewish teachings, it is the reverse of what is taught by God Almighty and the Lord Jesus Christ in the Bible).

5). The ritual blood is also used other ways:

a. The young married couple is given a hard boiled egg wich is seasoned with dried blood which as been pulverized.
b. It is also given to pregnant women in the same way in order to ease their child birth.
c. It is mixed with egg-white, put on a linen cloth and placed on the chest of dead Jews so that they will enter heaven without atonement.
d. At circumcision powdered blood will be sprinkled on the wound so it will heal quickly.
e. Dip fruits or vegetables into it and then eat them, (Schuldran arch Orach cajjim 158,4) or
f. A dying or decrepit Jew can be saved with it. (Jore Deah 155,3)

The Jews have a superstition which originates from the Orient. They believe that old people can become younger by drinking the blood of young children.

6). The remainder of the blood is preserved with the greatest of care by the local rabbis and sold in small bottles by appointed wandering Jews at neighboring synagogues. This same rabbi certifies that the blood is genuine pure Christian blood.

7). The Ritual Murder and the Blood Mystery are acknowledge by all Talmudic Jews, and practiced whenever possible. The Jew believes that he will be "atoned" by it.

The Hurons, the Canadians and the Iroquois were philosophers of humanitarianism in comparison to the jews. These are seven Jewish customs and regulations were established not only in the trials from Trent and Damascus, but in various trials and court cases which took place in different parts of the world throughout history. And of course they were completely independent of each other. This proves beyond a doubt their truth and validity.

Civilized people find this practice so abhorrent that they cannot believe it, despite the hundreds of pages of evidence against the Jews which are found in court records. Historical records for five thousand years have provided irrefutable proof of the blood guilt of the Jews.

As other people became more civilized, the blood rite became a symbolic one, and a symbolic form of blood, usually wine, was drunk during the ritual, while the barbaric practice of killing a victim was given up altogether. Only one group, the Jewish cult, has continued to practice the blood rite in modern times.

Authorities on the blood rite, such as the noted Catholic scholar, James E. Bulger, state that the Jews practice the blood drinking rite because they are a parasitic people who must partake of the blood of the gentile host if they are to continue to survive. Bulger also states that the drinking of blood is a rite of black magic which enables the Jewish rabbis to predict the future as the blood of their non-Jewish victim courses through their veins.

Therefore, Jewish leaders from time to time entice a non-Jewish child, preferably male, and from six to eight years old. According to Jewish ritual, the non-Jewish (preferably a Christian child) child must be perfectly formed, intelligent, and without blemish. He also must be younger than the age of puberty, because the Jews believe that the blood becomes impure after the beginning of puberty.

When the (Christian) child is enticed into the synagogue, or, if the Jews are under observation, into some more secret gathering place, the kidnaped child is tied down onto a table, stripped, and its body pierced with sharp ritual knives in the identical places where the nails entered the body of Christ on the stake. As the blood is drained into cups, the Jewish leaders raise the cups and drink from them, while the child slowly expires in an atmosphere of unrelieved horror.

The Jews call down curses upon Christ and on all the non-Jewish people, and celebrate their symbolic victory over them as they continue to drink the blood of the dying child. Only by performing this rite, so the Jews believe, can they continue to survive and prosper among their non-Jewish host.

The ancient Khazar Jews along with others of that Near East era followed a common custom of human sacrifice. The practice was to burn a young person upon an altar called a Tophet. The Old Testament of the Bible mentions this practice and condemns it. Around the Tophet altar, drums would be beaten loudly to drown out the cries of the children being burned alive.

In the days of Ancient Israel the Priests of Baal would blow trumpets to drown out their screams.

The Carthaginians also were worshipers of Baal and sacrificed children on a massive scale. When faced with defeat in Syracuse in 310 B.C., they cast the sons of 500 nobles into a fiery pit, or Tophet, from a scaffold shaped in the likeness of the god Baal. In other words, the Jews have a god which finds blood pleasing. In the words of Mr. Leese, "What sort of a people is this whose god finds the blood obtained from mutilation of human genital organs as 'pleasing?'"

Even though God commanded circumcision, there is no way a reading of Scripture shows that God intended that the procedure turn into a bloody ritual. Besides that, it seems apparent that when Christ nailed the blood ordinances to the cross, he also nailed the circumcision to the cross. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." (Galatians 5:2)

"The mode of government which is the most propitious for the full development of the class war, is the demagogic regime which is equally favorable to the two fold intrigues of Finance and Revolution. When this struggle is let loose in a violent form, the leaders of the masses are kings, but money is god: the demagogues are the masters of the passions of the mob, but the financiers are the master of the demagogues, and it is in the last resort the widely spread riches of the country, rural property, real estate, which, for as long as they last, must pay for the movement.

When the demagogues prosper amongst the ruins of social and political order, and overthrown traditions, gold is the only power which counts, it is the measure of everything; it can do everything and reigns without hindrance in opposition to all countries, to the detriment of the city of the nation, or of the empire which are finally ruined.

In doing this do not financiers work against themselves? It may be asked: in destroying the established order do not they destroy the source of all riches? This is perhaps true in the end; but whilst states which count their years by human generations, are obliged in order to insure their existence to conceive and conduct a far-sighted policy in view of a distant future, Finance which gets its living from what is present and tangible, always follows a short-sighted policy, in view of rapid results and success without troubling itself about the morrows of history." Make no mistake about it, The god of the Jews is not the God of Abraham, Isaac and

Jacob/Israel. And if it were the same God -- the manner in which the Jews worship is administered is an abomination in the eyes of the Lord our God. Many people think this sort of thing may have happened in the past but did not exist after the Babylonian captivity.

However, from the account of Dio Cassius in the 78th Book of his history, Chapter 32, written in 117 A.D. comes the following:

"Then the Jews in Cyrene [on the modern Tripoli coast of North Africa] choosing as their leader one Andreas, slew the Romans and Greeks, and Devoured [ate] their bodies, drank the blood, clothed themselves in the flayed skins, and sawed many in half from the head downwards; some they threw to wild beasts and others were compelled to fight in single combat, so that in all 220,000 were killed. In Egypt they did many similar things, also in Cyprus, led by one of them named Artemion; and there another 240,000 were slain."

Following is an expose on Jewish Ritual Murder which is currently being conducted just as it has for centuries.

Jewish Ritual Murder

On May 1, 1989, the Oprah Winfrey show had as its guest a person who, as a young girl, was forced to participate in a ritual in which a Christian infant was sacrificed. The amazing thing about this guest is that she was not affiliated with some unknown radical blood letting cult, but that She was a Jew. According to an article on the show in the Chicago Tribune, the woman was "undergoing long-term psychiatric treatment," apparently because of her horrible experience. The news paper article is quoted below in its entirety.

Jews Protest Sacrifice Tale on Oprah Show

Chicago Tribune, 5/7/89
New York Times News Service

"Hundreds of television viewers and the leaders of several Jewish and civil liberties organizations have protested allegations on a popular talk show last week that some Jews practice ritual killing of children. The allegations were made by a guest using the pseudonym Rachel on 'The Oprah Winfrey Show,' a widely viewed syndicated talk show. During the program, broadcast Monday, Winfrey introduced the guest as someone who was undergoing long- term psychiatric ("The Jews are more subject to diseases of the nervous system than the other races and peoples among which they dwell. Hysteria and neurasthenia appear to be most frequent. Some physicians of large experience among the Jews have even gone so far as to state that most of them are neurasthenic and hysterical." (The Jewish Encyclopedia, Vol. IX, (1905), p. 225); "Idiocy and imbecility are found comparatively more often among Jews than among non-Jews...The Mongolian type of idiocy is also very frequently observed among Jews...Among the Jews the proportion of insane has been observed to be very large...Jews are more liable to acute psychoses of early age than are non-Jews." (The Jewish Encyclopedia, Vol. VI, (1904), p. 556, 603-04)) treatment for a multiple personality disorder. The woman told Winfrey that she had witnessed the ritual sacrifice of children and had been a victim of ritualistic abuse.

"The guest also said of such practices: 'there's other Jewish families across the country. It's not just my family.' The assertions were made during a program that focused on the cult murders of at least 13 people whose bodies were found last month near Matamoros, Mexico. The woman's comments provoked hundreds of angry phone calls and letters to Jewish and civil liberties groups, spokesmen for the groups said in interviews late last week. Jeffrey Jacobs, the chief operating officer of Winfrey's production company,

"Harpo Productions Inc., denied Winfrey had acted irresponsibly in broadcasting the interview since she had emphasized on the show that the guest spoke only for herself.

He added that Winfrey and her producers would meet with representatives of the Jewish and civil liberties groups next week in Chicago, where the show is taped. Winfrey was traveling Friday, Jacobs said, and was unavailable for comment. Early in the interview Winfrey said, 'This is the first time I have heard of any Jewish people sacrificing babies, but anyway -- so you witnessed the sacrifice?'

"The woman responded: 'Right. When I was very young, I was forced to participate in that, and which I had to sacrifice an infant.' The guest was repeatedly identified by Winfrey as being Jewish. At one point, the woman asserted that {Jewish} ritual sacrifices occurred in other Jewish families around the country and that they were known to the Police."

Although all Jews are aware of the blood rite and its importance to the Jewish cult, only the most important Jewish leaders, the rabbis and the wealthiest members of the Jewish community, are allowed to participate in the blood-drinking rite.

Kastein states, on page 173, that the ordinary Jews are forbidden to participate in the rite. One reason for this is the fact that the practice of ritual murder is fraught with danger for the entire Jewish Community. Most uprisings against the Jews during the past two thousand years have stemmed from the discovery of this practice, and the resulting attempts of the non-Jews to punish the Jews for murdering non-Jewish children.

The principal reason that this crime is so often discovered, is that the naked, pierced body of the child, once it has been drained of blood, must be thrown on a trash heap. The Jewish rite forbids burial of the body, even though this would conceal all evidence of their crime. The Talmud, the Holy Book of the Jews, defines all non-Jews as beasts, and by Jewish law, the burial of beasts is forbidden. Therefore, the Jews try to conceal their crime by throwing the corpse of the murdered child down an abandoned well, where it may not be discovered, or by hiding it in some manner which will not constitute burial.

In many cases, the body is discovered, and then the Jews either are attacked by the non-Jews, or they spend thousands of dollars bribing witnesses and officials, and attempting to frame some gentile as a "sex murderer." Bribery and intimidation of public officials and newspapermen is always the first step in this campaign. In the United States, since many of these are Jews, no bribery is necessary, as every Jew knows that it is his first duty to conceal the evidence of ritual murder. It is also customary for the Jews to pay off the murdered child's parents with a large sum of money, which in many cases means that they will not prosecute.

Could Jewish Ritual Murder Still Exist?

At one time or another the Jews have been expelled from every country in Europe. And in almost every case it was over the charge of Ritual Murder. The most objective book on this subject available is "Jewish Ritual Murder" by Arnold Leese is available from The Truth At Last, P.O. Box 1211, Marietta, Georgia 30061, for $3.50 per copy.

I know well that they deny everything, but it all agrees with the judgment of Christ, that they are poisonous, bitter, vengeful, spiteful serpents, assassins, and devil's children, who secretly stab and do injury because they are not able to do it publicly
Purim Murder: The ritual murder at Purim is committed against adult Christians. Fresh strong men and women are preferred. The Purim festival is celebrated annually by the jews in February or March. It is in commemoration of the 75,000 Persians murdered by the Jews. This massacre occurred under the Persian king Ahasuers (Xerxes). He had a minister (Haman) who recognized the Jewish danger and wanted to expel the Jews. The king's Jewish whore Esther persuaded him instead to hang Haman and his ten sons. After that came the murdering of the 75,000 Persians under the leadership of the Jew Mordecai. The following day the Jews celebrated with joyous festivities which are observed as the "Feast of Purim" even today.

At this festival the Jews usually become completely drunk. This occurs particularly at meetings of Orthodox Jews. During these orgies plays are staged in which the murder of Ham is re-created by the Jews. An effigy of "Haman" is put on the stage and is hanged while the Jews curse and cast-spells (directed against the "Goyim"). The Talmud commands the Jews to cry out aloud: "May Haman and the Gentiles (non-Jews) be cursed. May Mordecai and all the Jews be blessed." (Orach Cajjim, 690,16)

In Palestine and in some areas of Russia the Jews hold their processions out in the public. At the head of the procession the effigy of Haman is carried, and is stoned, stabbed with knives, and beaten with sticks. In 1764 the Jews of Monastyr (Russia) celebrated Purim with a live "Haman." The Jewish inn-keeper, Moscho from Michalkoweitz, had brought the drunken farmer Adamko to the festival in his wagon. The Jews took off his clothes, celebrated their festival, dressed him as "Haman" and gave him a savage beating. They also burned him on the back and Adamko arrived home totally drink, complained of severe pains and died the next day.

The Jew Moscho poisoned him so that he would never tell about the Purim Feast. The case was brought to trial, and the jew Moscho was sentenced to death. (The documents from this trial concerning the Purim Festival were kept by the authorities at Kammetz until the Bolshevik revolution. They were then destroyed by the Jews) The accusation was that during the Jewish feasts of Purim and/or Passover extremist Hassidic Orthodox Jewish sects would sacrifice a Christian youth for his blood. It was then dried and the powder mixed into triangular cakes or bread for eating in order for the Jews to gain atonement in the eyes of God. It is possible that Purim blood might sometimes have been held over for the Passover.

We are told by James Frazer in his Golden Bough: If the Jewish festival of Purim was, as I have attempted to show, directly descended either from the Sacaea or from some other festival, of which the central feature was the sacrifice of a man in the character of god, we should expect to find traces of human sacrifice lingering about it in one or other of these mitigated forms to which I have just referred.

This expectation is fully borne out by the facts. For from a early time it has been customary with the Jews at the feast of Purim to burn or otherwise destroy effigies of Haman. The practice was well known under the Roman empire, for in the year 408 A.D. the emperors Honorius and Theodosius issued a decree commanding the governors of the provinces to take care that the Jews should not burn effigies of Haman on a cross at one of their festivals. (Codex Theodosianus, Lib. Xvi. Tit. Viii. §: "Judaeos quodam festivitatis suae solleni Aman ad poenae quondam recordationem incendere, et sanctae crucis adsimulatam speciem in contemptu Christianae fidei sacrilegumente exurere provinciarum rectores prohibeant: ne locis suis fidei nostrae signum immisceant, sed ritus suos infra contemptum Christianae legis retineant: amissuri sine dubio permissa hacenus, nisi ab inlicitis temperaverint." The decree is dated at Constantinople, in the consulship of Bassus and Philip. For locis we should probably read jecis with Mommsem)

We learn from the decree that the custom gave great offence to the Christians, who regarded it as a blasphemous parody of the central mystery of their own religion, little suspecting that it was nothing but a continuation, in a milder form, of a rite that had probably been celebrated in the East long ages before the birth of Christ.

Apparently the custom long survived the publication of the edict, for in a form of abjuration which the Greek church imposed on Jewish converts and which seems to date from the tenth century, the renegade is made to speak as follows: "I curse also those who celebrate the festival of the so-called Mordecai on the first Sabbath (Saturday) of the Christian fast, and who nail Haman forsooth to the tree, attaching to it the symbol of the cross and burning him along with it, while they heap all sorts of imprecations and curses on the Christians." (Fr. Cumont, "Une Formule grecque de renonciation au judaïsme," Wiener Studien, xxiv. (1902) p. 468. The "Christian fast" referred to in the formula is no doubt Lent. The mention of the Jewish Sabbath (the

Christian Saturday) raises a difficulty, which has been pointed out by the editor, Franz Cumont, in a note (p. 470): "The festival of Purim was celebrated on the 14th of Adar, that is, in February or March, about the beginning of the Christian Lent; but that festival, the date of which is fixed in the Jewish calendar, does not always fall on a Saturday. Either the author made a mistake or the civil authority obliged the Jews to transfer their rejoicing to a Sabbath" (Saturday))

A Jewish account of the custom as it was observed in Babylonia and Persia in the tenth century of our era runs as follows:

"It is customary in Babylonia and Elam for boys to make an effigy resembling Haman; this they suspend on their roofs, four or five days before Purim. On Purim day they erect a bonfire, and cast the effigy into its midst, while the boys stand round about it jesting and singing. And they have a ring suspended in the midst of the fire, which (ring) they hold and wave from one side of the fire to the other." (Israel Abrahams, The Book of Delight and other Papers (Philadelphia, 1912), pp. 266 sq. Mr. Abrahams ingeniously suggests (pp. 267 sq.)

That the ring waved over the fire was an emblem of the sun, and that the kindling of the Purim fires was originally a ceremony of imitative magic to ensure a supply of solar light and heat) Again, the Arab historian Albîrûnî, who wrote in the year 1000 A.D., informs us that at Purim the Jews of his time rejoiced greatly over the death of Haman, and that they made figures which they beat and burned, "imitating the burring of Haman."

The Jews are firmly united in spite of their dispersal. They are governed by unknown elders...Even now every town has it's own judge, every province its rabbi, and all are subordinate to an unknown leader, who resides in Asia. Hence one name for the festival was Hâmân-Sûr. (Albîrûnî, The Chronology of Ancient Nations, translated and edited by Dr. C. Edward Sachau (London, 1879), pp. 273 sq) Another Arabic writer, Mak rîzî, who died in 1442 A.D., says that at the feast of Purim, which fell on the fifteenth day of the month Adar, some of the Jews used to make effigies of Haman which they first played with and then threw into the fire. (Quoted by Lagarde, "Purim" p. 13 (Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen, xxxiv. 1887))

During the Middle Ages the Italian Jews celebrated Purim in a lively fashion which has been compared by their own historians to that of the Carnival. The children used to range themselves in rows opposite each other and pelt one another with nuts, while grown-up people rode on horseback through the streets with pine branches in their hands or blew trumpets and made merry round a puppet representing Haman, which was set on a platform or scaffold and then solemnly burnt on a pyre. (M. Büdemann, Geschichte des Erziehungswesens und der Cultur der abendländischen Juden (Vienna, 1880-1888), ii. 211 sq. ; I. Abrahams, Jewish Life in the Middle Ages (London, 1896), pp. 260 sq)

In the eighteenth century the Jews of Frankfort used at Purim to make pyramids of thin wax candles, which they set on fire; also they fashioned images of Haman and his wife out of candles and burned them on the reading-desk in the synagogue. (This is the view of H. Graetz (Geschichte der Juden, iv. Leipsic, 1866, pp. 393 sq) and Dr. M.R. James (Life and Miracles of St. William of Norwich (Cambridge, 1896), by A. Jessopp and M.R. James, pp. Lxiii, sq))

Now, when we consider the close correspondence in character as well as in date between the Jewish Purim and the Christian Carnival, and remember further that the effigy of Carnival, which is now destroyed at this merry season, had probably its prototype in a living man who was put to a violent death in the character of Saturn at the Saturnalia, analogy of itself would suggest that in former times the Jews, like the Babylonians, from whom they appear to have derived their Purim, may at one time have burned, hanged, or crucified a real man in the character of Haman. There are some positive grounds for thinking that this was so.

The early church historian Socrates informs us that at Inmestar, a town among themselves, in the course of which they played many foolish pranks. In the year 416 A.D., being heated with wine, they carried these sports further than usual and began deriding Christians and even Christ himself, and to give the more zest to their mockery they seized a Christian child, bound him to a cross, and hung him up. At first they only laughed and jeered at him, but soon, their passions getting the better of them, they ill-treated the child so that he died under their hands.

The thing got noised abroad, and resulted in a serious brawl between the Jews and their Christian neighbors. The authorities then stepped in, and the Jews had to pay dear for the crime they had perpetrated in sport. (Socrates, Historia Ecclesiastica, vii. 16; Theophanes, Chronographia, vol. I. P. 129.

Theophanes places the event in the year 408 A.D. From a note in Migne's edition of Socrates, I learn that in the Alexandrian calendar, which Theophanes used, the year 408 corresponded to the year which in our reckoning began on the first of September 415. Hence if the murder was perpetrated in spring at Purim it must have taken place in 416)

The Christian historian does not mention, and perhaps did not know, the name of the drunken and jovial festival which ended so tragically; but we can hardly doubt it was Purim, and that the boy who died on the cross represented Haman.

In mediaeval and modern times many accusations of ritual murders, as they are called, have been brought against the Jews, and the arguments for and against the charge have been discussed on both sides with a heat which, however natural, has tended rather to inflame the passions of the disputants than to elicit the truth. (For an examination of some of these reported murders, see M.R. James (Life and Miracles of St. William of Norwich (Cambridge, 1896), by A. Jessopp and M.R. James, pp. Lxiii. Sq) Into this troubled arena I prefer not to enter; I will only observe that, so far as I have looked into the alleged cases, and these are reported in sufficient detail, the majority of the victims are said to have been children and to have met their fate in spring, often in the week before Easter.

This last circumstance points, if there is any truth in the accusations, to a connection of the human sacrifice with the Passover, which falls in this week, rather than with Purim, which falls a month earlier. Indeed it has often been made a part of the accusation that the blood of the youthful victims was intended to be used at the Passover.

If all the charges of ritual murder which have been brought against the Jews in modern times... would suffice to account for an occasional recrudescence of primitive barbarity among the most degraded part of the Jewish community...Such customs die hard; it is not the fault of society as a whole if sometimes the reptile has strength enough left to lift its venomous head and sting.

But between the stage when human sacrifice goes on unabashed in the light of common day, and the stage when it has been driven out of sight into dark holes and corners, there intervenes a period during which the custom is slowly dwindling away under the growing light of knowledge and philanthropy. In this middle period many subterfuges are resorted to for the sake of preserving the old ritual in a form which will not offend the new morality.

A common and successful device is to consummate the sacrifice on the person of a malefactor, whose death at the altar or elsewhere is little likely to excite pity or indignation, since it partakes of the character of a punishment, and people recognize that if the miscreant had not been dealt with by the priest, it would have been needful in the public interest to hand him over to the executioner.

We have seen that in the Rhodian sacrifices to Cronus a condemned criminal was after a time substituted for an innocent victim; ((Life and Miracles of St. William of Norwich (Cambridge, 1896), by A. Jessopp and M.R. James, pp. Lxiii. Sq). P. 253) and there can be little doubt that at Babylon the criminals, who perished in the character of gods at the Sacaea, enjoyed an honor which, at an earlier period, had been reserved for more respectable persons. It seems therefore by no means impossible that the Jews, in borrowing the Sacaea from Babylon under the new name of Purim, should have borrowed along with it the custom of putting to death a malefactor (to them) who, after masquerading as Mordecai in a crown and royal robe, was hanged or crucified in the character of Haman.

There are some grounds for thinking that this or something of this sort was done; but a consideration of them had better be deferred until we have cleared up some points which still remain obscure in Purim, and in the account which the Jews give of its origin. In the first place, then, it deserves to be remarked that the joyous festival of Purim on the fourteenth and fifteenth days of the month Adar is invariably preceded by a fast, known as the fast of Esther, on the thirteenth; indeed, some Jews fast for several days before Purim. (J. Buxtorf, Synagoga Judaica (Bâle, 1661), cap. Xxix. P. 554; J. Chr. G. Bodenschatz, Kirchliche Verfassung der heutigen Juden (Erlangen, 1748), ii. 254 sq)

In the book of Esther the fast is traditionally explained as a commemoration of the mourning and lamentation excited among the Jews by the decree of King Ahasuerus that they should all be massacred on the thirteenth day of the month Adar; for

"in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." And Esther, before she went into the presence of the king to plead for the lives of her people, "bad them return answer unto Mordecai, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner."

Hence fasting and lamentation were ordained as the proper preparation for the happy feast of Purim which commemorated the great deliverance of the Jews from the destruction that had threatened them on the thirteenth day of Adar. (Esther iv. 3 and 16, ix. 31) Now we have seen that, in the opinion of some eminent modern scholars, the basis of the book of Esther is not history but a Babylonian myth, which celebrated the triumphs and sufferings of deities rather than of men.

On this hypothesis, how is the fast that proceeds Purim to be explained? The best solution appears to be that of Jensen, that the fasting and mourning were originally for the supposed annual death of a god or hero of the type of Tammuz or Adonis, whose resurrection on the following day occasioned that outburst of joy and gladness which is characteristic of Purim. The particular god or hero, whose death and resurrection thus touched with sorrow and filled with joy the hearts of his worshipers, may have been, according to Jensen, either the great hero Gilgamesh, or his comrade and friend Eabani. (So far as I know, Professor Jensen has not yet published his theory, but he has stated it in letters to correspondents. See W. Nowack, Lehrbuch der hebräischen Archäologie (Freiburg I. Baden and Leipsic, 1894), ii. 200; II. Günkel, Schöpfung und Chaos (Göttingen, 1895), pp. 311 sqq.; D.G. Wildeboer, in his commentary on Esther, pp. 174 sq. (Kurzer Hand-Commentar sum Alten Testament, herausgegeben von D. K. Marti, Lieferung 6, Freiburg I. B., 1898). In the Babylonian calendar the 13th of Adar was so far a fast day that on it no fish or fowl might be eaten. In one tablet the 13th of Adar is marked "not good," while the 14th and 15th are marked "good." Cee C. H. W. Johns, s.v. "Purim," Encyclopedia biblica, iii, (London, 1902) col. 3980) The doughty deeds and adventures of his mighty pair are the theme of the longest Babylonian poem that has been as yet discovered. It is recorded on twelve tablets, and this circumstance has suggested to some scholars the view that the story may be a solar myth, descriptive of the sun's annual course through the twelve months or the twelve signs of the zodiac.

However that may be, the scene of the poem is laid chiefly at the very ancient Babylonian city of Erech, the chief seat of the worship of the goddess Ishtar or Astarte, who plays an important part in the story. For the goddess is said to have been smitten with the charms of Gilgamesh, and to have made love to him; but he spurned her proffered favors, and thereafter fell into a sore sickness, probably through the wrath of the offended goddess.

His comrade Eabani also roused the fury of Ishtar, and was wounded to death. For twelve days he lingered on a bed of pain, and, when he died, his friend Gilgamesh mourned and lamented for him, and rested not until he had prevailed on the god of the dead to suffer the spirit of Eabani to return to the upper world.

The resurrection of Eabani, recorded on the twelfth tablet, forms the conclusion of the long poem. (M. Jastrow, The Religion of Babylonia and Assyria (Boston, U.S.A., 1898), pp. 471 sq., 475 sq., 481-486, 510-512; L.W. King, Babylonian Religion and Mythology (London, 1899), pp. 146 sqq.; P. Jensen, Assyrisch-Babylonische Mythen und Epen (Berlin, 1900), pp. 116-273; R.F. Harper, Assyrian and Babylonian Literature (New York, 1901), pp. 566-582; Das Gilgamesch-Epos, neu übersetzt von Arthur Ungnad und gemeinverständlich erklärt von Hugo Gressmann (Göttingen, 1911). Professor Jastrow points out that though a relation cannot be traced between each of the tablets of the poem and the corresponding month of the year, such a relation appears undoubtedly to exist between some of the tablets and the months.

Thus, for example, the sixth tablet describes the affection of Ishtar for Gilgamesh, and the visit which she paid to Anu, her father in heaven, to complain of the hero's contemptuous rejectoin of her love. Now the sixth Babylonian month was called the "Mission of Ishtar," and in it was held the festival of Tammuz, the hapless lover of the goddess. Again, the story of the great flood is told in the eleventh tablet, and the eleventh month was called the "month of rain." See M. Jastrow, The Religion of Babylonia and Assyria, pp. 484, 510) Jensen's theory is that the death and resurrection of a mythical being, who combined in himself the features of a solar god and an ancient king of Erech, were celebrated at the Babylonian Zakmuk or festival of the New Year, and that the transference of the drama from Erech, its original seat, to Babylon led naturally to the substitution of Marduk, the great god of Babylon, for Gilgamesh or Eabani in the part of the hero. Although Jensen apparently does not identify the Zakmuk with the Sacaea, a little consideration will shew how well his general theory of Zakmuk fits in with those features of the Sacaean festival which have emerged in the course of our enquiry.

At the Sacaean festival, if I am right, a man, who personated a god or hero of the type of Tammuz or Adonis, enjoyed the favors of a woman, probably a sacred harlot, who represented the great goddess Ishtar or Astarte; and after he had thus done his part towards securing, by means of sympathetic magic, the revival of plant life in spring, he was put to death. We may suppose that the death of this divine man was mourned over by his worshipers, and especially by women, in much the same fashion as the women of Jerusalem wept for Tammuz at the gate of the temple, (Ezekiel viii. 14) and as Syrian damsels mourned the dead Adonis, while the river ran red with his blood. Such rites appear, in fact, to have been common all over Western Asia; the particular name of the dying god varied in different places, but in substance the ritual was the same. Fundamentally, the custom was a religious or rather magical ceremony intended to ensure the revival and reproduction of life in spring.

At all times the Jews have regarded an oath to the Christians as not being binding. If this interpretation of the Sacaea is correct, it is obvious that one important feature of the ceremony is wanting in the brief notices of the festival that have come down to us.

The death of the man-god at the festival is recorded, but nothing is said of his resurrection. Yet if he really personated a being of the Adonis or Attis type, we may feel pretty sure that his dramatic death was followed at a shorter or longer interval by his dramatic revival, just as at the festivals of Attis and Adonis the resurrection of the dead god quickly succeeded to his mimic death. (Adonis, Attis, Osiris, Second Edition, pp. 183 sq., 227)

Here, however, a difficulty presents itself. At the Sacaea the man-god died a real, not a me mimic death; and in ordinary life the resurrection even of a man-god is at least not an everyday occurrence. What was to be done? The man, or rather the god, was undoubtedly dead.

How was he to come to life again? Obviously the best, if not the only way, was to set another and living man to support the character of the reviving god, and we may conjecture that this was done. We may suppose that the insignia of royalty which had adorned the dead man were transferred to his successor, who, arrayed in them, would be presented to his rejoicing worshipers as their god come to life again; and by his side would probably be displayed a woman in the character of his divine consort, the goddess Ishtar or Astarte.

In favor of this hypothesis it may be observed that it at once furnishes a clear and intelligible explanation of a remarkable feature in the book of Esther which has not yet, so far as I am aware, been adequately elucidated; I mean that apparent duplication of the principal characters to which I have already directed the reader's attention. If I am right, Haman the temporary king of mortal god who was put to death at the Sacaea; and his rival Mordecai represents the other temporary king who, on the death of his predecessor, was invested with his royal insignia, and exhibited to the people as the god come to life again. Similarly Vashti, the deposed queen in the narrative, corresponds to the woman who played the part of queen and goddess to the first mock king, the Haman; and her successful rival, Esther or Ishtar, answers to the woman who figured as the divine consort of the second mock king, the Mordecai or Marduk. A trace of the sexual license accorded to the mock king of the festival seems to be preserved in the statement that King Ahasuerus found Haman fallen on the bed with Esther and asked, "Will he even force the queen before me in the house?" (Esther vii. 8)

We have seen that the mock king of the Sacaea did actually possess the right of using the real king's concubines, and there is much to be said for the view of Movers that he began his short reign by exercising the right in public. (Adonis, Attis, Osiris, Second Edition, pp. P. 368) In the parallel ritual of Adonis the marriage of the goddess with her ill-fated lover was publicly celebrated the day before his mimic death. (Adonis, Attis, Osiris, Second PT. VI)

A clear reminiscence of the time when the relation between Esther and Mordecai was conceived as much more intimate than mere cousin ship appears to be preserved in some of the Jewish plays acted at Purim, in which Mordecai appears as the lover of Esther; and this significant indication is confirmed by the teaching of the rabbis that King Ahasuerus never really knew Esther, but that a phantom in her likeness lay with him while the real Esther sat on the lap of Mordecai. (J.J. Schudt, Jüdische Maerkwüdigkeiten (Frankfort and Leipsic, 1714), ii. Theil, p. 316)

The Persian setting, in which the author of the book of Esther has framed his highly-colored picture, naturally suggests that the Jews derived their feast of Purim not directly from the old Babylonians, but from their Persian conquerors. Even if this could be demonstrated, it would in no way invalidate the theory that Purim originated in the Babylonian festival of the Sacaea, since we know that the Sacaea was celebrated by the Persians. (Dio Chrysostom makes Diogenes say to Alexander the Great, The festival was mentioned by Ctesias in the second book of his Persian history (Athenaeus, xiv. 44 p. 639c); and down to the time of Strabo it was associated with the nominal worship of the Persian goddess Anaitis (Strabo, xi. 8. 4 and 5, p. 512))

Hence it becomes worth while to enquire whether in the Persian religion we can detect any traces of a festival akin to the Sacaea or Purim. Here Lagarde has shown the way by directing attention to the old Persian ceremony known as the "Ride of the Beardless One." (Lagarde, "Purim," pp. 51) This was a rite performed both in Persia and Babylonia at the beginning of spring, on the first day of the first month, which in the most ancient Persian calendar corresponded to March, so that the date of the ceremony agrees with that of the Babylonian New Year festival of Zakmuk.

A beardless and, if possible, one-eyed buffoon was set naked on an ass, a horse, or a mule, and conducted in a sort of mock triumph through the streets of the city. In one hand he held a crow and in the other a fan, with which he fanned himself, complaining of the heat, while the people pelted him with ice and snow and drenched him with cold water. He was supposed to drive away the cold, and to aid him perhaps in discharging this useful function he was fed with hot food, and hot stuffs were smeared on his body. Riding on his ass and attended by all the king's household, if the city happened to be the capital, or, if it was not, by all the retainers of the governor, who were also mounted,

He paraded the streets and extorted contributions. He stopped at the doors of the rich, and if they did not give him what he asked for, he befouled their garments with mud or a mixture of red ochre and water, which he carried in an earthenware pot. If a shopkeeper hesitated a moment to respond to his demands, the importunate beggar had the right to confiscate all the goods in the shop; so the tradesmen who saw him bearing down on them, not unnaturally hastened to anticipate his wants by contributing of the substance before he could board them.

Everything that he thus collected form break of day to the time of morning prayers belonged to the king or governor of the city; but everything that he laid hands on between the first and the second hour of prayer he kept for himself. After the second prayers he disappeared, and if the people caught him later in the day they were free to beat him to their heart's content. "In like manner," proceeds one of the native writers who has described the custom,

"people at the present time appoint a New Year Lord and make merry. And this they do because the season, which is the beginning of Azur or March, coincides with the sun's entry into Aries, for on that day they disport themselves and rejoice because the winter is over." (Th. Hyde, Historia religion is veterum Persarum (Oxford, 1700), pp. 183, 249-251; AlbîrûnÏ, The Chronology of Ancient Nations, translated and edited by Dr. C. Edward Sachau (London, 1879), p. 211)

Now in this harlequin, who rode through the streets attended by all the king's men, and levying contributions which went either to the royal treasury or to the pocket of the collector, we recognize the familiar features of the mock or temporary king, who is invested for a short time with the pomp and privileges of royalty for reasons which have been already explained. (The Dying God, pp. 148)

The abrupt disappearance of the Persian clown at a certain hour of the day, coupled with the leave given to the populace to thrash him if they found him afterwards, points plainly enough to the harder fate that probably awaited him in former days, when he paid with his life for his brief tenure of a kingly crown.

The resemblance between his burlesque progress and that of Mordecai through the streets of Susa is obvious; though the Jewish author of Esther has depicted in brighter colors the pomp of his hero "in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple," riding the king's own charger, and led through the city by one of the king's most noble princes. (Esther vi. 8. Viii. 15)

The difference between the two scenes is probably not to be explained simply by the desire of the Jewish writer to shed a halo of glory round the personage whom he regarded as the deliverer of his people. So long as the temporary king was a real substitute for the reigning monarch, and had to die sooner or later in his stead. It was natural that he should be treated with a greater show of deference, and should simulate his royal brother more closely than a clown who had nothing worse than a beating to fear when he laid down his office. In short, after the serious meaning of the custom had been forgotten, and the substitute was allowed to escape with his life, the high tragedy of the ancient ceremony would rapidly degenerate into farce. But while the "Ride of the Beardless One" is, from one point of view, a degenerate copy of the original, regarded from another point of view, it preserves some features which are almost certainly primitive, though they do not appear in the kindred Babylonian and Jewish festivals.

The Persian custom bears the stamp of a popular festivity rather than of a state ceremonial, and everywhere it seems as if popular festivals, when left to propagate themselves freely among the folk, reveal their old meaning and intention more transparently than when they have been adopted into the official religion and enshrined in a ritual.

The simple thoughts of our simple forefathers are better understood by their unlettered descendants than by the majority of educated people; their rude rites are more faithfully preserved and more truly interpreted by a rude peasantry than by the priest, who wraps up their nakedness in the gorgeous pall of religious pomp, or by the philosopher, who dissolves their crudities into the thin air of allegory.

In the present instance the purpose of the "Ride of the Beardless One" at the beginning of spring is sufficiently obvious; it was meant to hasten the departure of winter and the approach of summer. We are expressly told that the clown who went about fanning himself and complaining of the heat, while the populace snowballed him, was supposed to dispel the cold; and even without any such assurance we should be justified in inferring as much from his behavior.

On the principles of homoeopathic or imitative magic, which is little more than an elaborate system of make-believe, you can make the weather warm by pretending that it is so; or if you cannot, you may be sure that there is some person wiser than yourself who can.

Such a wizard, in the estimation of the Persians, was the beardless one-eyed man who went through the performance I have described; and no doubt his physical defects were believed to contribute in some occult manner to the success of the rite. The ceremony was this, as Lagarde acutely perceived, the oriental equivalent of those popular European customs which celebrate the advent of spring by representing in a dramatic form the expulsion or defeat of winter by the victorious summer. (The Dying God, pp. 254)

But whereas in Europe the two rival seasons are often, if not regularly, personated by two actors or two effigies, in Persia a single actor sufficed. Whether he definitely represented winter or summer is not quite clear; but his pretense of suffering from heat and his final disappearance suggest that, if he personified either of the seasons, it was the departing winter rather than the coming summer. If there is any truth in the connection thus traced between Purim and the "Ride of the Beardless One," we are now in a position finally to unmask the leading personages in the book of Esther. I have attempted to show that Haman and Vashti are little more than doubles of Mordecai and Esther, who in turn conceal under a thin disguise the features of Marduk and Ishtar, the great god and goddess of Babylon.

But why, the reader may ask, should the divine pair be thus duplicated and the two pairs set in opposition to each other? The answer is suggested by the popular European celebrations of spring to which I have just adverted. If my interpretation of these customs is right, the contrast between the summer and winter, or between the life and death, which figure in effigy or in the persons of living representatives at the spring ceremonies of our peasantry, is fundamentally a contrast between the dying or dead vegetation of the old and the sprouting vegetation of the new year, a contrast which would lose nothing of its point when, as in ancient Rome and Babylon and Persia, the beginning of spring was also the beginning of the new year.

In these and in all the ceremonies we have been examining the antagonism is not between powers of a different order, but between the same power viewed in different aspects as old and young; it is, in short, nothing but the eternal and pathetic contrast between youth and age. And as the power or spirit of vegetation is represented irreligious ritual and popular custom by a human pair, whether they be called Ishtar and Tammuz, or Venus and Adonis, or the Queen and King of May, so we may expect to find the old decrepit spirit of the past year personated by one pair, and the fresh young spirit of the new year by another. This, if my hypothesis is right, is the ultimate explanation of the struggle between Haman and Vashti on the one side, and their doubles Mordecai and Esther on the other.

In the last analysis both Parts stood for the powers that make for the fertility of plants and perhaps also of animals; (The interpretation here given of the four principal personages in the book of Esther was suggested by me in the second edition of this book (1900). It agrees substantially with the one which has since been adopted yb Professor H. Zimmern (in E. Schrader's Die Keilinschriften und das Alte Testament, Berlin, 1902, p. 19), and by Professor P. Haupt (Purim, Leipsic, 1906, pp. 21)) but the one pair embodied the failing energies of the past, and the other the rigorous and growing energies of the coming year. Both powers, on my hypothesis, were personified not merely in myth, but in custom; for year by year a human couple undertook to quicken the life of nature by a union in which as in a microcosm, the loves of tree and plant, of herb and flower, of bird and beast were supposed in some mystic fashion to be summed up. (In this connection it deserves to be noted that among the anicent Persians marriages are said to have been usually celebrated at the vernal equinox (Strabo, xv. 3. 17, p. 733))

Originally, we may conjecture, such couples exercised their functions for a whole year, on the conclusion of which the male partner; the divine king, was put to death; but in historical times it seems that, as a rule, the human god; the Saturn, Zoganes, Tammuz, or whatever he was called, enjoyed his divine privileges, and discharged his divine duties only for a short part of the year.

This curtailment of his reign on the earth was probably introduced at the time when the old hereditary divinities or defied kings contrived to shift the most painful part of their duties to a substitute, whether that substitute was a son or a slave or a malefactor. Having to die as a king, it was necessary that the substitute should also live as a king for a season; but the real monarch would naturally restrict within the narrowest limits both of time and of power a reign which, so long as it lasted, necessarily encroached upon and indeed superseded his own. (The five days' duration of the mock king's reign may possibly have been an intercalary period introduced, as in ancient Egypt and Mexico, of the purpose of equalizing a year of 360 days & twelve months of 30 days each) to a solar year reckoned at 365 days. See above, pp. 339)

What became of the divine king's female partner, the human goddess who shared his bed and transmitted his beneficent energies to the rest of nature, we cannot say. So far as I am aware, there is little or no evidence that she like him suffered death when her primary function was discharged. (However, the legend that Semiramis burned herself on a pyre in Babylon for grief at the loss of a favorite horse (Hyginus, Fab. 243; compare Pliny, Nat. Hist. viii. 155) may perhaps point t o an old custom of compelling the human representative of the goddess to perish in the flames.

We have seen above that one of the lovers of Ishtar had the form of a horse. Hence the legend recorded by Hyginus is a fresh link in the chain of evidence which binds Semiramis to Ishtar) The nature of maternity suggests an obvious reason for sparing her a little longer, till that mysterious law, which links together woman's life with the changing aspects of the nightly sky, had been fulfilled by the birth of an infant god, who should in his turn, reared perhaps by her tender care, grew up to live and die for the world.

We may now sum up the general results of the enquiry which we have pursued in the present chapter. We have found evidence that festivals of the type of the Saturnalia, of a man in the character of a god, were at one time held all over the ancient world from Italy to Babylon. Such festivals (Such festivals seem to have been held by agricultural communities for the good of the crops, and at them the king or his substitute appears to have personated the god of fertility, and to have been put to death in character in order to ensure that the god should rise from the dead with renewed youth and vigor) seem to date from an early age in the history of agriculture, when people lived in small communities, each presided over by a sacred or divine kind, whose primary duty was to secure the orderly succession of the seasons, the fertility of the earth, and the fecundity both of cattle and of women. Associated with him his wife or other female consort, with whom he performed some of the necessary ceremonies, and who therefore shared his divine character.

When the Jews have been wandering around for a whole week, soon they cheat a Christian here and there, they commonly gather together on their Sabbath day and boast of their knavish tricks among themselves, whereupon the other Jews declare...they shall take the heart from out of the body of a Christian, and say furthermore...the best of the Christians should be beaten to death. Originally his term of office appears to have been limited to a year, on the conclusion of which he was put to death; but in time he contrived by force or craft to extend his reign and sometimes to procure a substitute, who after a shortand more or less nominal tenure of the crown was slain in his stead. At first the substitute for the divine father was probably the divine son, but afterwards this rule was no longer insisted on, and still later the growth of a human feeling demanded that the victim should always be a condemned criminal.

In this advanced stage of degernation it is no wonder if th elight of divinity suffered eclipse, and many should fail to detect the god in the malefactor. Yet the downward career of fallen deity does not stop here; even a criminal comes to be thought too good to personate a god on the gallows or in the fire; and then there is nothing left but to make up a more or less grotesque effigy, and so to hang, burn, or otherwise destroy the god in the person of this sorry representative.

By this time the original meaning of the ceremony may be so completely forgotten that the puppet is supposed to represent some historical personage, who earned the hatred and contempt of his fellows in his life, and whose memory has ever since been held up to eternal execration by the annual destruction of his effigy. The figures of Haman, of the Carnival, and of Winter or Death which are or used to be annually destroyed in spring by Jews, Catholics, and the peasants of Central Europe respectively, appear to be all lineal descendants of those human incarnations of the powers of nature whose life and death were deemed essential to the welfare of mankind. But of the three the only one which has preserved a clear trace of its original meaning is the effigy of Winter or Death.

In others the ancient significance of the custom as a magical ceremony designed to direct the course of nature has been almost wholly obscured by a thick after growth of legend and myth. The cause of this distinction is that, whereas the practice of destroying an effigy of Winter or Death has been handed down from time immoral through generations of simple peasants, the festivals of Purim and the Carnival, as well as their Babylonian and Italian prototypes,

the Sacaea and the Saturnalia, were for centuries domesticated in cities, where they were necessarily exposed to those thousand transforming and disintegrating currents of speculation and enquiry, of priestcraft and policy, which roll their turbid waters through the busy haunts of men, but leave undefiled the limpid springs of mythic fancy in the country.

If there is any truth in the analysis of the Saturnaila and kindred festivals which I have now brought to a close, it seems to point to a remarkable homogeneity of civilization throughout Southern Europe and Western Asia in prehistoric times. How far such homogeneity of race is a question for the ethnologists; it does not concern us here. But without discussing it, I may remind the reader that in the far east of Asia we have met with temporary kings whose magical functions and intimate relation to agriculture stand out in the clearest light; (The Dying God, p. 148) while India furnishes examples of kings who have regularly been obliged to sacrifice themselves at the end of a term of years. (The Dying God, p. 46)

All these things appear to hang together; all of them may, perhaps, be regarded as the shattered remnants of a uniform zone of religion and society which at a remote era belted the Old World from the Mediterranean to the Pacific. Whether that was so or not, I may at least claim to have made it probable that if the King of the Wood at Aricia lived and died as an incarnation of a sylvan deity, the functions he thus discharged to them we need not go beyond the bounds of Italy, where seed; was annually slain in the person of a human representative at his ancient festival of the Saturnalia.

It is possible that such sacrifices of deified men, performed for the salvation of the world, may have helped to beget the notion that the universe or some part of it was originally created out of the bodies of gods offered up in sacrifice. Certainly it is curious that notions of this sort meet us precisely in parts of the world where such sacrifices appear to have been regularly accomplished. Thus in ancient Mexico, where the sacrifice of human beings in the character of gods formed a conspicuous feature of the national religion, it is said that in the beginning, when as yet the light of day was not, the gods created the sun to illumine the earth by voluntarily burning themselves in the fire, leaping one after the other into the flames of a great furnace. (B. De Sahagun, Histoire Gènèrale des Choses de la Nouvelle Espagne, traduite par D. Jourdanet et R. Simeon (Parts, 1880), pp. 478-480. Compare E. Seler, Altmexikanische Studien, ii. (Berlin, 1899) p. 117)

Again, in the Babylonian Genesis the great god Bel crated the world by cleaving the female monster Tiamat in twain and using the severed halves of her body to form the heaven and the earth. Afterwards, perceiving that the earth was waste and void, he obligingly ordered one of the gods to cut off his, the Creator's, head, and with the flowing blood mixed with clay he kneaded a paste out of which he molded men and animals. (Berosus, quoted by Eusebius, Chronicorum liber prior, ed. A. Schoene (Berlin, 1875), coll. 14-18; id., in Fragmenta Historicorum Graecorum, ed. C. Muller, ii. 497 sq; P. Jensen, Assyrisch-Babylonische Mythen und Epen (Berlin, 1900), pp. 2; L. W. King, Babylonian Religion and Mythology (London, 1899), pp. 54; M. Jastrow, The Religion of Babylonia and Assyria (Boston, U.S.A., 1898), pp. 408; H. Zimmern, in E. Schrader's Die Keilinschriften und das alte Testament (Berlin, 1902), p. 488; M.J. Lagrange, Etudes sur les Religions Sèmitiques (Parts, 1905), p. 366; R. W. Rogers, Cuneiform Parallels to the Old Testament (Oxford, preface dated 1911), p. 31, 36. In the Hebrew account of the creation (Genesis 1:2) "the deep" is a reminiscence of the Babylonian mythical monster Tiamt) Similarly in a hymn of the Rig Veda we read how the gods created the world out of the dismembered body of the great primordial giant Purushu. The sky was made out of his head, the earth out of his feet, the sun out of his eye, and the moon out of his mind; animals and men were also engendered from his dripping fat or his limbs, and the great gods Indra and Agni sprang from his mouth. (Hymns of the Rig Ved, x. 90 (vol. Iv. Pp. 289-293 of R.T.H. Griffith's translation, Benares, 1889-1892). Compare A.A. Macdonell, Vedic Mythology (Strasburg, 1897), p. 12)

The crude, nay savage, account of creation thus set forth by the poet was retained by the Brahman doctors of a later age and refined by them into a subtle theory of sacrifice in general. According to them the world was not only created in the beginning by the sacrifice of the creator Prajapati, the Lord of Creatures; to this day it is renewed and preserved solely by a repetition of that mystic sacrifice in the daily sacrificial ritual celebrated by the Brahmans. Every day the body of the Creator and Savior is broken anew, and every day it is pieced together for the restoration and conservation of a universe which otherwise must dissolve and be shattered into fragments. Thus is the world continually created afresh by the self-sacrifice of the deity; and, wonderful to relate, the priest who offers the sacrifice identifies himself with the Creator, and so by the very act of sacrificing renews the universe and keeps up uninterrupted the revolution of time and matter.

All things depend on his beneficent, nay divine activity, from the heaven above to the earth beneath, from the greatest god to the meanest worm, from the sun and moon to the humblest blade of grass and the minutest particle of dust. Happily this grandiose theory of sacrifice as a process essential to the salvation of the world does not oblige the priest to imitate his glorious prototype by dismembering his own body and shedding his blood on the altar; on the contrary a comfortable corollary deduced form it holds out to him the pleasing prospect of living for the unspeakable benefit of society to a good old age, indeed of stretching out the brief span of human existence to a full hundred years. (The Satapatha Brâhmana, translated by Julius Eggeling, Part iv. (Oxford, 1897) pp. xiv-xxiv. (The Sacred Books of the East, vol. Xliii). Compare Sylvain Lévi, La doctrine du sacrifice dans les Brâhmanas (Parts, 1898), p. 13) Well is it, not only for the priest but for mankind, when with the slow progress of civilization and humanity the hard facts of a cruel ritual have thus been softened and diluted into the nebulous abstractions of a mystical theology.

Jewish Human Sacrifice

The ancient Khazar Jews along with other of that Near East era followed a common custom of human sacrifice. The practice was to burn a young person upon an altar called a Tophet. The Old Testament of the Bible mentions this practice and condemns it. Around the Tophet altar, drums would be beaten loudly to drown out the cries of the children being burned alive. In the days of Ancient Israel the Priests of Baal would blow trumpets to drown out their screams. The Carthaginians also were worshipers of Baal and sacrificed children on a massive scale. When faced with defeat in Syracuse in 310 B.C., they cast the sons of 500 nobles into a fiery pit, or Tophet, from a scaffold shaped in the likeness of the god Baal.

In Excavations at Gezer, the archeologist R.A.S. Macalister notes that the bodies of sacrificed young children are found in every strata of Jewish remains from the earliest times.

Photographs of the children's bodies are published in Macalister's book, although the book itself, like most works which attest to the criminal nature of the Jews, is now almost unobtainable. It is classified as a rare book, and most rare book dealers are Jews.

In the Bible, Isaiah 57:3-5 the prophet, talking of the Jews of his day says:

"But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks?"

By the phrase, "ye sons of the sorceress," Isaiah calls attention to the fact that Jewish ritual murder is a black magic rite. It is customary for the rabbi, as he drinks blood, to invoke the presence of Satan, who will then presumably carry out the wishes of the Jews. The drinkers of blood also swear eternal obedience to Satan during the blood rite.

Isaiah also calls attention to the fact that here the children are slain "under the cleft of the rocks." This refers to the Jewish ban against burying the slain gentile child, and to hiding the body in the rocks in the hopes that the gentiles will not discover their crime.

The Jewish Encyclopedia, Vol. VIII, page 653, published in 1904, says, "The fact, therefore, now generally accepted by critical scholars, is that in the last days of the kingdom, human sacrifices were offered to Yhwh (Yahu, or Jehovah), as King of Counsellor of the Nation, and that the Prophets disapproved of it."

Yahu also is interchangeable with Baal, the Golden Idol, and Satan, who is thought to have been a minor god of the Jews, and an instrument of Baal. The two themes of Jewish history are blood and gold, and every practice of the Jews is inextricably bound up with these two factors.

Let me briefly quote Dr. Vladimir Ivanovich Dal from the above-cited book on these crimes:

"It was not just one group of people who have accused Jews of committing such deplorable acts; Jews were accused many times of that in court by a variety of people. On the whole, there was not only their own confession in addition to other evidence; but there were such examples where the Jews were exposed and, consequently, had recognized themselves as being true. One such event should obviously be enough for people to acknowledge the real existence of such villainous human mutilation, but the defenders of Jews say something quite different: The confession was forced by torture and, therefore, proves nothing. Assuming, however, this argument is true, too, and believing all that was ever said and written on this problem in favor of Jews, with respect to forced confessions, there is still one circumstance that will remain, which is never paid enough attention.

This circumstance not only remains as unexplained by Jews but also is the proof of the crime itself--namely, it is not doubtful that, from time to time, the corpses of babies, who were missing, were eventually discovered in such distorted conditions and with such signs of external violence that they attested to images of excruciatingly painful deaths.   This is the kind of murder for which the Jews are accused. Also, the incidents of this nature exclusively occurred only in places where the Jews live.

We must ask ourselves: In what type of circumstance can we attribute the renewed cases of babies who suffered painful deaths--babies who were carefully tortured up to the point of their tragic deaths--if an accusation is not fair?   What reason can we invent for the villainous torture of a baby, if it is not done for religious mutilation? The external signs on corpses indicate each time this is discovered, positively, that the death could not be accidental in any case but intentional.

And, it is obvious that these injuries sustained by the babies are deliberately done and take place over a long time: The whole body is poked or pricked. Then, scraps of skin are cut.

The tongue was often cut out. The intimate parts of boys are either cut out, or the boys were circumcised. Occasionally, other parts of the body are cut out, and the palms are punctured. Signs of bruises from tight bandages put on and removed again are not uncommon; often, the entire skin has abrasions as if it was burnt or had something rubbing against it.   Sometimes, the corpse was even washed, with it being discovered without any blood in it; nor was there any blood on the undergarments or clothes, demonstrating that they were taken off during the murder and, afterwards, put on again. The parents and siblings of babies who have experienced such tragic deaths wonder: For what possible reason would people commit such deplorable acts to innocent babies? Without a purpose, it could never be done; yet it continues to happen repeatedly over time. The ordinary killer, in any case, would be satisfied with one murder. But a murderer who kills for some type of mysterious, important purpose cannot be rejected here.

The weak, unsatisfactory searching of investigators, the different tricks of Jews, their impudent and stubborn denial, not infrequently a bribery, the confidence by the majority of educated people in that an accusation is merely the infamous slander and, finally, the humanity of our criminal laws--all these things saved the Jewish culprits, nearly every time, from deserved execution.   And they--by using their machinations, by giving false oath assurances of innocence, and by using false propaganda that suggested such accusations were merely theresult of accomplished injustice with slander built on them--almost always were well prepared for such accusations.   The Jews punished those who demonstrated credible evidence against them. In the year 1817 [in Russia], a law was enacted on February 28 that the

Superior Command announced on March 6: It was prohibited to even suspect the Jews of such crimes, and the opinion that the Jews needed non-Jewish blood was called a prejudice. Meanwhile, an examination of the places where the secret training of Talmudists took place recognizes the realization of this mutilation-murder, and the impartial view put forth in these case productions convinces, without doubt, the truth of their validity."

One expose of the subject of Ritual Murder was written in great detail by Arnold S. Leese, entitled My Irrelevant Defense on Jewish Ritual Murder, London, 1938. Addressing the issue of sacrifices, Mr. Leese states:

"Let a Jew speak for us here: 'Bernard Lazare, a Jew who was stated (Jewish Encyclopedia, 1904, Vol. VII, p. 650) to be 'without any religious convictions.' wrote what he himself described as 'an impartial study of the history and sociology of the Jews.' calling his book L'Antisemitisme; in the 1904 edition of this, Vol. II, p. 215, he writes, after mentioning the accusations against the Jews of Ritual Murder: 'To this general belief are added the suspicions, often justified, against the Jews addicted to magical practices. Actually, in the Middle Ages, the Jew was considered by the people as the magician par excellence; one finds many formulae of exorcism in the Talmud, and the Talmudic and Cabalistic demonology is very complicated. Now one knows the position that blood always occupies in the operations of sorcery. In Chaldean magic it had a very great importance...Now, it is very probable, even certain that Jewish magicians sacrificed children; hence the origin of the legend of ritual sacrifice.'"

Thus Lazare tries to absolve the Jews of the ritual murder charge by saying that they were guilty, but that it was done from motives of sorcery, rather than as a key element in the practice of the Jewish religion. He apparently has not read the Bible, or noted Isaiah's denunciations of the Jews as sorcerers and murderers of children. Of course the Jews killed children during their rites of sorcery, as Lazare admits, but these horrors were committed as essential rites of the Jewish religion.

Dr. Eric Bischoff, a famous German Jewish scholar, has found the explicit authorization of the practice of Jewish ritual murder in the Thikunne Zohar, Edition Berdiwetsch, 88b, a book of cabalistic ritual, as follows:

"Furthermore, there is a commandment pertaining to the killing of strangers, who are like beasts. This killing has to be done in the lawful (Jewish) method. Those who do not ascribe themselves to the Jewish religious law must be offered up as sacrifices to the (Jews) High God (Satan)."

Murders of Christian children by the Jews usually occur during the important feast-days, Purim, one month before Easter, and Passover, at Easter. Jewish law prescribes that the gentile victim at Purim, a Jewish holiday as the Jewish victory over the gentiles, may be an adult.

Also if no gentile victim can be obtained, dried blood from a previous victim may be used. However, a Jewish law is quite specific that the victim at Passover must be a White Child (as the Whites are the True Israelites, and the Jews know it) under seven years of age, who must be bled white, crowned with thorns, tortured, beaten, stabbed, and finally given the last blow by being wounded in the side, the dagger prescribed to be in the hands of a rabbi, in a complete re-enactment of the crucifixion of Christ.

This vindictive ceremony reassures the Jews that even if a few of the gentiles are alerted to the nature of this people, as Christ talked against them, the Jews will always win out by murdering the critic. Consequently, many critics of the Jews are slain in these terrible ceremonies. In the United States, perhaps the most famous victim of Jewish ritual murder was the son of Charles Lindbergh, on March 1, 1932, during the time of the annual Jewish celebration. Lindbergh's son was chosen because

Lindbergh himself was the most logical person to lead the gentiles against the Jews. His son was slain as a warning to him to decline this service. Lindberg's father, a Congressman, had led the fight against Paul Warburg of Kuhn, Loeb Co., when Warburg succeeded in getting a subservient Congress to pass the Federal Reserve Act.

The elder Lindbergh had published a book which was burned by Federal agents during World War I, even though he was a Congressman at the time. He was well aware of the nature of the Jewish problem. Now that his son was a world-famous man, after his feat of flying alone across the Atlantic, the Jews feared that he might be persuaded to lead a gentile revolt against their power.

They had already planned World War II, in which Germany was to be the sacrificial victim, and now they brought in an almost illiterate German, Gerhart Hauptmann, and convicted him of the killing. Symbolically, Hauptmann, like Christ, was also a carpenter, a profession which made him a logical victim for the Jews.

Hauptmann's defense was that a Jew named Isidor Fisch had hired him to do some carpenter work, and had paid him with the bills which proved to be from the Lindbergh ransom money. Although the existence of Fisch was proven, he could not be located during the trial. The court was like the one which had convicted Jesus, for it only accepted evidence which the Jews allowed to be presented. In reality, of course, one cannot believe anything which is accepted as evidence in an American court, due to the facility of the Jews for manufacturing evidence and due to the prevalence of Jewish lawyers and judges in all American court rooms. This was also the first of many efforts of the Jews to vilify the Germans so that America would be more easily deceived into fighting a Jew's war.

A book entitled The Jew, the Gypsy, and El Islam, indicates that the Talmudic god of the Jews [Not the God of Christians] is a blood loving god:

"The Talmud declares that there are two kinds of blood pleasing to the lord, viz: (1) that of Paschal holocaust [Easter sacrifice & the Feast of Purim]; (2) that of circumcision."

According to The Jewish Encyclopedia, 1903, Vol. IV., p. 90, when performing the operation of circumcision on children, the mohel (Jewish Rabbi who does the circumcision):

"takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided."

Among the Jews themselves, the blood rite is an integral part of the ceremony of circumcising Jewish males. According to The Jewish Encyclopedia, Vol. VI, page 99, when performing the circumcision, the mohel, or circumciser,

"takes some wine in his mouth and applies his lips to the part involved in the operation and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided."

What The Jewish Encyclopedia does not tell us is that this mixture of wine and blood is then drunk by the rabbi, as a great delicacy. No other people in the world today enacts such a weird blood rite, save, perhaps, some Stone-Age natives in the deepest jungles of the Congo or New Guinea. Hatred of Christianity is a tradition among the Jews. One of the principle feast-days is that of Purim. This feast is an orgy of hate against Haman, the story of whom is found in the Book of Esther of the Old Testament, the only Jewish book in the entire Bible.

The story, is that Xeroxes, King of Persia, became enamored with a Jewess, Esther a prostitute, and made her Queen in place of his rightful wife. Haman, the King's minister, complained to him of the conduct of the Jews who, he said, did not keep the laws of the land, and obtained from the King an order to slay them.

Esther pleaded with the King and prevailed upon him to summon Haman to a banquet. There, Queen Esther further prevailed upon the King to spare the Jews and hang Haman on a gallows prepared for the execution of her guardian. Instead of the Jews being destroyed, their enemies were slaughtered, including Haman's ten sons, who were hanged. This feast is often celebrated by an exhibition of gluttony, intoxication, and curses on the memory of Haman; and even to this day the Jewish bakers make cakes, laced with dried Christian blood, in the shape of human ears which are eaten by the Jews on this day, and are called "Haman's Ears," revealing once again the inherent hate and barbarism of the Jews in our midst.

When a Ritual Sacrifice occurs at Purim, it is usually that of an adult Christian who was murdered for his blood; the blood is then dried and the powder mixed into triangular cakes for eating; it is possible that the dried blood of a Purim Sacrifice might sometimes be used for the following Passover.

When a Ritual Sacrifice is done at Passover, it is usually that of a Christian child under seven years old, as perfect a specimen as possible, who is not only bled white, but crucified, sometimes circumcised and crowned with thorns, tortured, beaten, stabbed, and sometimes finished off by wounding in the side in imitation of the murder of Christ. The blood taken from the child is then mixed either in the powdered state or otherwise into the Passover bread.

Another festival at which Ritual Sacrifice has sometimes been indulged in is Chanucah (Which is called Hanukkah today) which occurs in December, commemorating the recovery of Jerusalem under the Maccabees in B.C. 165.

Although hate is the principal motive, superstitious traditions are also involved, one being the association of blood-sacrifices with the idea of atonement; some Jews have confessed that Jewry cannot be saved unless every year the blood of a Christian is obtained for the purpose of ritual consumption.

The Jewish Encyclopedia, 1903, Vol. III, pp. 266-267, gives a list of Accusations of Ritual Murder (Sacrifices) made against the Jews through the centuries; 122 cases are listed in chronological order, and no less than 39 of them were made in the 19th century!

There were far more than double the number of Blood Accusations made in the 19th century than in any previous century, according to this authoritative Jewish list.

The list of Ritual Murder Accusations made by a converted Jew, Cesare Algranati, in 1913, and published in Cahiers Romains; there are listed 101 accusations, or which 28 were made in the 19th century and only 73 for all the eight preceding centuries! Even the Jew Roth gives the argument away, for he says: "The nineteenth century proved little less credulous than those which proceeded it." (Ritual Murder Libel and The Jew, 1935)

The fact that the charges increase in number as the age becomes more and more enlightened is particularly significant, because the Jewish Money Power and its silencing activities are more developed than ever before and has been instrumental in reducing the number of charges by covering them up. It is absolutely amazing that there are always influential Judeo-Christian men/women who can be induced, when Jewish interests are at stake, will declare to all the world that there is nothing improper in not attempting to examine these charges of Ritual Sacrifice by the Jews; and to declare them as lies by "Anti-Semitic" authors.

Just as it is impossible for the lamb to abandon its frisking and leaping, or the serpent its stinging, so the Jew cannot abandon his lust for murdering Christians whenever he can. Yet the record is clear if one is inclined to study and learn. Following are few such examples:

"Then the Jews in Cyrene (on the modern Tripoli coast of North Africa) choosing as their leader one Andreas, slew the Romans and Greeks, and devoured their bodies, drank the blood, clothed themselves in the flayed skins, and sawed many in half from the head downwards; some they threw to wild beasts and others were compelled to fight in single combat, so that in all 220,000 were killed. In Egypt they did many similar things, also in Cyprus, led by one of them named Artemion; and there another 240,000 were slain." (From the account of Dio Cassius in the 78th Book of his history, dated A.D. 117, Chapter 32)

The second:

"Baena (Cordoba Province): Ninety-one assassinations, mostly by shooting, hatchet blows, or strangling. Others were burned alive. Two nuns who had been dragged from the convent of the Mother of God, had their religious medals, with the figure of the Virgin, nailed into the sockets of their eyes.

"La Campana (Seville): Reds, led by a woman, Concepcion Velarde Caraballo, who either killed or was responsible for killing 11 persons in prison. The prisoners were fired on until they fell, covered with petrol, and set on fire. Some were still writhing in the flames when the city was entered. Lore del Rio (Seville): 138 assassinated. They were dragged to the cemetery, lined up, and shot in the legs, being burned alive as they fell in a trench. When the town was entered hands could still be seen writhing above the ground." (From the Daily Mail, 17th September (describing the horrors of the Red Revolution in Spain, A.D. 1936)

From The Magick, in Paris, France:

"...it was the theory of the ancient (Jewish) magicians that any living being is a storehouse of energy varying in quantity according to the size and health of the animal (non-Jews), and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly. The animal should therefore be killed within the Circle, or Triangle, as the case may be, so that its energy cannot escape...For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A (Christian) male child of perfect innocence and high intelligence is the most satisfactory and suitable victim." (Magick, by Master Therion, published in 1929 by the Lecram Press, Paris, France)

A footnote on p. 95 says: "(4) It appears from the Magical Records of (the Jew) Frater Perdurabo that he made this particular sacrifice on an average about 150 times every year between 1912 and 1928."

Even today the Jewish sects who keep the Passover by solar computation, indulge in these bloody sacrifices of Christians on that feast-day; an account is given of a visit to the scene of sacrifice on Mount Gerizim in this century, and these words were used:

"I have heard the wild, primitive scream of triumph as the knife is withdrawn from the neck of the (Christian) lamb of sacrifice."

A paragraph from The B'nai B'rith Messenger, 1936:

"The sophisticated Pharisee (Jew) of the 20th century unceasingly gives thanks that he has outgrown the fables and rituals of the Ancients. The worldly-wise man loves the evident and is exasperated by that which is not evident. Plutocrat and proletarian alike regard themselves a victimized by that person whose words or actions they do not understand. We love the obvious because it flatters us, and hate the mysterious because it damns our intelligence with faint praise. Riddles are irksome. (Which is why Christ always spoke in parables when speaking before the Jewish Pharisees. They did not like it, did not understand the parables and He knew it) The modern cry is for facts. Yet, with facts for his fetish, the modernist is more foolish than his forebears. Decrying superstition, he is most superstitious; rejecting fancies, he is the fanciful product of a fictitious age. The modern world is bored with its own importance; life itself has become a botheration. Suffering from chronic ennui, how can a world ever become interested in anything but itself? Smothered in their self-complacency, these all-sufficient ones ask for facts. But what facts are there that fools can understand? How can the helpless superficial grasp the hopelessly profound, for are not realities reserved for the wise (Jews)?"

Although this paragraph is clothed in nonsense it is a picture of a Ritual Sacrifice, with the victim crucified. And is merely showing the contempt the Jew has for Christians because they cannot understand this type of wording.

Following in chronological order, where the death of the victim is perpetrated by the Jews; and in light of the show by Ophra Winfry in 1989 we can clearly see that there many cases of Ritual Sacrifice by Jews have been unsuspected and undiscovered up to today, 1995, and will continue for years to come.

The earliest of historians, Herodotus, Informs us about the Jewish cult of human sacrifice. He writes: "The Jews sacrificed humans to their god Moloch." (Herodotus, Vol. II, p. 45) Christ said to the Jews: "Your father was a murderer from the beginning." By this He meant Moloch-Jahweh, the supreme Jewish devil. Also the prophets Isaiah 57:5, Jeremiah 7:30-31, Ezekiel 26:26-30, and Micah 6:7 reproached the Jews for the abominable offerings. Isaiah said:

"You enflame yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks!"

135. "There is no doubt that the...Jews aided the Persians with all the men they could muster, and that the help they gave was considerable. Once Jerusalem was in Persian hands a terrible massacre of Christians took place, and the Jews are accused of having taken the lead in this massacre." (A History of Palestine from 135 A.D. to Modern Times, James Parkes, p. 81; The Iron Curtain Over America, John Beaty, p. 194)

169. King Antiochus Epiphanes of Syria, during the plundering of the temple of Jerusalem, found a Greek lying on a bed in a secret chamber who begged the king to rescue him. He had been lured into the temple and held captive. When he began to beg, the attendants told him that a secret law commanded the Jews to sacrifice human-beings at a certain time annually. They therefore searched for a stranger which they could get in their power. They fattened him, led him into the woods, sacrificed him, ate some of his flesh, drank his blood, and threw the remains of his body into a ditch. (Josephus, Jewish historian, contra Aplonem)

418. Baronius reports the crucifixion of a boy by the Jews at Imm, between Aleppo and Antioch.

419. In the Syrian district of Imnestar between Chaleis and Antioch, the Jews tied a Christian boy to a cross on a holiday and flogged him to death. (Socrat)

614. After the conquest of Jerusalem the Jews purchased, for a small amount of money, 90,000 prisoners from the Persian King Chosros II and murdered them all in the most disgusting ways. (Cluverius, Epitome his. P. 386)

614. "I am gong to show that real religious persecution is uniquely Jewish...In the time of Justinian, in the sixth century, the Jews massacred Christians in Caesarea and destroyed their churches. When Stephanus, the governor attempted to defend the Christians, the Jews fell on him and slew him. In 608 A.D., the Jews of Antioch fell upon their Christians neighbors and killed them with fire and sword...About 614 A.D., the Persians advanced upon Palestine and the Jews, after joining their standard,

massacred the Christians and destroyed their churches. Ninety thousand Christians perished in Jerusalem alone." (The International Jew, Henry Ford (1922), pp. 171, 173; Who is Esau-Edom? Charles A. Weisman, p.100)

711. Another famous betrayal of a country by its Jews took place in Spain. In his History of the Jews, Vol. III, p. 109, Professor Graetz relates: "The Jews of Africa, who at various times had emigrated thither from Spain, and their unlucky co-religionists of the Peninsula, made common cause with the Mohammedan conqueror, Tarik, who brought over from Africa into Andalusia an army eager for the fray. After the battle of Xeres (July, 711 A.D.), and the death of Frederic, the last of the Visigothic kings, the victorious Arabs pushed onward, and were everywhere supported by the Jews. In every city that they conquered, the Moslem generals were able to leave but a small garrison of their own troops, as they had need of every man for the subjection of the country; they therefore confided them to the safekeeping of the Jews. In this manner the Jews, who but lately had been serfs, now became the masters of the towns of Cordova, Granada, Malaga, and many others. When Tarik appeared before the capital, Toledo, he found it occupied by a small garrison only, the nobles and clergy having found safety in flight.

"While the Christians were in church, praying for the safety of their country and religion, the Jews flung open the gates to the victorious Arabs (Palm Sunday, 712 A.D.), receiving them with acclamations, and thus avenged themselves for the many miseries which had befallen them in the course of a century since the time of Reccared (The 'miseries' which the Jews claimed prompted them to treason was explained by Professor Graetz. King Reccard 'the most oppressive of all was the restraint touching the possession of slaves. Henceforward the Jews were neither to purchase Christian slaves nor to accept them as presents.')(History of the Jews, Vol. III, p. 46) and Sisebut (The 'miseries' of King Sisebut was that he was annoyingly determined to convert them to Christianity. History of the Jews, Vol. III, p. 46)). The capital also was entrusted by Tarik to the custody of the Jews, while he pushed on in pursuit of the cowardly Visigoths, who had sought safety in flight, for the purpose of recovering from them the treasure which they had carried off.

"Finally when Musa Ibn-Nosair, the Governor of Africa, brought a second army into Spain and conquered other cities, he also delivered them into the custody of the Jews." (History of the Jews, Professor Graetz, Vol. III, p. 109; The Iron Curtain Over America, John Beaty, pp. 194-195)

1144 A.D. Norwich: A twelve-year-old Christian boy was crucified and his side pierced at the Jewish Passover. His body was found in a sack hidden in a tree.

A converted Jew, called Theobald of Cambridge, confessed that the Jews took blood every year from a Christian child because they thought that only by so doing could they ever obtain their freedom and return to Palestine; and that it was their custom to draw lots to decide whence the blood was to be supplied; Theobald said that last year the lot fell to Narbonne, but in this year to Norwich. The boy was locally beatified and has ever since been known as St. William. The Sheriff, probably bribed, refused to bring the Jews to trial. (Close and Patent Rolls of the Realm, London, Winchester and Oxford)

There is an illustration of an old painted rood-screen depicting the Ritual Murder and Sacrifice of St. William; the screen itself is in Loddon Church, Norfolk, unless the Power of the Jewish Money has had it removed. No one denies this case as a historical event, but the Jews of course say it was not a Ritual Sacrifice. (J.C. Cox's Norfolk Churches, Vol. II, p. 47; Victoria County History of Norfolk, 1906, Vol. II) The Jew, C. Roth stated, in reference to this case:

"Modern enquirers, after careful examination of the facts, have concluded that the child probably lost consciousness in consequence of a cataleptic fit, and was buried prematurely by his relatives." (The Ritual Murder Libel and the Jew (1935), C. Roth)

How these so-called enquirers arrived at a conclusion like that after all those years, Mr. Roth does not say; nor is it a compliment to the Church to suggest that its ministers would allow the boy's death to be celebrated as a martyrdom of a saint without having satisfied themselves that the wounds on the body confirmed the crucifixion and the piercing of the side. John Foxe's Acts and Monuments of the Church records this Ritual Sacrifice, as did the Bollandists and other historians. The Prior, William Turbe, who afterwards became Bishop of Norwich, was the leading light in insisting that the crime was one of Jewish Ritual Sacrifice. In The Dictionary of National Biography (edited by a Jew) it is made clear that his career, apart from this Ritual Sacrifice, is that of a man of great strength of character and moral courage.

1160. Gloucester: The body of a Christian child named Harold was found in the river with the usual wounds of crucifixion. Sometimes wrongly dated 1168. (Recorded in Monumental Germania Historia, Vol. VI (Erfurt Annals); Polychronican, R. Higdon; Chronicles, R. Grafton, p. 46)

1171. Blois, France: At Passover, a Christian child was crucified, his body drained of blood and thrown into the river. (Monumenta Germania Historica, VI, 520; Magd. Cent. 12, c. 14 and 13, c. 14)

"It is not unnaturally claimed by Western Jews that Russian Jewry, as a whole, is most bitterly opposed to Bolshevism. Now although there is a great measure of truth in this claim, since the prominent Bolsheviks, who are preponderantly Jewish, do not belong to the orthodox Jewish Church, it is yet possible, without laying ones self open to the charge of antisemitism, to point to the obvious fact that Jewry, as a whole, has, consciously or unconsciously, worked for and promoted an international economic, material despotism which, with Puritanism as an ally, has tended in an ever-increasing degree to crush national and spiritual values out of existence and substitute the ugly and deadening machinery of finance and factory. It is also a fact that Jewry, as a whole, strove with every nerve to secure, and heartily approved of, the overthrow of the Russian monarchy, which they regarded as the most formidable obstacle in the path of their ambitions and business pursuits. All this may be admitted, as well as the plea that, individually or collectively, most Jews may heartily detest the Bolshevik regime, yet it is still true that the whole weight of Jewry was in the revolutionary scales against the Czar's government. It is true their apostate brethren, who are now riding in the seat of power, may have exceeded their orders; that is disconcerting, but it does not alter the fact. It may be that the Jews, often the victims of their own idealism, have always been instrumental in bringing about the events they most heartily disapprove of; that perhaps is the curse of the Wandering Jew." 1179. Pontoise: A Christian boy named Richard was tortured, crucified and bled white. Philip Augustus's chaplains and historians, Rigord and Guillaume l'Armorician, attested this case. The body of the boy was taken to the Church of the Holy Innocents in Paris and he was canonized as St. Richard. (Acta, Vol. III, March, 591; Magd. Cent., 23, c. 14; Spec. Vinc., 129, c. 25; and Cosm. Munst., 23, c. 14. Rob. Of Turn., Rig. U. Guillel. Amor)

1180. Paris. (UJE - Universal Jewish Encyclopedia)

(From this point on we will use the letters UJE - Listed in the Universal Jewish Encyclopedia, instead of continually writing it out)

1181. Bury St. Edmunds: A Christian child called Robert was sacrificed at Passover. The child was buried in the church and its presence there was supposed to cause 'miracles.' (Rohrbacher, from the Chronicle of Gervase of Canterbury. Acta Sancta, III March Vol. 591); E. Bristol. (UJE)

1181. In Saragossa, A Christian child named Dominico was murdered by the Jews. (Blanca Hispania Illustrata, tom. III, p. 657)

1191. The Jews of Braisme crucified a Christian who had accused them of robbery and murder, after they had previously dragged him through the town. Due to this eighty of them were burned by King Philip Augustus, who had personally come to Braisme. (Rigordus, Hist. Gail)

1192. Braisne: Philip Augustus attended to this case personally, and had the criminals burnt. It was a case of the crucifixion of a Christian sold to the Jews by Agnes, Countess of Dreux, who considered him guilty of homicide and theft. (Histoire des Ducs et Comtes de Champagne, IV, 1 st part, p. 72, Paris, 1865, by A. de Jubainville; Spec. Vinc., 129, c. 25; Gauin, L. 6, De Francis; Magd. Cent., 12, c. 14, col. 1670)

1220. In Weissenburg in Alace on 29th of June, a boy, St. Heinrich, was murdered by the jews. (Murer, Helveta sancta)

1225. In Munich a woman, enticed by Jewish gold, stole a small child from her neighbor. The Jews drained the blood from the child. Caught in her second attempt, the criminal was handed over to the courts. (Meichelbeck, Hist. Bavariae II. 94)

1235. A Christian child was murdered and drained of his blood by the Jews on December 1st in Erfurt. (Henri Desportes, Le mystere du sang, 66)

1235. Norwich: In this case, the Jews stole a Christian child and hid him with a view to crucifying him. Haydn's Dictionary of Dates (1847), says: "They (the Jews) circumcise and attempt to crucify a child at Norwich; the offenders are condemned in a fine of 20,000 marks." (Huillard Breolles, Grande Chronique, III, 86. Close Roll, 19 Henry III, m 23)

1236. In Hagenau in Alsace, three Christian boys from the region of Fulda were attacked by the Jews in a mill during the night and killed in order to obtain their blood. (Trithemius; Chronicle of Albert of Strassburg)

1238. Fulda, Hesse-Nassan: Five children murdered; Jews confessed under torture, but said the blood was wanted for healing purposes. Frederick II exonerated the Jews from suspicion, but the Crusaders had already dealt with a number by putting them to death. Frederick II called together a number of converted Jews, who denied the existence of Jewish Ritual Sacrifice. But Frederick's bias is evident in his own words when, in publishing his decision, he gives his objects in calling these people together, "although our conscience regarded the innocence of the aforesaid Jews adequately proved on the ground of several writings." Had Frederick II lived today, he would have relied little upon religious literature in deciding whether Jewish Ritual Sacrifice exists or not. (Chron. Hirsaug., and Magd. Cent., 13, c. 24)

1239. A general uprising in London because of a murder committed secretly by the Jews. (Matthew v. Paris, Grande Chron)

1240. In Norwich the Jews circumcised a Christian child and kept him hidden in the ghetto in order to crucify him later. After a long search the father found his child and reported it to the Bishop Wilhelm of Rete. (Matthew v. Paris, V. 39)

1244. London: In St. Benedict's churchyard in London, the corpse of a boy was found which bore cuts and scratches and, in several places, Jewish characters. He had been drained. Baptized jews, forced to interpret the Jewish signs, found the name of the child's parents and read that the child had been sold to the Jews when it was very young. Distinguished Jews left the city in secret. The Catholic church venerated the Martyr under the name of St. Paul. (Social England, Vol. I, p. 407, edited by H.D. Traill)

1247. Valreas, France: Just before Easter, a two-year-old Christian girl's body was found in the town moat with wounds on forehead, hands and feet. Jews confessed that they wanted the blood of the child, but did not say that it was for ceremonial purposes. Pope Innocent IV said that three of the Jews were executed without confessing, (but the Jewish Encyclopedia, 1903, Vol. III, p. 261, says they confessed)

1250. Saragossa: The Jews of Saragossa adopted the horrible dogma that everyone who delivered a Christian child for sacrifice would be freed from all taxes and debts. In June, 1250, Moses Albay-Huzet (also called Albajucetto) delivered the 7 year old Dominico del Val to the Jews for crucifixion. (Johan. A Lent, Schedias, hist. De pseudomes, judaeorum, p. 33)

1255. Lincoln: A Christian boy called Hugh was kidnaped by the Jews and crucified and tortured in hatred of Jesus Christ. The boy's mother found the body in a well on the premises of a Jew called Joppin or Copinus. This Jew, promised by the judge his life if he confessed, did so, and 91 Jews were arrested; eventually 18 were hanged for the crime. King Henry III himself personally ordered the juridical investigation of the case five weeks after the discovery of the body, and refused to allow mercy to be shown to the Jew Copinus, who was executed. (Henry III, 39, m. 2, 7.10 1255; 39, m. 2, 14.10.1255; 40, m. 20, 24.II, 1255; 40, m. 13, 13.3.1256; 42, m. 6, 19.6.1258. Patent Rolls, Henry III, 40, m. 20, 26.II.1255; 40, m. 19, 9.12.1255; 40, 27.3.1256; and 40, m. 5, 20.8.1256)

1257. So that they could commit their annual sacrifice, the Jews of London butchered a Christian child. (Cluvirius, epitome historiarum p. 541, Col. 1)

1260. The Jews of Weissenburg killed a Christian child. (Annal. Colmariens)

1261. Pforzheim, Baden: An old woman sold a seven-year-old Christian girl to the Jews, who bled her, strangled her and threw the body into the river. The old woman was convicted on the evidence of her own daughter. A number of Jews were condemned to death, two committing suicide. (Bollandists, Acta, Vol. II, p. 838; Rohrbacher, L'Histoire Universelle de l'Englise Catblique, Vol. XVIII, pp. 697-700; Thos. Cantipranus, De ratione vita, Vol. II, xxix)

1279. Northampton: A Christian child crucified. "They (the Jews) crucify a child at Northampton for which 50 are drawn at horses' tails and hanged." (Haydn's Dictionary of Dates, 1847, Reiley, Memorials of London, p. 15; H. Desportes, Le Mystere du Sang)

1279. The most respectable Jews of London crucified a Christian child on April 2nd. (Florent de Worchester, Chron. 222)

1282. In Munich the Jews purchased a small boy and stabbed him all over his body. (Rader., Bavar, sancta I. Bd. P. 315)

1283. A Christian child was sold by his nurse to the Jews of Mainz, who killed it. (Baroerus ad annum No. 61. Annalen von Colmar)

1286. In Munich the jews martyred two boys. The wooden synagogue was encircled with fire and 180 Jews burned to death. (Murer, Helvetia sancta)

1286. Oberwesel, on the Rhine: A Christian boy named Werner was tortured for three days at Passover, hanged by the legs and bled white. The body was found in the river. A sculptured representation of this Ritual Sacrifice is still in the Oberwesel Church. (Aventinus, Annals of Bavaria, 1521, 17, p. 576; Chron. Hirsaug., Magd. Cent., 13, c. 14)

1286. G. Friesland. A Christian child murdered for his blood. (UJE)

1286. In April, at Oberwesel on the Rhine, 14 year-old St. Werner was slowly tortured to death by the Jews over a period of 3 days. (Act. Sct. II. Bd. B. Apr. P. 697 bis 740)

1287. Berne: Rudolf, a Christian boy, was murdered at Passover in the house of a rich Jew called Matler. Jews confessed that he had been crucified; many were put to death. (Bollandists, Acta, Vol. II, April; Helvetia sancta (H. Murer); Karl Howard, Die Brunnen zu Bern, 1848, p. 250; Cosm. Munst., 13, p. 482) A stone monument still exists in Berne commemorating the crime. It is called The Fountain of the Child-Devourer, and is now on the Kornhausplatz. It represents a monster, with a Jewish countenance, eating a child. The figure wears the Judenbut, the hat prescribed for the Jews to wear by decree of the Fourth Lateran Council. (Hein. Murer, Helvetia sancta)

1288. Troyes, France: some Jews were tried for a Ritual Sacrifice and 13 were executed by burning. (Jewish Encyclopedia, 1906, Vol. XII, p. 267)

1290. Oxford: The Patent Roll 18 Edward I, m. 21, 21st June, 1920, contains an order for the gaol delivery of a Jew, Isaac de Pulet, detained for the murder of a Christian boy at Oxford. Only one month after this, King Edward issued his decree expelling the Jews from the Kingdom. There is, every reason to believe that it was the Oxford murder which proved the last straw in toleration for the English. Hugh was locally beatified, and his tomb may still be seen in Lincoln Cathedral, but the Jewish Money Power has evidently been at work, for between 1910 and 1930, a notice was fixed above the shrine which reads as follows: "The body of Hugh was given burial in the Cathedral and treated as that of a martyr. When the Minster was repaved, the skeleton of a small child was found beneath the present tombstone.

There are many incidents in the story which tend to throw doubt upon it, and the existence of similar stores in England and elsewhere points to their origin in the fanatical hatred of the Jews of the Middle Ages and in the common superstition, now wholly discredited, and that ritual murder was a factor of Jewish Paschal Rites. Attempts were made as early as the 13th century by the Church to protect the Jews against the hatred of the populace and against this particular accusation." No one who studies the case history questions the historical facts in this case; but the Jews and their Judaised Christians unite in denying the fact of this Ritual Sacrifice.

1292. In Colmar a Christian boy was killed by the jews. (Ann. Colm., II, 30)

1293. In Krems a child was sacrificed by the Jews. Two of the murderers were punished, the others saved themselves through the power of gold. (Monum. XI, 658)

1294. In Bern a child again was killed by the Jews.

1302. In Reneken a Christian child was killed by the Jews. (Ann. Colm., II, 32; Henri Desportes, Le mystere du sang, p. 70)

1303. At Weisssensee in Thuringen the young student Conrad, the son of a soldier, was killed at Easter. His muscles were cut to pieces and his veins were opened in order to drain all his blood.

1305. In Prague, around Easter, a Christian who was forced by poverty to work for the Jews, was nailed to a cross naked, beaten with rods, and spat on in the face. (Tentzel)

1320. In Puy, a Choir-boy of the local church was sacrificed.

1321. In Annecy a young priest was killed. The Jews were expelled from the town by a decree of King Phillip V. (Denis de Saint-Mart)

1331. At Uberlingen in present-day Baden the Jews threw the son of a citizen named Frey into a well. The incisions found later on the body proved that previous to this his blood had been drained. (Joh. Vitoduran, Chronik)

1338. A noble from Franconia was butchered by the Jews in Munich. His brother prepared a veritable blood-bath for the Jews. (Henri Desportes, Le mystere Dusang)

1345. In Munich the Jews opened the veins of a little boy Heinrich, and stabbed him more than 60 times. Heinrich was canonized by the church. (Rad. Bav. Sct. II p. 333)

1347. In Messina a child was crucified on Good Friday. (Desportes, Le mystere Dusang)

1349. The Jews wanted to attack and kill the Christians assembled in their church at Rothenburg. A Jew's maidservant exposed the Jewish murder plot, and the Christians stormed out of their church and killed all the Jews.

1410. In Thuringa the Jews were driven out because of a Ritual Murder that was discovered. (Boll. Ii, April 838. Baronius 31)

1429. At Ravensburg in Wurttemberg, Ludwig van Bruck, a Christian boy from Switzerland who was studying in the town and living among the Jews, was martyred by 3 Jews amid numerous tortures and sexual violations. This happened during a big Jewish festival (it was the Passover), between Easter and Whitsun. (Baron. 31, Acta, sanct., III. Bd, des April, p. 978)

1440. A Jewish doctor in Pavia, Simon of Ancona, beheaded a four year old Christian child which was stolen and brought to him by a degenerate goy. The crime became notorious when a dog jumped out of a window into the street with the child's head. The murderer escaped. (Alphonsus Spina, de bello Judaeorum lib. III. confid. 7)

1452. In Savona several Jews killed a 2 year old Christian child. They pierced his whole body and collected the blood in the vessel they used for the circumcision of their children. The Jews dipped small pieces of sliced fruit into the blood and enjoyed a meal of them. (Alphonsus Spina, de bello Judaeorum lib. III, confid. 7. Cf also above "The Confession of the Jew Emanuel from Genoa.")

1453. In Breslau the Jews stole a child, fattened him and put him in a barrel lined with nails, which they rolled back and forth in order to draw the child's blood. (Henri Desportes, Le mystere du sang 75)

1454. On the estates of Louis of Almanza in Castile, two Jews killed a Christian boy. They tore out his heart and burned it; threw the ashes into wine which they drank with their co-religionists. By spending considerable sums they succeeded in delaying the trial, since two of the three lawyers were of Jewish descent. Thereafter the Jews were banished from Spain. (Alph. Sp., de bello Jud)

1462. Rinn, Innsbruck: A Christian boy called Andreas Oxner was bought by the Jews and sacrificed for his blood on a stone in the forest. The body was found by his mother in a birch-tree. No Jew was apprehended because, the border being near, they had fled when the crime was made known.

The Abbe Vacandard, defender of the Jews, says there was no trial. Well, of course there wasn't. Even in 1995 there is no trial for a crime where the criminals have escaped! The boy was sanctified by Pope Benedict XIV, in his Bull Beatus Andreas, Venice, 1778, which says he was "cruelly assassinated by the Jews in hatred of the faith of Jesus Christ." This last is admitted by Pope Clemet XIV, who wrote his report on the investigation he made into the matter of Jewish Ritual Sacrifices when, as Cardinal Ganganelli, he had been commissioned by Pope Benedict XIV to go into the matter; and in this report, he said: "I admit the truth of another fact, which happened in the year 1462 in the village of Rinn, in the Diocese of Brixen, in the person of the Blessed Andreas, a boy barbarously murdered by the Jews in hatred of the faith of Jesus Christ." No one questions the historical occurrence of this case. An engraving on wood representing the Ritual Sacrifice still exists in the church.

1468. Sepulveda, Segovia, Spain: The Jews sacrificed a Christian child on a cross. The Bishop of Segovia investigated the crime, and ordered the culprits to Segovia, where they were executed. It is important to know that this Bishop was himself a son of a converted Jew; Jean d'Avila was his name. Colmenares's History of Segovia records the facts of the case, which was juridically decided by a man of Jewish blood. That may be the reason that one finds no mention of it in Strack's book in defense of the Jews, The Jew and Human Sacrifice.

1470. In Baden the Jews were convicted of the murder of a Christian child. (Tho. Patr. Barbar)

1475. Simon of Trent: "In the year 1475, when the Jews of Trent met in their synagogue on Tuesday in Holy Week, to deliberate preparations for the approaching festival of the Passover, which fell that year on Thursday following, they came to a resolution of sacrificing to their inveterate hatred of the Christian name, some Christian infant on the Friday following, or Good Friday. A Jewish physician undertook to procure such an infant for the horrid purpose. And while the Christians were at the office of Tenebrae on Wednesday evening, he found a child called Simon, about two years old, whom by caresses and by showing him a piece of money, he decoyed from the door of a house, the master and mistress whereof had gone off to Church, and carried him off.

"The customs of the Jews are base and abominable and owe their persistence to their depravity. Jews are extremely loyal to one another, always ready to show compassion, but towards every other people they feel only hate and enimity. As a race (the Jews are not a race, because they have mingled with the other races to the point that they are only a people, not a race), they are prone to lust; among themselves nothing is unlawful." "On Thursday evening the principal Jews shut themselves up in a chamber adjoining to their synagogue, and at midnight began their cruel butchery of this innocent victim. (Ed. Note, Did not Christ say to the Jews, 'This is your hour, and the power of darkness'). having stopped his mouth with an apron to prevent his crying out, they made several incisions in his body, gathering his blood in a basin. Some, all this while, held his arms stretched out in the form of a cross; others held his legs. The child being half dead, they raised him to his feet, and while two of them held him by the arms, the rest pierced his body on all sides with their awls and bodkins. When they saw the child had expired, they sung round it: 'In the same manner did we treat Jesus the God of the Christians; thus may our enemies be confounded forever.'

"The magistrates and parents making strict search after the lost child, the Jews hid it first in a barn of hay, then in a cellar, and at last threw it into a river. But God countered all their endeavors to prevent the discovery of the fact, which being proved upon them, with its several circumstances, they were put to death, the principal actors in the tragedy being broken upon the wheel and burned. The synagogue was destroyed, and a chapel was erected upon the spot where the child was martyred. God honored this innocent victim with many miracles. The relics lie in a stately tomb in St. Peter's Church at Trent; and the name occurs in the Martyrology."

During this ceremony, the Jews identify Christ as the God of the Christians; they do not claim Him as a Jew, as do so many of our so-called Christian religious leaders. Also, they could not conceal the body and hide their crime, for the Talmud forbids the burial of a gentile "beast." As in many such cases of ritual murder, a Jewish physician obtained the gentile victim, because Jewish doctors have many opportunities to steal away gentile children.

There are now many Jewish hospitals in the United States, which are owned and operated by Jewish doctors and nurses. Parents who place their children in these institutions for minor ailments are stunned to be told, a day or two later, that the child has suddenly passed away.

In many such cases, the child has been removed to a synagogue and murdered by the prescribed ritual. The bloodless body of the victim is then turned over to the parents. This procedure also obeys the Jewish prohibition against the burial of a gentile, for the Jews simply allow the parents to take care of the burial.

It, therefore, behooves American parents to avoid leaving their children unguarded in the presence of a Jewish physician or placing the child in a hospital run by Jews. Any parent should think twice about abandoning a helpless child to a people which has a history of five thousand years of murdering children under such horrible circumstances. And any parent should be able to visualize the horror of the handsome, perfectly formed body of the child on which they have lavished such loving care, being stripped and laid down on a table while Jews, their eyes filled with blood lust and hatred of the Christians, gather round the child and pierce its flesh, and drink its blood, and call down curses upon the name of Jesus Christ. Can any parent really wish to place its child in such danger and to have it die in such terrible circumstances?

1476. The Jews in Regensburg murdered six Christian children. The judge, in the underground vault of a Jew named Josfol, found the remains of the murdered victims as well as a stone bowl speckled with blood on a kind of altar. (Raderus Bavaria sancta Band III, 174)

1480. In Treviso a crime similar to the one in Trent was committed. The murder of the canonized Sebastiano of Porto-Buffole from Bergamo. The Jews drained his blood. (Henri Desportes, Le mystere du sang 80)

1480. At Motta in Venice the Jews killed a Christian child at Easter. (Acta sa., II Bd. D. Appr)

1485. In Vicenza St. Laurentius was butchered by the Jews. (Pope Benedict XIV Bull. Beatus Andreas)

1490. At Guardia near Toledo the Jews crucified a Christian child. (Acta sancta I. Bd. D. April 3)

1494. Tyrnau, Hungary: A Christian boy was bled white and killed. The Jews culprits were betrayed by the confessions of women, who were persuaded to do so by the sight of some instruments of torture, which however were not applied to them. The Jews, arrested after this confession, themselves confessed that this was the fourth child they had killed for the blood, but they said they wanted this for medical purposes. (Bollandists, Acta, April, Vol. II, 838. Banfin Fasti, ungar. Br. III. Dec. 5)

1503. In Langendenzlingen a father handed his 4 year old child over to two Jews from Waldkirchen in Baden for 10 florins under the condition that he would be returned alive after a small amount of blood had been drained. However, they drained so much blood from the child that it dies. (Acta sancta. II. Bd. Des Aprilp. 839; Dr. John. Eck, Judenbuchlein)

1505. A murder, similar to the one in Langendenzlingen in 1503, was attempted at Budweis in Bohemia. (Henri Desportes, Le mystere du sang. 81)

1509. The Jews in Bosingen (Hungary) kidnaped the Christian child of a wheelwright, dragged him to the cellar, tortured him horribly, opened all his veins and sucked out the blood with quills. Afterwards they shrew his body in a hedge, which the Jews admitted after repeated denials. (Ziegler Schonplatz p. 588, col. 1, 2)

1510. In Berlin the jews Salomon, Jacob, Aaron, Levi Isaac, Rabbi Mosch and the butcher Jacob were accused of buying a three or four year old Christian boy for 10 florins from a stranger, laying him on a table in a cellar, and puncturing him with needles in the large blood rich veins until he was finally slaughtered by the butcher

Jacob. An enormous trial began, and eventually a hundred Jews who were involved in the crime were licked in the Berlin prison. They partially admitted to having bought Christian children from strangers, stabbing them, draining their blood, and drinking the blood in case of illness or preserving it with tomatoes, ginger, and honey. No fewer than 41 of the accused Jews were sentenced to death by burning after their confession. All the other Jews were banished from the Mark of Brandenburg. (Richard Mun: "The Jews in Berlin.")

1510. Brandenburg: Several Jews were accused in Berlin of buying a small Christian boy, bleeding him and killing him. They confessed, and 41 were executed. (Richard Mun, Die Juden in Berlin; Sir Richard Burton, The Jew, the Gypsy and El Islam, 1898, p. 126)

1520. The Jews in Hungary repeated the crime of 1494 by murdering a Christian child in Tyrnau and Biring, and draining its blood. (Acta sancta II. Bd. d. April p. 839)

1525. A Ritual Murder in Budapest caused a widespread anti-Jewish movement among the population. In this year the Jews were expelled from Hungary. (Henri Desportes, Le mystere Du sang 81)

1540. At Sappenfeld in Bavaria, 4 year old Michael Pisenharter was kidnaped from his father before Easter and taken to Titting (North of Ingolstadt), where he suffered the most horrible tortures for three days, his veins were opened and his blood drained. The corpse showed signs of a crucifixion. The blood was found in Posingen. (Raderus, Bavaria sancta, III. Bd. 176f)

1547. At Rava in Poland 2 Jews stole a tailor's boy named Michael and crucified him. (Acta sancta II. Bd. des April p. 839)

1569. In Vitov (Poland) Johann, the 2 year old son of the widow Kozmianina, was savagely murdered by Jacob, a Jew of Leiptzig. (Acta sancta ebenda)

1571. M.A. Bradaginus was butchered by the Jews. (Seb. Munster, Cosmographia)

1573. In Berlin a Christian child who had been purchased from a beggar was tortured to death by a Jew. (Sartorius p. 53)

1574. At Punia in Latvia, the Jew Joachim Smierlowtz killed a 7 year old Christian girl called Elizabeth shortly before Passover. An inscription and a painting in the Chapel of the Holy Cross at Wilna proves that the child's blood was mixed with flour which was used in the preparation of Easter cakes. At about this time a Christian boy in Zgiobice was stolen and taken to Tarnow, where another Christian boy was found in the hands of the Jews under suspicious circumstances; both were freed in time. (Acta sancta II. Bd. d. April p. 839)

1575. The Jews killed the Christian child Michael of Jacobi. (Henri Desportes, Le mystere Dusang)

1586. In a series of cases Christian children were snatched away from their parents and killed; by breaking down these crimes Rupert traced them back to the Jews. (Brouver Trier'schen Ann. v. J. 1856)

1592. At Wlna a 7 year old Christian boy Simon was horribly tortured to death by the Jews. More than 170 wounds, made by knives and scissors, were found on his body, besides the numerous cuts under this finger and toe nails. (Acta sancta III. Bd. des Juli)

1595. At Costyn in Posen a Christian child was tortured to death by the Jews. (Acta sancta 389)

1597. In Szydlov the blood of a Christian child was used in the consecration of the new synagogue. The eyelids, necks, veins, limbs, and even the sexual organs of the child showed countless punctures. (Acta sancta, II Bd. des April)

1598. In the village of Wodznick, in the Polish province of Podolia, the 4 year old Roman Catholic son of a farmer was stolen by two young Jews and butchered four days before the Jewish Passover by the most horrible tortures in which the most respected Jews of the community took part. (Acta sancta. II Bund des April 835)

1650. At Kaaden in Steiermark, 5½ year old Mathias Tillich was butchered by a Jew on March 11th. (Tentzel, monatl. Unterred. v. Juli 1693 p. 553)

1655. At Tunguch in Lower Germany the Jews murdered a Christian child for their Easter celebration. (Tentzel, monatl. Unterred. v. Juli 1693 p. 553)

1665. In Vienna the Jews butchered a Christian woman on the 12th of May in the most dreadful way. The corpse was found in a pond in a sack weighted stones. It was completely covered with wounds, decapitated and the legs cut off below the knee. (H.A. von Ziegler, Tagl. Schaupl. p. 553)

1669. On the way from Metz to Boulay, near the village of Glatigny, on September 22nd, a e year old Christian child was stolen from his mother by the jew Raphael Levy. He was horribly butchered. His body was found viciously mutilated. The murderer was burned alive on January 17th in 1670. (Abridge du proses fait aux Gaffes de Metz, end. 1670)

1670. Metz: As this was a very strongly established case, one does not find any mention of it in Stack's book in defense of the Jews. A three-year-old Christian boy was lost by his mother on the way to a well. The boy was wearing a red cap, and witnesses had seen him carried away by a Jew mounted on a horse. This Jew was Raphael Levi. At first, the boy's body could not be traced. The Jews, becoming frightened, spread the report that wolves must have killed him in the forest. The forest was searched and eventually the head, neck and ribs of a boy were found, together with clothes which were identified as the missing boy's, red cap and all, by the boy's father. But as these clothes were neither torn nor bloody. It was concluded that the wolf story was a "blind," and then witnesses came forward who had seen Raphael Levi with the boy in such places and at such times as to remove all doubt of his guilt. Levi was sentenced to death by the order of the parliament of Metz, and was burned alive. (La France Jive, by Drummond)

1675. At Miss in Bohemia a 4 year old Christian child was murdered by the Jews on March 12th. (Acta sancta, II. Bd. des April)

1684. In the village of Gordno, Minsk government in Russia, the Jew Schulka stole the 6 year old Christian boy Gabriel and carried him to Bialystock where, in the presence of several Jews, he was tortured to death and his blood drained. (Records of the magistrate at Zabludvo)

1698. Sandomir, Poland: The highest tribunal in the land, that of Lublin, condemned a Jew for Ritual Sacrifice, the local court having exculpated him(Ritual Murder Libel and the Jew, p. 24, Cecil Roth); P. Zausmer and Kaidan. (UJE)

1748. Duniagrod, Poland: Jews condemned for Ritual Murder by Episcopal Court. (Cecil Roth, Ritual Murder Libel and the Jew)

1753. Pavalochi, Poland: Jews condemned for Ritual Murder by Episcopal Court. (Ritual Murder Libel and the Jew, Cecil Roth)

1753. Zhytomir, Poland: In this case, a three-year-old Christian boy was murdered; Jews were tried by the Episcopal Court of Kiev and condemned to death. (Ritual Murder Libel and the Jew, p. 25, Cecil Roth)

1753. On Good Friday, the 20th of April, in a village near Kiev (Russia), the 3½ year old son of the nobleman Studzinski was kidnaped by the Jews, hidden in a tavern until the end of the Sabbath, and then monstrously sacrificed with the help of rabbi Schmaja. The blood was poured into several bottles. (Criminal Register of the City Court of Kiev)

1764. The 10 year old Christian son of Johann Balla, who had disappeared on the 19th of June from Orkul (Hungary), was found in a neighboring wood covered with many wounds. (Tisza-Eslar, von einem ungarischen Ubgeordneten 108)

1791. On the 21st of February, the corpse of 13 year old Andreas Takals, who lived with a Jew named Abraham was found outside a village near Tasnad (Siebenburgen). The blood had been drained from him by severing his jugular vein. (Ger.-Akt. I. d. Archiv. v. Zilah)

1791. At the same time two blood murders were reported at Holleschau (Moravia) and at Woplawicz in the district of Duplin. (Tisza-Eslar, v. e. Ungar. Abgeord)

1791. During the reign of Sultan Selim III, the Jews in Pera killed a young Greek by hanging him from a tree by his legs. (Henri Desportes, Le mystere du sang)

1803. On March 10th the 72 year old Jew Hirsch from Sugenheim seized a 2 year 4 month old child between Ullstadt and Lengenfeld in Buchhof near Nuremberg. Several days later the Jew denied having been in Buchhof at all on March 10th. The father of the child, who wanted to prove the contrary with witnesses, was rebuffed in court with threats and insults. On the 12th day the child was found dead, his tongue sliced and his mouth full of blood. The district governor of Newstadt at that time was besieged by the Jews until the matter turned out to their satisfaction. The father was forced under threat to sign a protocol, to which the child, still warm when he was found, had frozen to death. (Friedr. Oertel, "Was glauben die Juden?" Bamberg, 1823)

1804. In Grafenberg near Nuremberg a 2-3 year old boy was kidnaped by an old Jew from Ermreuth by the name of Bausoh. Soldiers hurried to prevent the crime after hearing the child's scream. (Dr. J.W. Chillany)

1810. Among the records of the Damascus trial a letter exists from John Barker, ex-consul of Aleppo, which speaks of a poor Christian who suddenly disappeared from Aleppo. The Jew Raphael of Ancona was charged with having butchered her and draining all of her blood. (A. Laurent, Affaires de Syrie)

1812. On the island Corfu in October three Jews who had strangled a Christian child were condemned to death. Some time later, the child of a Greek, called Riga, was stolen and killed by the Jews. (Achille Laurent, Affaires de Syrie)

1817. The indictment of the murder committed in this year against the little Christian girl Marianna Adamovicz, was quashed due to a lapse of time.

1823. Velisch, Russia: On Easter Sunday, a 2½-year-old Christian boy disappeared. His body was found in a marsh one week later; there were puncture wounds all over the body and the skin was scarified. There were wounds of circumcision; the feet were bloody and a bandage had been tied around the legs. The body had been undressed, washed, and again dressed. No blood was found near the body, which was drained of blood. Doctors gave evidence on oath that the child had been tortured to death. Some years later, five Jews were arrested together with three Russian women who had become Jewesses; these three women confessed that they had, one week before Passover in 1823, been made drunk by a Jewess who kept an inn and that the latter had bribed one of them to procure a boy. One of these converted Jewesses described how the boy had been forcibly circumcised by the Jews and rolled about in a barrel until his skin was scraped all over.

The boy had been taken to the school where a number of Jews were assembled, laid in a trough, and all present had made stabs with a nail in his side and temples. When the boy died under this torture, his body was taken to a wood by two of the converted Jewesses; and the third woman took a bottle of the blood of the boy to the Jewess innkeeper aforesaid. Next day,

the Rabbi's wife took the three women again to the school where the Jews were gathered; bottles were filled from the trough by means of a funnel, and the Rabbi dipped a nail into the blood and dropped a little on a number of pieces of cloth, one piece of which was given to everyone present. The case went to the Imperial Council at St. Petersburg, all the lower courts which dealt with the case having found the Jews guilty. The Imperial Council reversed the verdict and, on 18th January, 1835, the three Russian Jewish convert women were sent to Siberia whilst all the Jews were acquitted of the crime. (Jewish Encyclopedia, 1903, Vol. II, p. 267; also described in Der Sturmer, May, 1934)

1824. In Beirut the interpreter Fatch-allah-Seyegh was murdered by his Jewish landlord, as the investigation established, for ritual purposes.

1826. In Warsaw a murdered 5 year old Christian boy was found whose body had more than a hundred wounds showing that his blood had been drained. The whole of Warsaw was in a state of insurrection; everywhere the Jews protested their innocence without having been accused. The depositions made to the court, together with the medical evidence, was removed from the documents. (Pavlikovski, wie oben p. 282)

1827. At Vilna in Russia the stabbed corpse of a farmer's child, Ossib Petrovicz, was found. According to the testimony of the 16 year-old shepherd Zulovski, he was kidnapped by the Jews. (Nacheiner Mitteilung des Gouvernement Vilna)

1829. In Turin the wife of the merchant Antoine Gervalon was kidnapped from her husband. In the cellar she was prepared for her sacrifice by two rabbis. With her last bit of strength she answered her husband who was going through the Jewish Quarter with several soldiers, calling her name aloud. Thus she was freed, however, the Jews managed to hush up the incident with money. (Auszug aus einem Briefe des Barons von Kalte)

1831. St. Petersburg: The Christian daughter of non-commissioned officer was the victim in this case. There were five judges, of whom four recognized the ritual character of the murder. The Jewish murderers were transported to Siberia. Monniot says the facts of this case were not contested. (Henri Desportes, Le myst. Du sang)

1834. According to the testimonyof the Jewess Ben Noud who converted to Christianity, an old gentile man in Tripoli was tied up by 4 or 5 Jews and hanged froman orange tree by his toes. At the moment when the old man was close to death the Jews cut his throat with a butcher knife and let the body hang until all the blood had been collected into a bowl. (Henri Desportes, Le myst. Du sang. P. 91)

1839. On the Island of Rhodes an 8 year old merchant's boy, who was delivering eggs to some Jews, did not return. Jewish money power took effect and the court proceedings were delayed and finally supressed. (Henri Desportes, Le myst. Du sang. P. 92)

1839. In Damascus the customs office discovered a Jew carrying a bottle of blood. The Jew offered 10,000 piastres in order to hush up the arrair.

1837-47. Buffeto, Fiorenzola, Monticelli, and Cortemaggiore, Italy. (UJE)

1840. Rhodes: On the eve of Purim a small Christian Greek boy was missed; he had been seen entering a house in the Jewish quarter; after that he was never seen again. It is interesting to note that the time of this event was the same as in the famous Damascus case. Yusuf Pasha, Governor of the island, took depositions of witness and sent to Constantinople for instructions as to what to do next. Meanwhile "at the instigation of the Greek clergy and the European consuls" the Jewish quarter was blockaded and the leading Jews arrested. The Austrian Consul, however, supported the Jews, Austria being in need of loans from the Rothschilds.

But "owing to the efforts of Count Camondo, Cremieux and Montefiore" (to quote from the Jewish Encyclopedia) "a firman was obtained from the Sultan which declared all accusations of ritual murder null and void."

The Jews were released. Now Camondo, Cremieux and Montefiore were all rich Jews. Cremieux and Montefiore also figured in the Damascus case. Count Camondo "exercised so great an influence over the sultans Abd-al-Majid and Abd-al-Aziz and over the Ottoman Grand Viziers and ministers that his name became proverbial. He was banker to the Ottoman Government..."
"Those other lands were Christian, and they boiled with bigotry. The rulers themselves were more or less tolerant, for they depended upon Jews as their financiers. But the lower classes had no use for them, and butchered them whenever a righteous excuse could be found. And righteous excuses were not wanting. If a plague broke out, of course the Jews had poisoned the wells. If a war was lost, of course the Jews had aided the enemy. If a boy mysteriously disappeared, of course the Jews had murdered him to procure blood for their Passover drink..." There cannot be a shadow of doubt that the proceedings in this case were stopped by the force of the Jewish Money Power, in spite of the efforts of "the Greek clergy and the European consuls."

1840. The Damascus Case: This case, now almost completely forgotten by Christianity, convulsed Europe for a considerable time owing to the agitation induced by the Jewish Money Power which left no stone unturned to misrepresent and vilify the individuals responsible for bringing the Jews to justice.

Achille Laurent, a Member of the Societe Orientale, brought together the full details of the trial of the culprits as reported in Arab newspapers at the time, and he published the hole facts of the case, which was produced in France as a Yellow book in two volummes, in 1846.

The Jews were preparing for the Purim feast which was to take place on February 15th 1840. On the afternoon of February 5th the Capuchin priest Thomas was sent for to attend a sick child. The preist was a great healer and physician.He was respected and loved as a saint. On his way back from the child he was invited by his friend the rich Jew Davud Arari to come to his home. Father Thomas accepted.

When he arrived the Jews immediately attacked, gagged and bound him up. They then dragged him into a secret room, and sent for the Jewish barber Soliman. The Pries was laid on a table and his head was held over a copper bowl. The barber seized theold priest by the beard, while the Jew Aaron Arari held his head, and his brother Davud Arari (the priest's friend) slit his throat. The blood was collected in the copper bowl and filled the bottles.

Shortly afterwards the Priest's servant Ibrahim Amara appeared in the Jewish ghetto. The Jewish Arari brothers, who were standing in front of the house, said to him: "Come on in, your Master is with us." IbrahimAmara was butchered in the same way as his master Father Thomas.

The next day the priest was missed and a search was made for him. The barber Soliman was suspect due to papers which were found on him belonging to the priest. The French Consul, Ratti-Menton, under whom the priest had served, and the sheriff Pascha led the investigating. Soloman made a full confession and was convicted. Traces of blood were found and pieces of the priest and his servant's body were found in the sewer. After this all the Jews that took part in the murder were arrested, and three of them confessed to the crime in detail.

They were Mourad el Fath'al, the gentile servant of Davud Arari, and the Jews Aslam-Farkhi and Monca Abou el Afieh. The latter was a rabbi. He confessed that he himself had carried the blood that had been collected in bottles to the Grand Rabbi Yakoub el-Antabi. After a through investigation the three Jews who confessed were pardoned. Ten others who took part in the murder were sentenced to death. Their names were Davud Arari, Aaron Arari, Isaac Arari, the rabbi Bokhor Youda (called Salonikli), Mechir Farkhi, Mourad Farkhi, Aaron Stambouli, Isaac Picciotto, Yacoub Abou-el-Afieh, and Youcef Menakem Farkhi.

In the meantime the murder and trial was published by the press throughout Europe. Instead of Jewry condemning this savage murder, and demanding a thorough investigating and just punishment; it did the very opposite. Jewry joined with its racial comrades and gave them its complete support. Collections were organized and 2 million francs were raised. The Jew Cremieux, who established the "Allianc Universelle Israelsit" (World Jewish organization) and who made the remark: "All Israel goes bail for each other," led a large retinue to Mehemed Ali, the viceroy of Egypt. His retinue included the Jews Munck And Moses Montefiore. And, of course, the 2 million francs. Mehemed Ali let himself be bribed to issue the following order: "Due to the suggestions of the gentlemen Moses Montefiore and Cremieux, who came to us as delegates of all European Jewry, we have recognized that they wish to see the liberation of the Jews who were arrested because of the disappearance of Father Thomas...As it would not be wise to refuse their request, due to their large population, we order that the Jewish prisoners be set free."

Upon the gravestone, in arabic and Italian, was inscribed: "Here lie the remains of Father Thomas of Sardinia, Capuchin missionary, assassinated by the Jews, February 5, 1840." This trial proves conclusively that Jewry acknowledges and tolerates Ritual Murder. That it conceals Ritual Murder from the public and protects its criminals. The Jews by any method possible, without regard for the consequences will attempt to set Jewish criminals free; despite the fact they are guilty. The Jews have proven in the case of Father Thomas that they are nothing more than a well organized gang of criminals and murderers. Several of the Jews, including Mourad el Fathal, Mousa Abou-el-Afieh, Isaac Arari and Aaron Arari, described how the blood was required and collected from the cut throat of the victim to send to a Rabbi for use in preparing ceremonial bread (pains azymes).

1843. Murders of Christian children by the Jews on Rhodes, Corfu and elsewhere.

1875. At Zboro, in the country of Saros in Hungary, several Jews attacked the 16 year-old servant girl Anna Zampa in the house of her master, Horowitz. The knife was already raised above her when a coachman accidentally intervened, thus saving her. The court president, Bartholomaus Wnkler, who was in debt to the Jews, was afraid to bring the criminals to justice.

1879. In Budapest, before the Purim feast, a young servant girl in the Jewish Quarter was put to sleep with a drink. 24 hours after the feast, she woke up so weak she could hardly walk. On her right forearm, her left thigh, and her body below the navel she discovered red circular wounds like spots of blood, with small openings in the center. Blood had been drained from her.

1879. At Kutais in the Caucasus, 4 Jewish image-sellers killed a 6 year-old girl. Between her fingers had been cut with a knife; on her legs, a little above the calf, horizontal incisions had been made, and there was not one drop of blood in her veins. With the aid of the powerful Jews of Russia the guilty ones escaped punishment.

1881. At Kaschau in Hungary the daughter of a certain Josef Koczis disappeared. Two weeks later the body was found in a well completely emptied of blood.

1881. In Steinamanger the eight year-old grand-daughter of a coachman who worked for the Jews disappeared.

1881. In Alexandria the Jews again killed a Christian child called Evangelio Fornoraki. The parents of the strangled child, discovered on the sea-shore, allowed a post-mortem examination which lasted several days and was the cause of riots against the jews. The Baruch family, prime suspects of the murder, were arrested, but later released.

1881. In the Galician town of Lutscha, the Polish maid servant Franziska Muich, who worked for the Jewish tavern keeper Moses Ritter, and had been raped by him, was murdered by Moses and his wife Gittel Ritter, according to the testimony of the farmer Mariell Stochlinski.

1882. At Tisza-Eszlar shortly before the Jewish Passover, the 14 year-old Christian Girl Esther Solymosi disappeared. Since the girl was last seen near by the synagogue, suspicion was directed immediately on the Jews. The two sons of the temple servant Josef Scharf, 5 year-old Samuel and the 14 year-old Mortiz accused their father and stated that Esther was led into the Temple and butchered There. The corpse of the girl was never found.

1882. At Galata, the ghetto of Constantinople, a child was enticed into a Jewish house where more than 20 people saw her go in. On the following day a corpse was found in the Golden Horn causing a great agitation among the Christian and Moslem population.

1882. A short-time later another very similar case in Galata. Serious, a distinguished lawyer of the Greek community, sent a petition to the representatives of all the Christian European power at Constantinople so that justice might be done; but the Jews bribed the Turkish police, who allowed certain documents in the case to disappear. Bribed doctors declared the mother of the kidnaped and murdered child to be mentally deranged.

1883. Once more a ritual murder in Galata. The police, bribed with Jewish money, prevented an investigation. The newspaper "Der Stamboul," which strongly spoke out against the guilty ones, was suppressed. This suppression cost the jews 140,000 francs.

1884. At Sturz (West Prussia) the dismembered body of a 14 year-old Onophrius Cybulla was found one January morning under a bridge. According to the doctor's opinion, the dismemberments showed great expertise and dexterity in the use of the knife. Although the murdered boy and been strong and plethoric, the dead body was completely bloodless. Immediately suspicion fell on various Jews, and during the investigation some very troublesome facts emerged. These, however, were not considered sufficient and the arrested Jews were released.

1885. At Mit-Kamar in Egypt a young Copt was butchered for the Easter celebration.

1888. At Breslu in July, a crime was committed by Max Bernstein, a 24 year old rabbinical candidate at the Talmudic College, against a 7 year-old boy, Severin Hacke, whom Bernstein had enticed into his room. Bernstein withdrew blood from the boy's sex organ. After the Judge's verdict Bernstein confessed: "The Bible and the Talmud tach that the gravest of sins can only be atoned for through innocent blood." Therefore, he had withdrawn blood from the boy. The Jews recognized the danger and declared Bernstein to be a "Religious Maniac."

1891. Xanten, Prussia: A five-year-old Christian boy called Hegmann was murdered, his throat cut and the body bloodless. "The Government did all in its power to suppress the rumor" of Ritual Sacrifice The doctor who examined the boy said on June 29th that: "The trace of blood appears as an after-bleeding." And H. Nagyszokol.

1891. Murder of a 5 year-old robust boy of the Catholic cabinet maker, Hegemann, was found by the maid Dora Moll, in the cow shed of the town councilor Kuppers, with his legs spread apart, laying on his side with a circular formed ritual cut, carried out by a skilled hand, and bled white. The boy was already missed at 10:30 in the morning. He was seen by 3 witnesses being pulled into the house of the Jewish butcher Buschoff.

1899. The Polna Case (Bohemia): Agnes Hruza, 19 years of age, was murdered March 29th, 1899. On April 1st, her body was found in a wood with the head nearly severed from the body. In spite this frightful wound, there was no blood about, although the body itself, of course, was almost bloodless.

Three Jews, the junk-peddler Leopold Hilsner of Polna and his racial comrades Ebermann and Wassermann on March 26th 1899, (at the time of Purim) enticed the 19 year-old seamstress Agnes Hruza into the Brezin Forest near the town. Her body was found April 1st, 1899. She was half naked and completely drained of blood. Her neck had a horrible gaping wound. Leopold Hilsner was arrested on suspicion of murder. A man called Peschak had seen a Jew Hilsner with two other Jews on the day of the murder on the spot where the body was found. Hilsner was arrested and tried; another witness testified that he had seen the prisoner very agitated on March 29th, coming from the spot where the body was found. The court recognizing that Hilsner must have had accomplices, found him guilty and condemned him to death. He then confessed, and implicated two other Jews.

He explained how he had chained the girl, with the help of the Jews Erbmann and Wassermann, and cut her throat. The blood was collected in a bucket. One of the helpers carried it away by train where it was used for ritual purposes. Hilsner first made a confession to one of his fellow-prisoners, then to Inspector Miska, and then to the trial judge Baudisch. He repeated this confession over and over. The jury of Kuttenberg sentenced him to death by hanging. As in the case of Father Thomas the Jewish press began to rave and scream during the trial and demand that Hilsner be set free. However, their attack failed against the incorruptibility and integrity of the appeals court judge, Dr. Schneider. With a will of iron he conducted a completely impartial trial.

Hilsner and his Jewish lawyers appealed the sentence. The government, which was influenced by the press and bribed by Jewish money, granted a new trial at Piseck. During this new investigation it was discovered that Leopold Hilsner had committed a second Ritual Murder. On July 17th, 1898 he had butchered Marie Klima, a Christian girl, in the same way. Leopold Hilsner was tried for this murder. The jury in Piseck confirmed the Kuttenberg death penalty. However, Jews have a powerful and strong arm. It reached out to protect the endangered racial comrade. The government (Kaiser Franz Josef) commuted this Ritual Murderer's sentence to life in prison.

This, however, was not the end of this extraordinary case. In 1918, Marxist Jews under the leadership of the Jews Viktor Adler, otto Bauer, and Julius Dutsch revolted. The Jews remembered their comrade Hilsner.

The prison doors were opened to him and the murderer and human butcher was joyously greeted and put into a Jewish old folks' home. Several years later he died and was buried in an honorary grave in Austria at the "Central Israelite Cemetery." In this case, which was proven beyond a doubt, the Jews proved themselves to be in support of Ritual Murder. Yes, besides that it honored the criminal. Once again Jewry proved itself to be nothing but a gang of organized criminals.

1900. Konitz, West Prussia: A 19-year-old Christian youth, Ernst Witnter, was bestially murdered in March. Two days later pieces of his dismembered body was fished out of the Monchsee; almost five days later on April 15th, the first Easter holy day, his head was found by children playing in the bushes. The corpse was completely bloodless.

Winter was ritually murdered. The murder was carried out in the cellar of the Jewish butcher, Mortiz Levi, after the victim had been lured there by a young Jewess. On the day of the murder, a large number of foreign Jews were in Konitz who departed the next day without any plausible reason being given for their visit. Among them were the butchers Haller from Tuchel, Hamburger from Schlochau, Eisendtedt from Prechlau and Rosenblum from Ezersk. The Konitz butcher Heimann disappeared shortly after the murder. The culprits were never discovered, but two Jewish agents were sentenced to imprisonment for false witness and for the subornation of witnesses during the enquiry.; and B. Nachod. (UJE)

1911-13. Kiev, Russia: In 1911 a 13-year-old Christian boy's body was found at Kiev on March 12th. After eight days his corpse was found in a brickyard completely slashed to pieces and bloodless. Suspicion fell on the Jewish manager of the brickyard. A Jew named Beiliss was arrested on suspicion. The case did not come to trial until two and a half years later (September 29th to October. 28th 1913). In the intervening period numerous attempts were made to lead the investigating officers on the wrong track. Meanwhile a large number of incriminating witnesses suffered sudden and unnatural deaths; false accusations and confessions followed one after another due to huge money bribes. Behind the accused, lurking in the shadows, was the figure of Faivel Schneerson in Ljubovitschi, leader of the "Sadiks" ("Saints") of the Chassidim sect, who was the spiritual director of the murder. It was proved that the murder took place inside the premises of a Jewish brick factor to which only Jews had access. This factory contained a Jewish hospice with a secret synagogue attached. After long-drawn-out preliminaries, Beiliss, who was proprietor of the factory, was tried; the jury found that there was no proof that he himself was the culprit, although half of them considered he was; the verdict therefore having to be unanimous, he was declared Not Guilty.

But the jury agreed as to the cause of the boy's death; their verdict about this was as follows: "The boy after being gaged, was wounded with a perforating instrument in the nape of the neck, temples and neck, which wounds severed the cerebral vein, the left temporal and jugular arteries, producing thus profuse hemorrhage; and afterwards, when Joutchinski (the boy's name) had lost about five glasses of blood, his body was pierced with the same instrument, lacerating thus the lungs, the liver, the right kidney and the heart, where the last wounds were inflicted, in all 47 wounds, causing acute suffering to the victim and the loss of practically all the blood of the body, and finally death."

However, the trial ended with the release of Beiliss, but at the same time the court established that the murder had taken place inside the Jewish brickyard, which was the religious center of the Kiev Jews, for the purpose of obtaining blood. Almost all of the prosecutors, witnesses, and authorities who had spoken out against Judaism, later fell victim to the Bolshevik Terror.

1917. "The Red Terror became so wide-spread that it is impossible to give here all the details of the principal means employed by the [Jewish] Cheka(s) to master resistance; one of the most important is that of hostages, taken among all social classes. These are held responsible for any anti-Bolshevist movements (revolts, the White Army, strikes, refusal of a village to give its harvest etc.) and are immediately executed. Thus, for the assassination of the Jew Ouritzky, member of the Extraordinary Commission of Petrograd, several thousands of them were put to death, and many of these unfortunate men and women suffered before death various tortures inflicted by cold-blooded cruelty in the prisons of the Cheka.

"I have in front of me photographs taken at Kharkoff, in the presence of the Allied Missions, immediately after the Reds had abandoned the town; they consist of a series of ghastly reproductions such as: Bodies of three workmen taken as hostages from a factory which went on strike. One had his eyes burnt, his lips and nose cut off; the other two had their hands cut off. The bodies of hostages, S. Afaniasouk and P. Prokpovitch, small landed proprietors, who were scalped by their executioners; S. Afaniasouk shows numerous burns caused by a white hot sword blade. The body of M. Bobroff, a former officer, who had his tongue and one hand cut off and the skin torn off from his left leg.

"Human skin torn from the hands of several victims by means of a metallic comb. This sinister find was the result of a careful inspection of the cellar of the

Extraordinary Commission of Kharkoff. The retired general Pontiafa, a hostage who had the skin of his right hand torn off and the genital parts mutilated.Mutilated bodies of women hostages: S. Ivanovna, owner of a drapery business, Mme. A.L. Carolshaja, wife of a colonel, Mmo. Khlopova, a property owner. They had their breasts slit and emptied and the genital parts burnt and having trace of coal.
"Bodies of four peasant hostages, Bondarenko, Pookhikle, Sevenetry, and Sidorfehouk, with atrociously mutilated faces, the genital parts having been operated upon by Chinese torturers in a manner unknown to European doctors in whose opinion the agony caused to the victims must have been dreadful.
"It is impossible to enumerate all the forms of savagery which the Red Terror took. A volume would not contain them. The Cheka of Kharkoff, for example, in which Saenko operated, had the specialty of scalping victims and taking off the skin of their hands as one takes off a glove...At Voronege the victims were shut up naked in a barrel studded with nails which was then rolled about. Their foreheads were branded with a red hot iron FIVE POINTED STAR. At Tsaritsin and at Kamishin their bones were sawed...At Keif the victim was shut up in a chest containing decomposing corpses; after firing shots above his head his torturers told him that he would be buried alive. The chest was buried and opened again half an hour later when the interrogation of the victim was proceeded with. The scene was repeated several times over. It is not surprising that many victims went mad."

1926. The bodily remains of the children Hans and Erika Fehse were found in a parcel on the public square in Breslau. The children had been butchered. The corpses were bloodless. The gentials were missing. The Jewish butcher was believed to be the culprit. He disappeared without a trace.

1928. The college sophomore Helmut Daube was butchered on the night of the 22nd-23rd March, 1928. In the morning, the blood drained corpse lay in front of his parents' home.

On the night of the 22nd to the 23rd of March (it was the time of the Purim Festival) a shocking murder happened in Gladbeck, Westphalia. The young 20 year old Helmuth Daube had passed his final exams in high school. He celebrated this event on the evening of March 22nd. He left for home at two o'clock in the morning. At five o'clock his parents found him lying dead in the street in front of his house. His throat had been cut down to his spine and his genitals had been removed. There was almost no blood found. The hands of the unfortunate youth were hacked to pieces and his abdomen showed several knife wounds.

There was no doubt that this was a case of Ritual Murder. The experts stated in court that the throat wound was an artistically performed cut that went in a circular form from ear to ear. It is very possible that Helmuth Daube was circumcised before the butchering. Since the circumcision would have proven that Ritual Murder had been committed, the genitals of the victim were completely removed. The Jewish press distracted the public's attention from this Purim murder and wrote that it was a sex murder. It directed suspicion toward the young friend of Daube, Huszmann. The prosecution of this case was conducted by the public prosecutor Rosenbaum, a Jew! Huzzmann was indicted. The investigation was not carried out by the Gladbeck police, but instead detectives were sent from Berlin. They were under the command of the Jewish police commissioner Dr. Bernhard Wiess. Of course they did not find a Ritual Murder, but found that it was a sex murder.

When the trial came up, the Jewish press from all over Germany appeared. The trial proceeded under their control. The public prosecutor Rosenbaum made himself and the entire court look ridiculous with his charge against Huzsmann. One exposure fallowed the other, but he maintained the accusation regardless. An acquittal naturally followed. The fact was: Due to the numerous Jewish editors present, no one dared to speak of Ritual Murder. Only the Bochumer Abendblatt in its edition No. 251 noted the similarities between this case with the Ritual Murder of the schoolboy Winter in Konitz. Der Sturmer wrote about this Ritual Murder and explained that from this point of view the case was completely understandable. This issue was confiscated and banned; its editors were prosecuted and sentenced to prison. The Ritual Murderer of Daube was never prosecuted and was left walking around free.

1928. The murder at Manau. The boy Karl Kessler was found butchered and bloodless on March 17th, 1929, several days before Passover.

1928. Gladbeck, Germany: This occurred at the time of Purim; a twenty-year-old Christian lad called Helmuth Daube was found dead in front of his home, with his throat cut, his genital organs missing, whilst there were wounds on the hands and stabs in the abdomen.

There was no blood about where the body was found and it was bloodless. Experts said in Court that the throat showed the Jewish ritual cut. The Jews set to work and eventually a young Gentile called Huszmann was accused of the murder, unnatural lust being alleged as a feature in the crime.

The case was conducted against Huszmann by a Jew called Rosenbaum, and special police had been sent from Berlin to enquire about the circumstances; the President of the Police at Berlin was the Jew Bernhard Weiss. These special police did what they could to convince the Court that it was a "lust-murder," but Huszmann was acquitted. The Bochumer Abendhlatt and Der Sturmer both gave their opinion that it was a Ritual Murder by Jews, and the latter paper was suppressed for a time, and its editor imprisoned. Y. Petrovo Selo and N.Y. Massena. (UJE)

1929. G. Manau, Bamberg, Memel, Vilna and Greece. Salonika, Kovno. Lithuania. and others.

The Ritual Murder of Manau: In Lower Franconia, near Hofheim, lies the village of Manau amid lovely countryside. Here is where the Kessler family lived. They were humble people with four children. The youngest was the little boy Karl Kessler. He was a lively, well-developed, blond-haired five year old boy. On March 17th, 1929, at five o'clock in the afternoon, Karl Kessler walked down the road towards Walchenfeld where his sisters were celebrating the end of the school term.

From that moment on he was never seen alive again. He did not come home in the evening. The village became alarmed, and then his body was found in a small wooded area not far from Manau. It was fully-clothed and had one large wound, a deep incision in the neck which had severed the artery. From the broken branches lying around it was evident that the boy had put up a struggle.

The knife had been used several times. Near the throat artery smaller stab wounds were found. Also a light incision had been made across the throat from ear to ear. It looked exactly like a ritual cut except that it was only skin deep. The murderer had committed Ritual Murder symbolically, then, like a Ritual Murder, caused the victim to bleed to death by slicing the throat artery. Technically it was a ritual slaughter in the "lawfully manner" prescribed by the Jewish law of Human Sacrifice. The child's body was completely drained of blood.

On the right thigh and right forearm there were marks of where pressure had been applied. This indicated that the boy must have been held upside down for a while to insure that he bled to death quickly. There was no blood found at the scene of the murder. It had been curried away. All these clues proved: That Karl Kessler was the victim of a Ritual Murder. Also the killing occurred just before Passover. It was suspicious that the day after the murder a Jewish butcher from Hofheim disappeared forever.

The body of Karl Kessler was examined by the coroner, Dr. Burgel of Bamber. After noting the characteristic marks he stated: "We are dealing here with a Ritual Murder." The entire populace was of the same opinion. "A child murdered before Passover; the throat cut through, the blood drained, the Jews had done it!" This opinion spread like wild-fire throughout the entire region. An intense bitterness and animosity seized the community. The crime was take up by Der Sturmer, meetings were held by the National Socialists, and Jewish feelings made tremendous strides.

Immediately all of Jewry began to howl. They began to agitate within their political parties, and send delegates from one official to the next. The government (Bavarian National Party) was threatened by the Jews. It promptly took action. The police, the court, and the public prosecution all received similar instructions. The public prosecutor's office was forced to issue a statement saying that the case was not one of Ritual Murder, even though the proceedings were still pending and the facts were not all clear. Teachers were given orders to instruct their children that Ritual Murder did not exist and belonged in the realm of fantasy.

The affair came up in the diet. The Culture Minister Goldenberger (Bavarian National Party) intervened on behalf of his "Jewish national comrades" with suspicious fervor. In Wurzburg the "Central Organization of German Socialists of the Jewish faith" held mass meetings and invited the National Socialists to debate. It was broken up by them. Throughout the nation the Jews wrote newspaper articles until they had writer's cramp. In one of those articles the Berlin police President, Dr. Bernhard Weiss, called the editor of Der Sturmer, Julius Streicher, an "evil instigator." In all the newspapers large amounts of space were bought to run "declarations."

One of them ran: "Public Declaration, The loathsome crime of the child murder at Manau is again giving unprincipled instigators the welcomed opportunity to spread among the populace the tale of Ritual Murder, branded countess times as a lie.

"This infamous charge was raised equally unjustified against the Christians in the first centuries of Christianity, just as it is now raised against the jews. We feel it a disgrace that Judaism is forced to defend itself against such a scandalous charge which must appear to even the most superficial reader of the Bible as a deception based on hatred.

"Herewith we declare most solemnly: ?The sources of Jewish teaching, especially the Talmud, contain no word which could even remotely be interpreted in the sense of this devilish accusation. Also no sect or ?tribe' of any kind, as maintained in anti-Jewish statements, has ever advocated such an hideous doctrine or been guilty of such a deed.

"This solemn declaration is fully endorsed by the fundamental works of the most important Christian scholars, of the Catholic priest Dr. Frank of Konigshofen, and the Protestant Professor and Privy Councillor Strack of Berlin.

"The Ritual Murder lie is a product of dark hatred, a defamation of our faith which we repudiate with the deepest indignation. We are prepared to prove the truth of this declaration against all defamers before every court.'

"The Governing Committee of the Bavarian Rabbinical Conference Rabbi Dr. Fruedenthal, Nuremberg; Rabbi Dr. Stein, Schweinfurt; Rabbi Dr. Baerwald, Munich; Rabbi Dr. Hanover, Wurzbburg; Rabbi Dr. Solomon, Bayreuth; Rabbi Dr. Wohlgemuth, Kitzingen; and District Rabbi Dr. Ephraim, Burgpreppach."

Der Sturmer replied to this declaration. It was confiscated and banned. The laughable adore of the Jewish government of that time and certain bureaucratic creatures went so far, that a high court judge explained to the press: "The acceptance of a Ritual Murder is absurd and ridiculous. The boy most likely accidentally hit a tree-branch (The stab wound was 12 inches deep!) or was attacked by a hungry deer." (Thus the high court judge, to please the Jews, excluded the deer from the species herbivores and ranked it under the carnivores and beasts of prey! Besides, in March the deer do not have antlers (with which Kessler's throat was supposed to have been pierced), but only a very sensitive and soft, so called "bast."

The "child murder of Manau" passed, as was expected, into obscurity. The perpetrators were never found. Unatoned, the spilled blood screamed heavenward.

1932. Martha Kaspar was butchered and dismembered at Paderborn on March 18th, 1932. The pieces of the corpse were drained of blood. The Jew Mortiz Meyer was convicted and received 15 years in prison.

In Paderborn, Martha Kaspar was the Christian servant in the home of the Jewish butcher Moritz Meyer. She was an honest and hard-working peasant girl. The old Jew Meyer (about 60 years old) had a son Kurt Meyer, 24 years old. One day he attacked the unsuspecting girl in the hay-loft and raped her. He sneaked into her small room, which could not be locked, whenever he felt like it. Martha Kaspar became pregnant and demanded that the Jew Kurt marry her. She, of course, was not aware that while the Talmud permits the Jew to use the non-Jewess as he pleases, it strictly forbids him from marrying them (although, today there are many Jewish men marrying Christian women in spite of the Talmuds commandments - much to the sorrow of the Christian woman, when she learns the truth about the Jews; at which time she is usually killed by a Jewish doctor and her death is listed as natural causes, drugs, and etc.). To keep her quiet, the Jew Kurt Meyer promised to marry her, but secretly father and son decided to murder the troublesome girl. It appeared that they made the necessary arrangements with the local Jewish "Masters."

The Purim Feast was approaching. Then one morning Martha Kaspar disappeared. This was on March 18th, 1932. Six days later on March 24th, 1932 the Feast of Purim took place. Early on the morning or March 18th the girl was seen in the courtyard. She had been ordered by the Jew to sharpen a knife. While she was sharpening the knife she said to the neighbors: "A calf is going to be butchered here today." She was never seen again.

It struck the neighbors odd that Martha Kaspar was not to be seen anymore. They discussed it among themselves and the rumor spread all over Paderborn: "Martha Kaspar was butchered by the Jews." It was reported to the police that she was "missing," but they didn't search the Jew's house. However, the disappearance of the girl was brought to the public's attention in the most shocking manner. A young couple went for a walk outside Paderborn on Sunday, March 20th, 1932. In the middle of the road they found a piece of meat. Upon closer inspection they discovered that it was the genitals, which had been expertly removed, from a female body. (The same as with Helmuth Daube)

It appeared that it had been purposely placed there with the intention of leading the public to believe: "This is a sex murder." The young couple reported their horrible finding to the police. Promptly the Jewish press began to cry that "Martha Kaspar was the victim of a sex murder," and promptly the police fell for it.

The police began a thorough search of the house and discovered the blood-stained clothes of Kurt Meyer and traces of blood in the hay-loft. Kurt and Moritz Meyer were arrested. At first Kurt Meyer denied everything, but his mother demanded that he take all the guilt upon himself so that his father would be set free. So that the ain danger which faced the Jews could be avoided the father began to talk like a lunatic. Due to constant pressure by the Jewish lawyer, Dr. Frank, he was put into an insane asylum and then set free. He immediately fled abroad (This acquittal was so shocking and unbelievable that one can only understand it if they knows that at this time the entire government and legal system was Jewish through and through) Moritz Meyer's son then made his "confession."

He claimed that he had "attempted an abortion," and as a result Martha Kaspar had bled to death. He explained to the court that he had attempted this abortion without any instruments, and that he had done it several times to cows with success. Afterwards (because he was a butcher) he had dismembered the body.

In the meantime pieces of flesh were found everywhere. The Jew had cut Martha Kaspar into pieces of flesh which weighted about a pound each, and together with his father had scattered them throughout Paderborn. They were found in a small wood, in meadows, in willow stumps, in a pond, in a brook, in a sewer (same as Father Thomas), and in a manure pile! Her breasts, which had been sliced off, were found in the hay-loft. The Jew fed her intestines to the pigs!

The most peculiar thing was that no blood was found anywhere. A small pool of blood was found in the hay-loft and at most contained only a half pint. It turned out that all the pieces of her flesh were completely drained of blood. The police detectives and an expert German doctor testified during the trial that several quarts of blood had disappeared. One detective said that he believe it was carried away in bottles.

The trial lasted from September 13th until September 16th, 1932. Kurt Meyer sat shamelessly in the court room. In contrast to the Gladbeck murder trial the Jewish press was not represented, because this time, of course, a racial comrade was on trial. The big newspapers which had earlier carried large reports on their front pages about the trial of the Gentile Huszmann reported absolutely nothing abut the trial of the Jew Kurt Meyer. "All Israel goes bails for each other."

It was established during the trial that the "confession" of the Jew about an attempted abortion was a lie. This was proven by the pieces of flesh that had been found. The Jew finally admitted tearfully that he had beaten Martha Kaspar to death in a "fit of rage." The court accepted this second "confession" with gratitude. They were noticeably relived that the question of Ritual Murder had not arisen. The state prosecutor pleaded "murder," and the court accepted "manslaughter." Kurt Meyer was sentenced to 15 years in prison.

"It is incomprehensible to me why these murderous snorting beasts were not exterminated long ago. Would not wild animals who eat humans be killed at once, even if they resembled humans. And are the Jews anything else but voracious cannibals?"

In reality the whole trial was a comedy which challenged the credibility of the judicial system. The murder of Martha Kaspar was obviously a Purim butchering. It was established that, shortly before the murder, people had gathered in secret at the Jew's house, and then disappeared on the day of the murder. It was also proven that the old Jew Mortiz Meyer went to the Synagogue immediately after the murder. It is also known that the entire Jewish Meyer family left Paderborn and Germany shortly after the National Socialists were elected to power.

The truth in this case is as follows: Kurt Meyer together with his father and most likely other Jews (rabbis?) Butchered Martha Kaspar. He butchered her in the attic, her head was held over the trap-door by the Jews and her blood was collected in a bucket.

The two assistants carried the blood away and the old Jew went to the synagogue where he either reported the deed or prayed to his God Baal, Satan, Lucifer, or Devil. The body was then dismembered so that the ritual cut would not be discovered. In this trial too, Der Sturmer, pointed out that a Ritual Murder had taken place. The consequences of this action was: confiscation and banning of Der Sturmer, and the start of legal action against its editors.

The Jew Kurt Meyer accepted the judgment of the Paderborn jury with obvious enjoyment and gratitude. He did not appeal. The Supreme court, for its part, did the same. It approved the verdict at Paderborn and with that there was one more Ritual Murder which went unrecognized and unpunished.

Ritual Murder At Passover: Ritual Murder at the time of the Passover is similar in certain respects to the Purim feast. The Purim feast commemorates the day of the Persian murders, while the Passover commemorates the day when Christ was murdered.

At the Purim feast the Jews murder an adult Christian as a replacement for Haman, while at the Passover they murder an innocent Christian child as a replacement for Christ. Purim murder is usually a plain and simple butchering, but on the other hand the Passover murder is usually a torturous death. In both cases, however, the object is to obtain blood which is used for ritual purposes. And both crimes occur out of a desire to murder and torture and from a hatred for Christians and non-Jews. The sacrifice, however, of a human being on Passover has existed, not only since the murdering of Christ; but is as old as the Jewish people themselves. For centuries it was their custom to sacrifice a lamb, a cock, or a monkey at this festival in place of a Christian human. The lamb is used as a substitute for an innocent Christian child.

Typical examples of Ritual Murder at Passover are: The Confession of The Jewess Ben Noud: Ben Noud, born in Aleppo, confessed to the Orientalist, Count Durfort-Civrac, that at the age of seven (in 1826) she traveled from Lattakia to Antioch, and there, while staying in a Jewish home she witnessed the Jews hanging two Christian children from the ceiling by their feet. One of the children was about five and the other around twelve years old.

Frightened by this spectacle, she ran to her aunt and told her what she had seen. The aunt laughed at her and explained that it was probably only two naughty boys being punished. To get her mind off of it, Ben Noud's aunt sent her to the "Bizaar." When she returned the two bodies had disappeared, but she noticed a brass vase on the floor, which the Arabs call "laghen," completely filled with blood.

The Confessions of The Jew Emanuel of Genoa: As early as the year 1600 there were people who defended the Jews. They took the Jews under their protection and wrote books in their favor. Dr. Eck, a contemporary of Martin Luther, wrote in reply to these defenders of the Jews.

The latter wrote a treatise in which he maintained that there was no such thing as Ritual Murder, and that a grave injustice was being done to the Jews. Dr. Eck's book, written in reply to this, was entitled Ains Judenbuchlein Verlegung. After a stint as consul at Damascus, Syria, where some years before, a Catholic priest was allegedly murdered in a blood ritual by Jews, Burton took an interest in the matter. His investigations satisfied him that such killings actually were performed by certain sects of Jews. "The Jew's hand was ever, like Ishmael's, against every man but those belonging to the Synagogue. His fierce passions and fiendish cunning, combined with abnormal powers of intellect, with intense vitality, and with a persistency of purpose which the world has rarely seen, and whetted moreover by a keen thirst for blood engendered by defeat and subjection, combined to make him the deadly enemy of all mankind, whilst his unsocial and iniquitous Oral Law contributed to inflame his wild lust of pelf, and to justify the crimes suggested by spite and superstition."It was printed by Alexander Weissenhorn at ingolstadt in 1541. In it Dr. Eck published a confession by a Jew who converted to Christianity.

Dr. Eck wrote:

"Because he (the pro-Jewish author) makes the claim that no baptized Jew has ever acknowledged such a crime on the part of the Jews. I am replying: Not all Jews are guilty of these crimes, for they well know what the punishment for such a crime is. Therefore, only very few Jews have taken part in these murders. Besides that, it is not true that no baptized Jews have ever acknowledged a child murder. For example, Emanuel (baptized in the Year of Our Lord 1456), son of the doctor Solomon of Genoa, testified to the martyrdom of two Christian children after he had become a Christian. One of these cases was reported second hand. He related how Master Simon from Ancona, a doctor by profession, had beheaded a small child. The child's head was then dragged outside into the street by a dog. Officials followed the blood-stains and discovered the child's body in the Jew's house, lying in a tub. The Jew, however, escaped across the sea. The other murder he saw with his own eyes in Saona, a province of the

Republic of Genoa.

"He stated: ?My father led me into a house where eight Jews were assembled. They took a sacred oath that they would rather suffer death or kill themselves before they would confess the deed they were going to commit. After that they brought in a two year old Christian child. One Jew held its right arm, another his left arm, and the third one held his head so that he formed the shape of a cross. The fourth violator had a long, sharp, pointed needle or scalpel in his hand. With it he stabbed the child from his stomach to the heart. He quickly pulled the needle back and stabbed once more so that the blood began to flow freely from the wounds into a basin held beneath.

"This was repeated until the child died. They then threw the child's body into a secret chamber. After wards, they dipped slices of apples, pears and other fruits into the blood and ate them.' He, Emanuel, ate some of them himself. This made him so nauseated that he was unable to eat for two days. He felt as if his bowels wanted to come out of him. He stated he felt this way before as well as after his baptism which took place at Valle, in Castile. He made this confession before the Master Garsias of Boamon, Bishop of lucena; before Master peter Basques, dean of Compostella; before Peter Vela, Quardain; and before Peter Martin of Gnetario, notary public and secretary to the Bishop. This story was proven true by documents preserved by the Franciscan monks. At his baptism Emanuel was christened Francisco."

The Torture And Death of The Boy of Langendentzlingen: In the 2nd chapter, Dr. Eck writes:

"So that the believing reader will not be hindered by further discussion, and the defenders of the Jews will not be able to say that Dr. Eck has no proof for what he says; I would like to report an account of Ritual Murder. I did not learn of this from hearsay, but from having seen the victim with my own eyes. In the year 1503, when I raveled from Cologne to Freiburg, because of my studies, I received the information that a child was missing from a farm at Langendentzlingen. A neighbor found the body in the woods, after his attention was brought to the horrible discovery by the lowering of the oxen. Shortly afterwards, the child's father was arrested on suspicion of robbery and taken to Buchen near Freiburg. He was questioned about the murder of his child, but he claimed that he knew nothing about it. Afterwards the murdered child's body was brought into him and he confessed without painful questions (that means without torture), that he had sold his four year old child to two Jews from Waldkirchen. They assured him that they did not want to kill the child; only take some blood from him. He regretted that things had gone awry, and that his child had died as a result of being bled. I have seen this small child's wounds with my own eyes, and have touched and examined the wounds. I was also present when the father was executed at Buchen.

"He maintained his innocence even to the executioner and went calmly to his death. The Jews had "gestupft" his child to death. (Gestupft means: to torture to death by pricking with a needle). In this case the slanderer of Christians cannot say that the actions of the authorities were due to their desire for Jewish property. Chief among thee authorities was Herr Konrad Sturtzel of Kinzingen, under whose jurisdiction Buchen came; a man who was known in the four countries of Alsace, Breisgau, Suntgau and Tirol as a man of honor, Who with manliness and diligence maintained his loyalty at all times despite offered bribes and gifts, to his prince - Duke Sigmund of Austria, and who was never led by threats to forsake his lord or his honesty and faithfulness. Furthermore, I have seen the Christian who received the child's blood from the Jews of Waldkirchen so that he could carry it to the Jews in Alsace. This Christian was executed at Breisgau by the judgment of the noble and honorable council of Freiburg. Despite the certainty of a death sentence he confessed that he brought the child's blood for the Jews from Buchen to Alsace. This confession was heard not only by me, but it was heard by many hundreds of people who saw how the criminal calmly went to his deserved death.

"There were, from both districts, a great number of people present at the site of the execution. All this, my Jew-defender, is certain, it is evidentia facti, for the child was seen by everyone. One could see and touch the punctures and wounds. Even though the Jews did not torture this child as unmerciful and horrible as they did the child of Sappenfeld here in the bishopric of Eichstatt, the facts of the case remain the same. Furthermore, I have not yet finished, and will sing many a song to the defender of the Jews until their ears are ringing."

The Torture and Death of Saint Simon: The small Simon, a little boy from Trent, was slayed on the 21st of March, 1475, on Maundy-Thursday during Holy Week. The Jews of this town wanted to celebrate the Passover in their own way; so they secretly abducted the small boy and carried him to the house of the Jew Samuel. During the Holy week on the day before Passover, about three hours after supper, the little boy, like children do, was sitting in front of his parents' house. Neither his father nor mother were home at the time. It was at this time that the Jew Tobias approached the child, who was not quite 30 months old, and while speaking kindly, picked him up and carried him at once to the house of the Jew Samuel.

When night fell, the twin brothers Saligman and Samuel, with Tobias, Vitalis (Veitel) Moses strangled him with a handkerchief as he lay across Samuel's knee, pieces of flesh from his neck were cut with a knife and the blood collected in a bowl. At the same time, they punctured the naked offering with needles and murmured Jewish curses. They then cut pieces of flesh from the boy's arms and legs and imitated the crucifixion by holding the twitching body upside down and the arms outstretched and luring this horrible act they spoke the following: "Take this, crucified Jesus. Just as our forefathers did once, so may all Christians by land and sea perish." They then rushed to their meal. When the child had died they threw his body in the river which flowed by their house. After this, they joyously celebrated Passover.

The case was prosecuted by Bishop Hinderbach, and the Jews were sentenced to death. Immediately, all the Jews in the area protested the sentence and succeeded in gaining a new trial for the accused. It was tried before Guidici of Ventimiglia, and he confirmed the sentence. Again because of Jewish protests, the case came before the court of Pope Sixtus IV. He commissioned the greatest and most famous professor of law at that time, Panvino, to serve as Chief Justice. Assisted by six cardinals, he too confirmed the sentence. The court stated: "The Jews killed the little boy Simon, in order to obey a rabbinical religious law; their motive being to serve a most wicked piety and devotion by obtaining Christian blood for the celebration of Passover.'

The records of this trial were originally kept in the secret archive of the Citadel of St. Angelo and were then transferred to the Vatican, where they are now available for examination. They were disclosed by Pope Benedict XIV; Pope Clement XIV as legal counselor for the Holy Office, before he became Pope, verified the murders of both St. Somon and St. Andreas of Rinn as cases of Ritual Murder almost 300 years later, in 1770. The boy who was tortured to death at Trent was canonized by Sixtus V.

The Torture and Death of Feodor Jemeljanov: On April 22nd, 1823, on Easter Sunday, 2½ year-old Feodor Jemeljanov of Welisch (Russia), the son of a soldier, disappeared without a trace. His body was found one week later outside of town in a condition that left no one in doubt that the child had been tortured to death by the Jews. The whole body was covered in abrasions as if it had been rubbed with a rough object. The finger-nails were cut off, and over the whole body were small wounds as if made with a needle. The suffusion of blood to the feet indicated that there had been tight bandages put on below the knees. The nose and lips were pressed flat by tight bandages, and finally the Jewish circumcision was performed. The doctor testified under oath that the child had been deliberately tortured to death.

This savagery was carried out on the child while he was naked, the body was then washed and dressed again, because the clothes showed not the slightest trace of blood. From the carriage tracks found nearby you could see that a two horse carriage had been turned off the road and driven to a suitable spot. From there the body was carried a little further and thrown down at the edge of a swamp.

The case was investigated. After years of investigation and hearings, the crime was solved. A large number of Jews were arrested. They were: Channa Zetlin, Slavka Berlin, Mirka Berlin (Jewess), Schifra Berlin, Jossel, Orlik, etc. (Jews). Three Russian women converted to Judaism, (Terentjeva, Maximova, and Koslovskaja) made a confession from which the following facts were established: "During the great fast of 1823, one week before the Jewish Passover (Easter), the tavern proprietress Channa Zetlin (the Zetlins were highly respected and rich Jews in Welisch) got the Russian woman Terentjeva drunk, gave her some money and asked here to bring her a small boy. On Easter day Terenfjeva spotted the boy Jemeljanov by a bridge. Terentjeva took the child and Channa Zetlin met them in the street in front of her house. Terentjeva then took the child to Mirka Berlin (the Berlins also were influential Jews who controlled large amounts of property). She took the child to her daughter Slavka's room, where already a large number of Jews were assembled; the child was then taken into a small chamber.

"On Monday of the following week, the Jewess Channa served the two women with wine and took them to the Berlins, where numerous Jews had met with Slavka Berlin. Mirka gave them more to drink and asked them to throw the boy's body into the river at night. They then brought the little boy out of the chamber, undressed him and at the Jews' command laid him on the table. One Jew performed the circumcision while Schifra Berlin cut his finger-nails down to the flesh. At this time the woman Koslovskaja came back from the tavern. Slavka met her in the front room, and when she realized that the woman had seen something, she led her into the chamber where the Jews threatened that if she revealed what she had seen, they would do to her what had been done to the boy.

"She swore to remain silent. The Jews began their incantations and Terentjeva held the child over a bowl while Maximova washed it. Afterwards he was put into a barrel from which the bottom half was removable. After Jossel had put the bottom half of the barrel back together again, he began, with the help of Terentjeva, to roll it about on the floor. Then all the others joined in and helped, working in pairs, they relieved each other every two hours. The child was removed very red, as if he had been scalded. (This agrees completely with the testimony given by the doctor). Teretjeva wrapped him up in a cloth and laid him on the table; all three women dressed themselves in Jewish clothes and carried the child to the school.

"The Jews followed behind them. At the school there were already a number of Jews, who laid the boy into a trough on the table which was lined with nails. Terentjeva tied the little boy's feet together below his knees. Then a large, sharp nail was given to Terentjeva, who was ordered to stab the boy in the temple and sides with it. All the Jews, one after the other, did the same. Orlik twisted and turned the child back and forth in the trough. At first he screamed, then he was quiet looking at everyone and breathing very heavily. He soon bled to death and gave up the spirit. The women Terentjeva and Maximova then carried the body into the woods.

"After the women left, Jossel poured some blood into a bottle and ordered Koslovskaja to carry it to Slavka Berlin; the rest being left in the little trough at the school. When Terentjeva and Maximova returned from the woods, they met Jossel and a second Jew in a carriage pulled by two horses. (Seven witnesses stated under oath that they had seen the carriage rushing there and back at dawn).

"They had driven out to supervise the women. Jossel stepped down and inspected the spot where the body had been hidden. The Jews then drove back into town. Mirka gave both women plenty of wine to drink; Slavka gave them money and warned them not to tell anyone what they had done, because the Jews would deny everything and they alone would be the guilty ones.

"Next day, Fratka, the wife of the rabbi Orlik, gave Terentjeva a drink of brandy, dressed her in Jewish clothes and took her to the school where the same Jews, along with Koslovaskaja, were present. The little trough containing the blood were still on the table, and next to it was two empty bottles. (A third bottle had already been taken to Slavka Berlin the day before). Channa Zetlin arrived with Maximova, who brought yet another bottle, a funnel, and a jug. Terentjeva stirred the blood with a small spatula and Josset poured it into the bottles. A piece of linen was dipped into the excess blood. Jossel then cut this into little pieces. (Orlik dipped the nail in what was left of the blood, put a drop on each piece of linen and drew various figures on them). A piece was given to each person present, including the three Russian women. They then left."

This trial went before the Imperial Council at St. Petersburg. In all previous instances the Jews had been found guilty, but the Imperial Council did exactly the opposite. With their judgment of January 18th, 1835, the three Russian women were sent to Siberia and the Jews were set free! Jewry returned its thanks for the compliance of the government 82 years later. It overthrew the House of Romanov, established Bolshevism, and committed mass murders, mass tortures, and mass Ritual Murders in such horrifying ways that all previous efforts (including the torture death of Feodor Jemeljanov) were put in the shade.

These are ritual murders which are known and documented. There are a few reserved to later on in this study, but the question remains: How many have occurred and nobody today knows about them! How many thousands, yes, perhaps hundreds of thousands have remained undiscovered! To torture young innocent human beings, to kill and to drink their blood, this is the greatest and most terrible guilt amongst all it's crimes, which International Jewry has taken upon itself.

We could go on and on with case after case for hundreds of pages, but we believe this should suffice to show that the Jews did and still do sacrifice Christian children for their ceremonies. In other words, the Jews have a god which finds blood pleasing. In the words of Mr. Leese, "What sort of a people is this whose god finds the blood obtained from mutilation of human genital organs as 'pleasing?'"

Quoting from writer Charles A. Weisman's Book "Who is Esau-Edom?":

"During the Middle Ages Jews were found guilty of ritual murder of Christians in England; at Norwich in 1146, and Lincoln in 1225; in France at Blois in 1171; and in northern Italy at Trent in 1475. The Jewish Encyclopedia lists 121 Ritual Murder cases from 1146 to 1900, which were tried in courts. Many of the listings show convictions and the mode in which guilty Jews were executed."

Continuing from "Who is Esau-Edom?":

"From 1900 to 1939's there have been about another twenty cases of ritual murder by Jews. Even to this day there are reports of ritual murder of {Christian} children by certain extremist Hasidic Orthodox Jewish sects."

Continuing from "Who is Esau-Edom?":

"Abortion has become an overt means of child sacrifice which Jews have instituted under their de facto law. A more covert means of {Christian} child sacrifice has been by their infamous 'ritual murders, which Jews have been accused through the ages.' In this practice 'the blood of the sacrificed gentile {Christian Child} is mixed with flour to make the unleavened bread eaten at Passover.'"

Even though God commanded circumcision, there is no way a reading of Scripture shows that God intended that the procedure turn into a bloody ritual. Besides that, it seems apparent that when Christ nailed the blood ordinances to the cross, he also nailed the circumcision to the cross. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."

Make no mistake about it, as we have already stated The god of the Jews is not the God of Abraham, Isaac and Jacob/Israel!!! And if it were the same God -- the manner in which the Jews worship is administered is an abomination in the eyes of the Lord our God. According to Leese there are two specific periods of time for Ritual Murders by the Jews.

"The two principal feast days associated with Ritual Murder have been (1) Purim, and (2) Passover, the latter at Easter and the former about one month before it. When a Ritual Murder occurred at Purim, it was usually that of an adult Christian who was murdered for his blood...the blood was dried and the powder mixed into triangular cakes for eating; it is possible that the dried blood of a Purim murder might sometimes be used for the following Passover. When a Ritual Murder was done at Passover, it was usually that of a [Christian] child under seven years old, as perfect a specimen as possible, who was not only bled white, but crucified, sometimes circumcised and crowned with thorns, tortured, beaten, stabbed, and sometimes finished off by wounding the side in imitation of the murder of Christ. The blood taken from the child was mixed either in the powdered state or otherwise into the Passover bread. Then eaten - A type of Jewish Blood ritual was apparently still common even in 1903, as the Jewish Encyclopedia for that year, in discussing the method of performing a circumcision, states that the person performing the ritual: "...takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided."

The Jewish circumcision rite requires that this mixture of the mohel's sputum, wine and blood from his mouth be mixed into a larger batch of wine. From this, all the Jewish guests drink and celebrate by singing and dancing]

There is little doubt that the Jews and other historians who are possessed by the spirits of the Jews claim that the "Dark Ages" were from 493 A.D. to 711 A.D. What they mean by the "Dark Ages" is that the Christian Church kept the Jews under control and countered their every move to put their Satanic battle plan into motion.

During the "Dark Ages" (the dark ages got its name from the Jews; because they were driven out of almost every country in Europe at the time, for their wickedness and ritual murders) they were countered by brave Christian souls like St. Bernard and others who led forces which confined them to their own ghettoes where they could not mix their blood with those of our Adamic people or killed them outright.

Following is quoted from "Mullins' New History of the Jews." In the United States, Jews have been able to practice ritual murder of gentile children with impunity, because they control the press, and because they hold so many high public offices. It has been estimated by a leading police official that four thousand children disappear in the United States each year. There is no question that the majority of them are victims of Jewish ritual murder. So prevalent has the custom become in this country that Jews are able to ship large quantities of the children's blood to Israel for use in their ceremonies there.

One of the problems of the Jewish homeland in Israel has been a shortage of Christian children who could be used in the ritual ceremony, and the Unite States, which has also furnished most of the money to Israel, has also provided much of the required children's blood. Because most of these children are taken from poor families, no mention is ever made of their disappearance in the press. Only in rare instances do the Jews dare to take the child of a well-known public figure, as they did in the Lindbergh case, and then it is done for a specific political purpose, and as part of a larger policy. Because of the terror that strikes the Jewish community when the body of a Christian child is found murdered in the ritual manner, and the public outcry from the Christians, many have found fame and sudden fortune by siding with the Jews in these instances. Typical was the case of Jan Masaryk, the President of Czechoslovakia.

Masaryk was an obscure lawyer when the body of Agnez Hruza was found in Bohemia in 1899. A Jew named Hilsner confessed to the murder and implicated two other Jews. Nevertheless, a new trial was ordered. Dr. Baxa, attorney for the murdered girl's mother, who was seeking justice in this case, made a speech in the Bohemian Diet, or Parliament, December 28, 1899, accusing the Government of having shown extreme partiality to the Jews in this case. A second body was found, that of Maria Klima, who had also been murdered with a ritual knife which was found in Hilsner's possession.

Hilsner's defending counsel at this trial was Jan Masaryk. At the Versailles Peace Conference, twenty years later, the Jews showed their gratitude by making a new nation, Czechoslovakia, and appointing Masaryk President, with the title, founder of Czechoslovakia. Throughout his life, Masaryk was an eager and willing tool of Jewish leaders.

In the United States, many gentiles have found large sums of money suddenly available to them for campaign purposes, after they have aided in hushing up some new scandal of Jewish ritual murder. The path to the Governor's mansion, the Senate, and the White House has been magically eased when the candidate proves that he is willing to cover up for the Jews in their murders of gentile children.

The director of the Federal Bureau of Investigation, J. Edgar Hoover, annually conducts a scare campaign warning children in the United States never to talk to strangers, or to get into a strange car. It is not generally known that Hoover has to do this because of the prevalence of Jewish ritual murder. Hoover's campaign is ostensibly directed at molesters of children, although only a dozen such cases are reported annually in the entire country.

The real reason behind Hoover's campaign is that Jewish leaders fear the recklessness of some of the lesser Jews, who try to seize Christian children for ritual purposes without covering their tracks. Therefore, J. Edgar Hoover spends hundreds of thousands of dollars annually of taxpayers' money to warn children against all strangers, although he should only be warning them against Jews. He does not dare reveal the true purpose of this campaign, which is intended solely to prevent children from falling into the hands of unauthorized Jewish murderers.

Not only does this cause the American child to be brought up in an atmosphere of fear and horror, so that it is taught to mistrust all adults, and causes much neurosis in later life, but it also refuses to face the real issue, the taste of the Jews for Christian blood.

Some journalists suppose that J. Edgar Hoover performs this annual task, and many other favors, for the Jews because he is grateful to the Anti-Defamation League for having ghostwritten a book for him called Masters of Deceit, and for having peddled hundreds of thousands of copies for him. The book was written by a Jewish communist name Jay Liebstein, who claims to have shocking personal information about the Great Deceiver himself. The real reason why Hoover uses the FBI to harass all non-Jews who know the truth about Jews may lie in Liebstein's hold over him.

Because the city of Chicago is a center of Jewish financial power, and is completely controlled by the Jews, some of the most flagrant cases of ritual murder of Christian children have occurred there in recent years. Chicago is said to have become one of the world centers of the supply of children's blood used in Jewish rites. The Chief of Police admitted that three hundred children disappear each month in Chicago, but he claims that they are all "runaways." it is odd that these runaways never turn up, either in Chicago or anywhere else. In October, 1955, the rash of ritual murder cases was at a height when the bodies of two Schuessler boys, a Peterson boy, and the two Grimes girls were discovered.

Police officials immediately labeled these killings "sex crimes," as the Jews had taught them to do. Frantic efforts were made to railroad several poverty-stricken and ill-educated gentiles to the electric chair, but no evidence could be manufactured against them which would hold up in court, and they were released. As in the trial of Christ, the lies of the Jews conflicted with each other. Although these murders occurred in the heart of a great city, Not One Clue Has Ever Been Discovered In These Cases! Or rather, we should say that no clue was ever announced to the public. Although hundreds of police and detectives worked day and night, due to the public horror over these crimes, nothing was ever admitted to have been found. There were many charges that there had been a coverup, and that Chicago officials had destroyed or concealed all the evidence that was uncovered.

Due to this public interest, the Chicago press published many stories about the killings, which were seen at once to be typical Jewish ritual murders. In these cases, the bodies had been stripped and thrown onto garbage heaps. Pathologists agreed that not one of them had been sexually molested.

However, there were many strange punctures on the bodies, which could not be explained. The Daily News published an early afternoon edition in which a diagram of the Peterson boy's body showed puncture marks in each of the places where the body of Christ had been wounded on the Stake. Within ten minutes, the edition had been taken off the newsstands and rushed back to the News building, where it was burned.

However, eight copies of this issue were obtained by Mrs. Lyrl Clark Van Hyning, the courageous publisher of a patriotic journal called Women's Voice.

When she called the News office to ask why the edition had been taken off the stands, she was told that there had been complaints about it, and that it was likely to cause "racial unrest." During this entire episode, Mrs. Van Hyning printed the truth about the murders.

Police reports showed that the bodies of the Grimes girls bore puzzling wounds on their chests, which were to shallow to cause death. Also, no cause of death could be agreed upon. It was even claimed that they had died of fright! Actually, as Mrs. Van Hyning pointed out in her paper, they died from a very simple cause, loss of blood, for the News had already published the strange fact that there was no blood in their bodies, when they were found.

A copy of Arnold Leese's definitive work, Jewish Ritual Murder, was sent to Arnold Schuessler, father of the murdered boys. He read it, and began to ask questions of the police. The Jewish Sheriff of Chicago, Lohman, had assigned a Jewish deputy, Horwitz, to stay with the Schuesslers night and day in case they raised the question of ritual murder.

When Mr. Schuessler asked Horwitz if his boys had been killed for their blood, in a Jewish religious ceremony, the Jew immediately accused him of murdering his own sons! He was taken to police headquarters and given a lie detector case, which completely cleared him. Instead of releasing him, the Police turned him over to a Jew named Dr. Steinfeld. He was spirited away to a "sanitarium" operated by Steinfeld in the nearby town of Des Plaines, Ill. Mr. Schuessler was given electric shock treatments and died that same afternoon.

An inquest was held, and Dr. Steinfeld was forced to testify. He claimed that Mr. Schuessler had been suffering from "hallucinations," but he refused to describe these visions. He also refused to give any further information, and it was obvious to Dr. Thomas McCarron, the City Coroner of Chicago, that Steinfeld was concealing the truth. McCarron denounced Steinfeld, and told the newspapers that the case was very strange. Patients were never given shock treatments immediately upon being admitted to a sanitarium. McCarron knew that Schuessler had been murdered, but he could do nothing about it, and city officials ordered him to say nothing further about the case. For a few days, there was a very real danger that he too would be murdered. He has since refused to discuss the case with anyone.

Dr. McCarron knew Steinfeld's sinister history. During World War II, Dr. Steinfeld had been convicted of giving special drugs to Jewish boys in the Chicago area which caused their hearts to flutter. They were exempted from military service as 4-F.

"They (Jews) are the real liars and bloodhounds, who have not only perverted and falsified the entire Scriptures from beginning to end and without ceasing with their interpretations. And all of the anxious sighing, longing and hoping of their hearts is directed to the time when some day they would like to deal with us heathen as they dealt with the heathen in Persia at the time of Esther...On how they love the book of Esther, which so nicely agrees with their bloodthirsty, revengeful and murderous desire and hope. The sun never did shine on a more bloodthirsty and revengeful people as they, who imagine to be the people of God, and who desire to and think they must murder and crush the heathen. And the foremost undertaking which they expect of their Messiah is that he should slay and murder the whole world with the sword. As they at first demonstrated against us Christians and would like to do now, if they only could; have also tried it often and have been repeatedly struck on their snouts...Their breath stinks for the gold and silver of the heathen; since no people under the sun always have been, still are, and always will remain more avaricious than they, as can be noticed in their cursed usury. They also find comfort with this: "When the Messiah comes, He shall take all the gold and silver in the world and distribute it among the Jews. Thus, wherever they can direct Scripture to their insatiable avarice, they wickedly do so. Therefore know, my dear Christians, that next to the Devil, you have no more bitter, more poisonous, more vehement and enemy than a real Jew who earnestly desires to be a Jew. There may be some among them who believe what the cow or the goose believes. But all of them are surrounded with their blood and circumcision. In history, therefore, they are often accused of poisoning wells, stealing children and mutilating them; as in Trent, Weszensee and the like. Of course they deny this. Be it so or not, however, I know full well that the ready will is not lacking with them if they could only transform it into deeds, in secret or openly. A person who does not know the Devil, might wonder why they are so at enemity with the Christians above all others; for which they have no reason, since we only do good to them. They live among us in our homes, under our protection, use land and highways, market and streets. Princes and government sit by, snore and have their maws open, let the Jews take from their purse and chest, steal and rob whatever they will. That is, they permit themselves and their subjects to be abused and sucked dry and reduced to beggars with their own money, through the usury of the Jews. For the Jews, as foreigners, certainly should have nothing from us; and what they have certainly must be ours. They do not work, do not earn anything from us, neither do we donate or give it to them. Yet they have our money and goods and are lords in our land where they are supposed to be in exile! Steinfeld received $2000 fee for each of these cases. After the war, Steinfeld opened his sanatarium in Des Plaines, which became the production center for Jewish ritual murder in the Midwest.

It was ironic that Mr. Schuessler, supposedly being protected by the police, was murdered in the same place his boys were killed, and his murder, like that of his sons, went unavenged, except for one later development.

Several patriots went to Des Plaines the next afternoon and distributed five hundred copies of a pamphlet charging Dr. Steinfeld with the murder of Mr. Schuessler, and accusing him of operating a Jewish ritual murder center. One of the pamphlets was handed to the chief of police, yet nothing was done. The distributors of these pamphlets could have been arrested and charged with criminal libel, with a possible ten-year sentence, yet Steinfeld refused to make any charge against them.

A few days later, he flew to Switzerland, and it was announced that he was taking a "rest cure." The next day, his body was found hanging in a closet in his hotel room. The verdict was "suicide," although he may have been a reluctant one. Strangely enough, no Chicago newspaper carried the notice of this well known local figure's death.

A few weeks later, Arnold Leese, who had been preparing a book about the Schuessler case as a classic example of Jewish ritual murder, died suddenly.

He had been airmailed copies of all newspaper accounts of the case during the long investigation, some one hundred pages of newspaper clippings, but these were not found in his effects after his death. Meanwhile, a Jewish columnist for The Sun-Times, Irv Kupcinet, whose daughter died a drug addict in a Hollywood pad, raised $100,000 among the Jewish community and presented it to Mrs. Schuessler. The Jewish deputy had continued to stay with her, and a few days later Mrs. Schuessler revealed to a reporter that he had taken all the money and gone to Las Vegas. Sheriff Lohman also left Chicago, being given a $20,000 sinecure as consulting criminologist at the University of California.

It is the duty of every American parent whose child disappears to make every effort to find it. However, many poor families with too many children to feed take it for granted that a child has gone out into the world to make his own way, and they are unaware of the probability that the child has been murdered by the Jews for his blood.

Consequently, no effort is made to investigate these Jewish crimes, despite the fact that they have been going on for many centuries. It is necessary for us to use every weapon to arm ourselves against the Jews, and to observe the divinity of Our Lord and Savior Jesus Christ, in Whose Name Salvation awaits us.

Another horrible involvement of an official American agency in the wide-spread practice of Jewish ritual murder was hushed up recently. A deputy chief of the Central Intelligence Agency committed suicide in Washington. The verdict was "overwork," thereby concealing a terrible tragedy. This official had been off from work for three months, following a nervous breakdown.

He had suffered a fit of remorse over discovering that he had inadvertently been responsible for the murder of many Christian children in the Jewish religious ceremonies. This man, a gentile had become known for a special talent in an agency that was sixty percent Jewish. Most of the Jewish agents traveled around the world with unlimited expense accounts, staying at the best hotels, a la James Bond, while they carried out spy missions for Israel, with the American taxpayer footing the bill.

The Christian's special talent was a gift for picking up boys who could be used as homosexuals for the pleasure of foreign officials. At least, that was what he had been told, and he saw no reason to suspect otherwise, for the use of boys in international espionage was an old story, and most governments employed them at one time or another in order to blackmail high-ranking officials of other governments.

In the early evening hours, this CIA official would stroll about downtown until he saw a handsome lad. He would strike up a conversation, and if the boy was not otherwise engaged, he would take him to a hotel room, where he would turn him over to another agent. This CIA official would then leave, after promising the boy a sum of money, usually about twenty dollars.

During the period from 1947 to 1952, this CIA official picked up eighty-six boys on the streets of Paris and Vienna in this manner. He heard nothing further from any of them although it must have seemed odd that he never saw any of them again after leaving them in the hotel room.

In 1963, a Jewish agent in CIA headquarters in Washington, who had learned of this official's former specialty, asked him if he would pick up a boy for him. By this time, the gentile had risen much higher in the hierarchy of the CIA, and he refused, saying that he did not have to engage in such activities any longer. The Jew then astounded him by saying that since he already had eighty-six murders on his conscience, one more wouldn't hurt him. He could not believe that the gentile did not know that every one of the boys had been used as a victim of a Jewish ritual murder, and he described for him the entire ceremony.

The Jew ended up by threatening him, saying that if the gentle did not get him a boy for a ceremony planned for the approaching Passover holiday, he would be exposed. The gentile went home that evening, and collapsed with a complete nervous breakdown, from which he never recovered. Some months later, he committed suicide.

"Moreover, the Beast 666 adviseth that all children shall be accustomed from infancy to witness every type of sexual act, as also the process of birth, lest falsehood fog, and mystery stupefy, their minds, whose error else might thwart and misdirect the growth of their subconscious system of soul-symbolism. When, where, and with whom ye will.

"The phrase 'with whom' has been practically covered by the comment 'as ye will.' One need no more than distinguish that the earlier phrase permits all manner of acts, the latter all possible partners.

"In real life, we have seen in our own times Oscar Wilde, Sir Charles Dilke, Parness, Canon Aitken and countless others, many of them engaged in first-rate work for the world, all wasted, because the mob must make believe to be 'moral.'

"This phrase abolishes the eleventh commandment, 'Not to be found out,' by authorizing incest, adultery, and pederasty, which every one now practices with humiliating precaution, which perpetuate the schoolboy's enjoyment of an escapade, and made shame, slyness, cowardice and hypocrisy the conditions of success in life.

"The misunderstanding of sex, the ignorant fear like a fog, the ignorant lust like a miasma, these things have done more to keep back humanity from the realization of itself, and from intelligent cooperation with its destiny, than any other dozen things put together. The vileness and falseness of religion itself have been the monsters aborted from the dark womb of its infernal mystery.

"The anacephalepsis of these considerations is this: 1). The accidents of any act of love, such as its protagonists and their peculiarities of expression on whatever plane, are totally immaterial to the magical import of the act.

"Each person is responsible to himself, being a star, to travel in his own orbit, composed of his own elements, to shine with his own light, with the color proper to his own nature, to revolve and to rush with his own inherent motion, and to maintain his own relation with his own galaxy in its own place in the universe.

"His existence is his sole and sufficient justification for his own matter and manner. 2). His only possible error is to withdraw himself from this consciousness of himself as both unique in himself and necessary to the norm of nature...Whatever your sexual predilections may be, you are free, by the Law of Thelema, to be the star you are, to go your own way rejoicing. It is not indicated here in this text, though it is elsewhere implied, that only one symptom warns that you have mistaken your True Will, and that is, if you should imagine that in pursuing your way you interfere with that of another star. It may, therefore, be considered improper, as a general rule, for your sexual gratification to destroy, deform, or displease any other star. Mutual consent to the act is the condition thereof. It must, of course, be understood that such consent is not always explicit. There are cases when seduction or rape may be emancipation or initiation to another. Such act can only be judged by their results."

Today for people to really understand the (Jewish) Satanic Philosophy on Jewish Ritual Human Sacrifice, one should read the following excerpts from Aleister Crowley's book Magic in Theory and Practice.

"Of the Bloody Sacrifice: and Matters Cognate: It is necessary for us to consider carefully the problems connected with the bloody sacrifice, for this question is indeed traditionally important in Magick. Nigh all ancient Magick revolves around this matter. In particular all the Osirian religions - the rites of the Dying God - refer to this. The slaying of Osiris and Adonis; the mutilation of Attis; the cults of Mexico and Peru; the story of Hercules or Melcarth; the legends of Dionysus and of Mithra, are all connected with this one idea. In the Hebrew religion we find the same thing inculcated. The first ethical lesson in the Bible is that the only sacrifice pleasing to the Lord is the sacrifice of blood; Abel, who made this, finding favor with the Lord, while Cain, who offered cabbages, was rather naturally considered a cheap sport. The idea recurs again and again. We have the sacrifice of the Passover, following on the story of Abraham's being commanded to sacrifice his firstborn son, with the idea of the substitution of animal for human life. The annual ceremony of the two goats carries out this in perpetuity. And we see again the domination of this idea in the romance of Esther, where Haman and Mordecai are the two goats or gods; and ultimately in the presentation of the rite of Purim in Palestine, where Jesus and Barabbas happened to be the Goats in that particular year of which we hear so much, without agreement on the date.

"Enough has now been said to show that the bloody sacrifice has from time immemorial been the most considered part of Magick. The ethics of the thing appear to have concerned no one; nor, to tell the truth, need they do so. As St. Paul says, 'Without shedding of blood there is no remission;' and who are we to argue with St. Paul? But, after all that, it is open to any one to have any opinion that he likes upon the subject, or any other subject, thank God! At the same time, it is most necessary to study the business, whatever we may be going to do about it; for our ethics themselves will naturally depend upon our theory of the universe. If we were quite certain, for example, that everybody went to heaven when he died, there could be no serious objection to murder or suicide, as it is generally conceded - by those who know neither - that earth is not such a pleasant place as heaven.

"However, there is a mystery concealed in this theory of the bloody sacrifice which is of great importance to the student, and we therefore make no further apology. We should not have made even this apology for an apology, had it not been for the solicitude of a pious young friend of great austerity of character who insisted that the part of this chapter which now follows - the part which was originally written - might cause us to be misunderstood. This must not be.

"The Blood Is The Life: This simple statement is explained by the Hindus by saying that the blood is the principal vehicle of vital Prana. There is some ground for the belief that there is a definite substance, not isolated as yet, whose presence makes all the difference between live and dead matter. We pass by with deserved contempt the pseudo-scientific experiments of American charlatans who claim to have established that weight is lost at the moment of death, and the unsupported statements of alleged clairvoyants that they have seen the soul issuing like a vapor from the mouth of persons in articulo mortis but his experiences as an explorer have convinced the Master Therion that meat loses a notable portion of its nutritive value within a very few minutes after the death of the animal, and that this loss proceeds with ever-diminishing rapidity as time goes on. It is further generally conceded that live food, such as oysters, is the most rapidly assimilable and most concentrated form of energy. Laboratory experiments in food-values seem to be almost worthless, for reasons which we cannot here enter into; the general testimony of mankind appears a safer guide.

"It would be unwise to condemn as irrational the practice of those savages who tear the heart and liver from an adversary, and devour them while yet warm. In any case it was the theory of the ancient Magicians, that any living being is a storehouse of energy varying in quantity according to the size and health of the animal, and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly. The animal should therefore be killed within the Circle , or the Triangle , as the case may be, so that its energy cannot escape. An animal should be selected whose nature accords with that of the ceremony - thus, by

sacrificing a female lamb one would not obtain any appreciate quantity of the fierce energy useful to a Magician who was invoking Mars.
"In such a case a ram would be more suitable. And this ram should be virgin - the whole potential of its original total energy should not have been diminished in any way. For the highest spiritual working one must accordingly choose the victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence, is the most satisfactory and suitable victim. For evocations it would be more convenient to place the blood of the victim in the (Jewish) Triangle - the idea being that the spirit might obtain from the blood this subtle but physical substance which was the quintessence of its life in such a manner as to enable it to take on a visible and tangible shape.
"Those magicians who object to the use of blood have endeavored to replace it with incense. For such a purpose the incense of Abramelin may be burnt in large quantities. Dittany of Crete is also a valuable medium. Both these incenses are very catholic in their nature, and suitable for almost any materialization.
"But the bloody sacrifice, though more dangerous, is more efficacious; and for nearly all purposes human sacrifice is the best. The truly great Magician will be able to use his own blood, or possibly that of a disciple, and that without sacrificing the physical life irrevocably."

In October 1980, P.E. Beasley, a retired Fayetteville, North Carolina police officer, and Ted Gunderson obtained a signed confession from Helena Stoeckley who stated that she and members of her (Jewish) satanic cult had murdered Dr. Jeffrey R. MacDonald's wife and their two children at Fort Bragg, North Carolina on February 17, 1970. The murders were Stoeckley's initiation into the group. Stoeckley advised that Dr. MacDonald was the victim of an Army drug frame up. During the late 1960s and early 1970s drugs were flown into United States Army bases from Vietnam in plastic bags concealed in the body cavities of dead GIs . Dr. MacDonald was convicted and is serving three consecutive life sentences for these murders. He lost an appeal which was based on the concealment of evidence by the government during the 1979 trial.

As an outgrowth of the MacDonald investigation Ted Gunderson became involved with a civilian network in investigating (Jewish) satanic cults. He has developed extensive information which establishes that a loose-knit (Jewish) satanic cult/drug network is active in the United States. Members of this network finance their operation through the sale of marijuana, cocaine, heroin, amphetamines and barbiturates, as well as prostitution, pornography, snuff films and other illegal activity. The drugs are normally sold by street gangs. This network kidnaps and sacrifices children and others to Satan. We have information concerning numerous homicides and human sacrifices committed by this group. Some of the victims were working in our mini-civilian task force at the time of their deaths.

We have interviewed numerous adult survivors. The survivors come from different areas of the country, and none have been in contact with or know each other. Each of the survivors I have interviewed furnished me with similar details concerning ceremonies they witnessed in which humans and animals were sacrificed. Often, the victims were infants or young children.

Under torture, the body's production of endorphins increases dramatically, raising the level of Adrenalin and other body chemicals. Occultists torture their victims to death and cannibalize their bodies just before death in order to ingest these chemicals, which they believe gives them power. Similarly, some Satanist eat their victims' brains because they believe the victim's intelligence will thus pass into their own brain.

Members of the (Jewish - although they are not all Jews, most of them are however) cult network are operating child day schools throughout the country. Children from different states who have never met are telling authorities similar stories concerning their experiences in these schools. There has been successful prosecution in North Carolina, Florida, Massachusetts, Nevada and California of pre-school owners and operators. A psychiatrist in Los Angeles interviewed children from eight different day schools. All these children told similar stories about witnessing rituals satanic in nature, as well as extensive sexual child abuse by teachers and others. One adult survivor told me that when she was a young girl, her father made her hold a knife to the chest of a live infant. He then placed his own hand over hers and lunged the knife into the heart of the victim.

The occultists often force preschool children to participate in human sacrifices and then tell them they and their parent or parents will be murdered if the children reveal any secrets or talk about these activities. The psychological effect on the child is that the child believes he or she id guilty of murder. I know of one instance where a Satanist held a gun to a child's head and told her he would shoot her if she didn't shoot another child that was tied to a post. She shot the other child.

Sexual molestation of children during their preschool years is part of the ritual. It is also used to indoctrinate them. Children are indoctrinated between the ages of 2 and 4, when they are at a critical stage of development. These children acquire many of their values while under the supervision of Satanist before being returned to their parents and entering the public school system.

Satanist convince the children that their parents don't love them but that they, the Satanist, do. Even after they leave the day school and enter kindergarten, children's activities are followed by Satanist and continually reminded that they are being watched. When the children enter junior high and high school, the Satanist will attempt to actively recruit them. At this age, youngsters fall easy prey to peer groups who involve them through music, neighbors, drugs, sex, etc.

Mind control and discipline are an important part of Satanism. The application of mind control techniques starts during the child's preschool years in day school and continues through junior high and high school. Games such as Dungeons and Dragons are used to teach the unaware child (Jewish) satanic philosophy.

In the McMartin child day school case in California, more than 500 complaints of sexual molestation were filed with the police before the district attorney decided to prosecute. The D.A. indicted seven defendants. After a grand jury and pretrial, they were all held over for trial.

The D.A. dropped the charges on five of the seven. Virginia McMartin was found not guilty, Raby Buckey was tried twice, with both trials resulting in a hung jury. The children had stated that they were taken into tunnels under the school and molested. Some said they were taken out of the tunnels into the yard of the house next door to the McMartin school, placed in vans, and taken to various places in the community, where they were used for prostitution. Many prominent citizens were identified by the children as having been involved, including politicians, professional athletes and actors.

In May 1990, one of the McMartin victims' parents gained access to the school. She hired an archeologist. He and his associates found the tunnels at the time of the second trial of Ray Buckey, but the district attorney refused to use the evidence in the trial .More than 5000 students attended the McMartin preschool during the 28 years it was in operation (two schools, 1956 to 1984). We know a 34 year old woman who recalls being sexually molested, along with her schoolmates, at the McMartin school during her preschool days, more than 30 years ago.

Many prosecutors are reluctant to prosecute preschool sexual molestation cases because they believe children cannot be competent witnesses. A three-year study by Gail S. Goodman, Ph.D., State University of New York at Buffalo, and Karen Sawitz, Ph.D., UCLA, examined the testimony of children who were actively involved in an event and who interacted with an unfamiliar person. These are laboratory studies involving recall about (1) playing a game (low-stress situation), (2) having blood drawn at a clinic (high-stress situation), and (3) being inoculated (high-stress situation).

The findings included: (1) There were not significant age differences in the children's ability to recall the event, and their recall did not deteriorate over time. The children's reports were 98% accurate. (2) The older children (5 to 6 years) answered more objective questions correctly than the younger ones, (3 to 4 years) and the younger children showed a decline, after a delay, in their ability to answer questions about the actions involved. (3) Children did not make up false stories of abuse even when asked questions that might foster such reports.

It is common for (Jewish) satanic groups to kidnap their victims, usually infants and young children, from hospitals, orphanages, shopping centers and off the streets. We have information that Satanist operate not only child day schools but foster homes as well. This is a source for children who often cannot be traced. It is also a way of obtaining children for ritualistic child molestation and recruiting children into Satanism. We have received information that interment camps are located throughout the U.S. where they hold their victims until they are ready to be sacrificed or sold to foreigners as sex slaves. We have information that the Satanist operate internment camps throughout the United States where they keep their captives. We have been told that some of the camps are on government reservations. We have been told about a landing strip in the Nevada desert where foreign jet airplanes with no tail markings land and take off after buying kidnaped children at auctions.

Another source of baby victims are "breeders," female Satanist whose families have been involved in Satanism for generations. We have interviewed numerous breeders. The Satanist impregnate the breeders and use the babies for sacrifices. Since there is no birth record, there is no missing-person report.

The Satanist also use breeders for prostitution and sexual favors to politicians, law enforcement officers, judges, etc. These officials are then blackmailed and as a result do not enforce laws broken by Satanist and often do not prosecute them. Thus, in some areas, (Jewish) satanic crimes are being overlooked or covered up because Satanist control law enforcement and the judicial system.

We have information that a child kidnaping network is active in the United States that furnishes children to (Jewish) satanic cults for human sacrifices. We recently identified two missing children ages 1 and 3 who, according to our witness, were victims of (Jewish) satanic sacrifice on the West Coast. One of these children was from the East Coast and the other from the Southwest. The child from the Southwest was identified by two witnesses on the West Coast the day after he was kidnaped. Both children were sacrificed in a satanic ceremony.

The Satanist prefer to sacrifice Christian infants and children. The younger the child, the less it has sinned and thus the "purer" it is deemed to be. There is a preference for pregnant women. They kill the mother and cannibalize the fetus.

We have information about four individuals who were informants for U.S. Government intelligence agencies and were involved in the satanic cult/drug network. By using such individuals, satanic cult/drug informants place disinformation in government files, thereby influencing in some instances action taken by government officials. In two cases, the informant worked for the FBI. This may be one of the reasons the FBI refuses to investigate the satanic cult movement in the United States today. I suspect another reason is that the FBI's consultants are providing them with disinformation about satanic, activity, philosophy and beliefs.

"The Christians are always singing about the blood. Let us give them enough of it! Let us cut their throats and drag them over the altar! And let them drown in their own blood! I dream of the day when the last priest is strangled on the guts of the last preacher." The satanic network utilizes specialists for surveillance, photography, contract killings, wiretaps and other techniques in its efforts to stay continuously aware of the activities of its adversaries. In 1984, I discovered that my telephones were tapped. I sued GTE and collected an out-of-court settlement.

Although there are numerous books available on Satanism, most of the teachings are passed orally from one generation to the next. During a trip to Washington, D.C., in June 1987, I was identified at a church service as a visitor to that city. The pastor informed the congregation that I was attempting to alert Congress to the satanic cult missing children problem in this country. After the service, a mother and her 15 year old daughter, a student at a local high school, advised me the daughter had been approached by a classmate the previous week and asked to join a satanic cult. The classmate described herself as a witch and stated that a recent meeting of Satanist in Washington, D.C., was attended by hundreds of people from all over the U.S. I have heard of other such meetings involving Satanist from other sections of the country.

Several years ago I visited an abandoned satanic ceremony site, located on the side of a mountain in Southern California. The site is approximately 250 by 80 feet in size and can only be seen from the air. The house on the property had burned down shortly after the McMartin preschool scandal made the headlines and it became public knowledge the McMartin children said that they had been taken to the mountains in an airplane.

The children had also told authorities they witnessed infant sacrifices. I was reminded of this when I saw a concrete bunker approximately 20' x 20' in size. A source once active in the satanic movement told me that this type of structure was where Satanist keep their kidnaped victims until they sacrificed them. Also at that site I saw two satanic altars and a small room with steel hooks embedded in the concrete walls. My source said this was probably a torture room.

We have information that police officers, prosecutors, morticians, ministers, teachers, doctors, lawyers and others of all ages, in all walks of life, are practicing Satanist. Many of these individuals lead double lives. To some they appear as leading citizens of the community, and to their fellow cult members they are dedicated evil worshipers.

We have been told that a superintendent of schools in California is a Satanist. Michael Acquino, head of the Church of Set in San Francisco was a lieutenant colonel in the Army Reserves in charge of records for all Army Reserve personnel.

Acquino has top secret clearance and lectures at Fort Bragg, N.C. as well as other Army bases. He reportedly is presently involved in mind control experiments at the University of Arizona. He was twice under investigation for ritualistic sexual child abuse at the Presidio in San Francisco. No charges were ever filed against him. An adult survivor once told me the U.S. Army is Satan's army. She made this statement because of the numerous Satanist in the Army. Her father was in the Army at the time. There have been ritualistic child sexual molestation cases at West Point as well as the Presidio in San Francisco.

A Boise, Idaho police officer believes 50,000 to 60,000 Americans who disappear each year are victims of human sacrifices by satanic cults. The bodies of some victims are buried but most are cremated so there is no body and no evidence. I know of an occult supply store in Los Angeles that sells portable crematories. Reliable sources estimate there are more than three million active Satanist in the United States. The FBI reports the number of automobiles stolen in the United States each year, but they do not keep a record of the number of persons who disappear. It is unbelievable that there is more concern for automobiles than for missing persons. Some estimate the number of missing persons as high as 1.8 million per year. Only about half are believed to be located and returned within a year. I have alerted FBI, the U.S. Department of Justice and members of Congress to this and suggested that these matters be investigated by the federal government. My requests have been ignored.

Mr. Ken Lanning, Superior in Charge of the FBI Behavioral Science Unit, Quantico, Virginia, states that since there are no bodies, there are no human sacrifices. He claims Satanism is a religion which is protected by the First Amendment of the U.S. Constitution. He has publicly stated there are more crimes in the name of Christianity than there are committed in the name of Satan.

Many local law enforcement agencies recognize this problem and are actively investigating. However, local law enforcement is not equipped to coordinate this at a national level. A national clearing house is needed, as well as training and seminars. The FBI already received monthly crime statistics from every law enforcement agency in the country. It would be a simple matter for the local law enforcement agencies to add a column to their report for missing children.

"Prosecution of child molestation cases is being derailed around the country because young victims are lacing their testimony with macabre tales of satanic rites, authorities say...But investigators are curious about similarities they're hearing in such testimony form youngsters in unrelated and geographically separate cases. 'The main thin in the stories I've heard is the great consistency in the types of things the kids were reporting - all across the country the descriptions were very similar.' Gallant said, 'In the last three years there have been about 60 to 70 solid cases...ones where investigations were actively pursued.'...

"An 11-year-old Pico Rivers boy, who prompted the arrest of neighbors after he accused them of molesting him, startled officials with claims the neighbors forced him to participate in ritual killing. Charges of kidnaping, conspiracy, false imprisonment and sexual assault of several neighborhood children were dropped before trial when another child witness recanted testimony and physical evidence was inconclusive. 'They always said nobody would believe us if we told,' said the 11-year-old...A professed occultist who agreed to be interviewed because he said he was a victim of such abuse and opposes it, confirmed the existence of satanic practices recounted by children. 'Those who worship evil are trying to appease or arise a spirit or deity, and some believe children are the key to doing this.' said Damion Jade Blood VII, an Australian living in New Jersey. 'I can certainly explain what kids are saying as being part of some occult religions. Outsiders won't believe this stuff, and that's something insides count on. Our whole lives are covert operations.'"

And:

"...Says Sandi: 'Too often I hear seasoned police officers say it simply cannot be true, that some kid must have made up the whole thing, that this just does not happen in a civilized world.' 'That is precisely what Satanist count on. They depend on disbelief or fear and ignorance.' The most conservative estimates place the number of devil worshipers in America at more than four million. A report by the Adam Walsh Center, the nation's leading investigative agency into ritual abuses, says that last year some 10,000 pre-teen American children were involved in crimes which included sacrificing animals and other demonic cult activities. The center says last year there were 200 Ritual Murder in the U.S. Says Sandi: 'Just look at my case files. Wizards, witches, Satanist, sorcerers and voodooists have come out of the closet and are on the march.'"

An Associated Press release:

"Last year, a psychologist testifying in a 16-year-old boy's trial said the boy admitted praying to Satan for guidance before shooting his father nine times 'because he knew God would not help him.' A Laguna Hills youth was sentenced to 25 years to life in prison for sneaking up behind his father and shooting him in the back of the head. A subsequent search of the boy's bedroom turned up pentagrams and hexagrams (a Star of David), satanic drawings and a pact he had made with Satan and signed in blood. Alleged 'Night Stalker' defendant Richard Ramirez, accused of murdering 15 people and assaulting 17 others, has a pentagram, a five-pointed star associated with Satanism, tattooed on the palm of his hand. 'Satanism usually isn't a motive in murder, rather murder is a symptom of Satanism,' said Dick Fredrickdson, an Orange Country deputy attorney..."

From Boston we find:

"South Shore police are considering charges against a group of alleged devil worshipers after the discovery of their 'church' inside an abandoned munitions bunker buried deep in the woods at Wompatuck State Park in Hingham. The bizarre find was made by Cohasset and state environmental police last week when officers tumbled upon a dozen satanic worshipers dressed in black cloaks who were seen leaving the bunker. Police confiscated numerous swords, machetes and knives, an animal skull and a silver chalice, according to John Comeau of the state Department of Natural Resources...'The whole thing is strange to me...It's kind of bizarre,' Comeau said yesterday as he sifted through items seized from the group. 'I think this group was really into it.'"

The Record Searchlight stated:

"A reward of $10,000 is offered for the arrest and conviction of a man who allegedly abducted a Red Bluff attorney at gunpoint in a child custody case that may be linked to Satanism and ritualistic abuse.

"'That's the only motive we can see,' Red Bluff police Detective Ted Wiley said today of the February 2 kidnaping of Cynthia Angeil, 32...The man told Ms. Angell that she was investigating something that she shouldn't and showed her a photograph of a baby whose skin had been partially removed, Wiley said. 'It looked like it could have been an autopsy photo, but the man said it was a child who had been killed during a Satanic ritual,' Ms. Angell told police..."

Following is Children's Allegations of Abuse Warrant Examination of Occult Theology:

"Preschool children in numerous parts of the country have made bizarre and unusual statements concerning what they allegedly have experienced. As allegations of child abuse in day care centers emerged, it was clear to me that the bizarre elements the children described possibly were connected to the occult. In 1979 I was involved in a child custody case. Due to the unusual circumstances surrounding this case. I developed an interest and concern involving the occult. As a result, I began a file on occult practices and beliefs.

"This article addresses those who attempt to discredit the children by stating publicly that the bizarre elements in the children's statements lack credibility. The following information was obtained by researching the occult and comparing that research to statements made by the children.

"Children in almost all of the cases where ritual abuse is suspected stated that the adults involved undressed, the children and while of them were nude, danced in circles. Certainly this allegation is one of the more innocent in light of other allegations made by the children.

"However, documentation for adults and children dancing together in the nude is available. For example there is a photograph published in an occult book giving the explanation that what can be seen in the photograph represents a dance and spell. In this photograph it is clear there are six adults and one child. At least three of the adults appear to be female. All are nude and all are dancing in a circle   Children in several cases made the allegation that they were sexually abused with sticks while being forced to take part in what appears to be some sort of ritual. When the children were asked what kind of sticks were used, the majority of the children responded that the sticks were the kind that come off of trees.

"The children are clear in their descriptions. They are not describing a kite stick or a yard stick or any kind of finished wood, but rather the type of stick that would resemble a twig or small branch that is left in its natural state. In occult practice, the practitioner who is preparing a magic circle for ritual magic would have a piece of equipment called a wand or rod. The wand or rod cut from a tree is left in a natural state and is considered to have supreme magical power. It is also considered to be a phallic symbol. Several children in one case stated that they were sexually abused by a perpetrator who had a blue mark on his genitals. Another independent group of children stated that the perpetrator who sexually abused them had a red mask on his genitals.

"A Witches Mark (sometimes referred to as the Devil's Mark) can be either red or blue in color. This mark is placed on the body of the practitioner, in an area not usually seen, such as under the arm or on the genitals.

"In some of the other cases the children expressed a fear of the power they believed was acquired through occultic practice. One of these cases involved a group of children from the same family. These children felt that they were being spiritually threatened and asked for something to put in their rooms that would protect them. Their mother consulted with someone who had some knowledge of occult theology. The recommendation was to give the children some salt to sprinkle around the room. The mother felt the children would respond better to glitter, so she offered them a choice between gold glitter and table salt to throw around their rooms. The children chose the salt. They took the salt and carefully sprinkled it around their rooms. The children appeared to have absolute confidence that the salt would keep them safe.

"Documentation for the use of salt is available in many of the books written on the occult. It can be purchased in stores that specialize in selling occult paraphernalia. The purpose of salt is purification. It is also an occult belief that salt can be used to control devils by keeping them away from a person or an area.

"In yet another case a parent found an unusual piece of fabric tied in intricate knots in her home. When she asked her child if she knew what it was the child became extremely upset and she insisted that it had to be untied immediately. She became even more upset when she experienced difficulty untying the knots. Documentation for a Witch's Ladder can be found in several books written on the occult. The description given for a Witch's Ladder is a piece of fabric tied in knots and hidden. If the person is intended for does not find the Witch's Ladder and untie it, the occult belief is that the person will die.

"Not only do the children seem to demonstrate a belief in the more sinister side of occult theology and appear to have some understanding of the purpose of some of the occult paraphernalia, but they also appear to be familiar with some of the occult symbolism. The children draw the well known symbols of the upside down cross and the numbers 666, but they also draw symbols a more sophisticated nature. Children from many independent cases have displayed some knowledge of the symbols described in the Lemegeton, or the Lesser Key of Solomon as well as those used by Eliphas Levi, a famous Jewish occult practitioner who lived and wrote many books on the occult in the early to mid 1800s. "In one particular case the children consistently draw an equal armed cross and are clear that this particular cross was a symbol used by the adults during rituals in their case. The equal armed cross of the occult represents the four elements and cardinal points. Research further reveals that this cross is also used in ritual magic. In another independent case, the children consistently draw the shape of a 'T.' They insist that the 'T' is a cross. This 'T' shape is a pre-Christian cross. The children in this particular case also are adept at drawing runes. Runes are known to be used in the occult and date back to the Nordic deities.

"In several other cases the children appear to have been exposed to the Nazi belief system, or at least the occultic side of the Nazi beliefs. These children talk of a master race and are familiar with some of the Nazi symbols.

"Adolph Hitler was closely associated with the occultic. Thule Society, and filled many of his key positions with Thule Society members. The belief of the Thule Society is to establish a super race of men and to eliminate inferior races. The Thule Society was linked to the Brotherhood of the Golden Dawn in England. Madame Blvatsky and Aleister Crowley. The symbol that best reflects Nazi beliefs is their own swastika. The Nazi swastika, chosen by Adolph Hitler, is a left handed swastika, which usually represents darkness, black magic and destruction.

"One of the frequent allegations made by the children in the majority of cases concerns the use of human feces, urine and blood. The children allege that feces, urine and blood have been smeared on their bodies and that they have been forced to eat and drink all three body products.

"The use of feces, urine and blood is well documented in most occult books. All three body products are used in various recipes for any number of reasons. The purpose of using these body products is the occult belief that feces, urine and blood retain the power and energy of the person they came form, which is then transferred to the person who consumes the product.

"Arthur Lyons, who has authored books on the occult and has appeared on radio and television discussing the subject, writes that one way to celebrate a black mass is to use water, human urine or menstrual blood and the host or communion wafer offered during the black mass is to be made of human feces. During the service the host is either eaten or smeared on the face. The children talk of experiencing both aspects of this ritual.

"Children in many independent cases where ritual abuse is suspected have stated that they have witnessed the cooking of babies. If this allegation were true, what would be the purpose for cooking a baby? Researching books on the occult, I discovered a recipe for Flying Ointment. This ointment likely produces the sensation of flight. Flying Ointment is made up of various substances, some of which are hallucinogenic (deadly nightshade, henbane, aconite & Belladonna) and then blended with an oil to be rubbed into the practitioner's skin.

"One oil is suggested in the traditional recipe is baby fat. To my knowledge the only certain way to obtain baby fat is to cook a baby. Another element the children have talked about is cannibalism. A reference to cannibalism can be found in the writings of Arthur Lyons. Lyons describes a lecture held at the home of Anton LaVey, founder of the Church of Satan. The subject of this lecture was cannibalism. Mr. Lyons states that a human leg was brought to the home of Anton LaVey and, after being basted in Triple Sec, was eaten by several people in the group attending the lecture. The person who provided this tasty morsel was, according to Lyons, a physician at East San Francisco Bay Hospital who was also a member of the Church of Satan.

"While Lyons offers no explanation for the practice of cannibalism in his writings, an explanation can be found in the writings of other authors on the occult.

"Many children allege they have witnessed the killing of other children or babies during what appears to be a ritual. There is ample documentation in many occult books about the need for doing this to acquire the things that a baby's body would supply to accomplish a particular goal. Flying Ointment is only one of many goals.

"In 1667 the Marquise de Montespan became interested in Louis XIV of France. In an attempt to become his mistress, de Montespan was responsible for at least two murders. The victims of these murders were children. The children had their throats cut during separate occult rituals. Their blood was sued in potions to insure that de Montespan would not be replaced in the King's affections. One of the more interesting stories I have read was written by Arthur Lyons. Lyons wrote that he had attended a meeting conducted by a man who claimed he was a Satanist. As Lyons describes what takes place at the meeting, he also gives chilling description of this man's altar. The altar was acutely some sort of tank filled with formaldehyde where a dead baby was kept. Lyons describes a male child with horns attached to his body. Lyons further states the child was probably stillborn.

"Lyons may be an astute man, but I question his ability to make a determination concerning the cause of this childs death. One can only hope Lyons' assumption of a still born birth is correct. The question that must be asked is, did Mr. Lyons notify law enforcement? The foregoing information is not conclusive proof of infant murder by a Satanist. However, it is my opinion that it certainly raises the point that it is possible in today's world that a person could murder a child for a religious belief or need, and that this type of thinking was not necessarily left behind in the historical world of the occult.

"The foregoing information does however, point to one undeniable fact; there are people today who will use the body of a dead baby for occultic purposes. Children in numerous cases across the country have described what appear to be several different rituals that require the use of both human and/or animal bones.

"On October 14, 1986, the Orange County Register, a large, well respected newspaper in Southern California, published an interview with Ruth Ann Anderson, an occult practitioner. In this interview, Ms. Anderson explains that the bones she uses for her rituals during the full moon are a female pelvic bone, bird skull and the vertebra of a small animal. Ms. Anderson states that these bones represent 'a connection to the cycle of life and death.' This interview lends possible explanation to what the children describe, but it also realizes the question, 'How did Ms. Anderson acquire a female pelvic bone?'

"Ceremonial swords and knives, body painting, masks, human body parts, human and animal sacrifice are just a few of the topics that I discovered during the course of my research which are documentable as essential to various occultic rituals. When confronted with statements made by those who choose not to believe that occult practices involving black magic, black witchcraft, Satanism or voodoo presently exist and that the only validation that is available for these practices is historical documentation, I would ask one question, 'At what point in time did these types of occultic practices stop?'

"Some people stated that they believe the children were exposed to occult beliefs through Saturday morning cartoons or fairy tales such as Hansel and Gretel. To my knowledge, there are no fairy tales that teach the kinds of occultic beliefs of which these children have knowledge. Some of the people who have the Saturday morning cartoon theory also put forth the theory that the children were brain washed by their therapists. My repose to that is the children were disclosing to their parents prior to being taken to a therapist. What I find unbelievable is that the people who disbelieve are sometimes our best witnesses. Arthur Lyons claims to be a staunch disbeliever and yet he is an eye witness to a man who used a dead baby for an occultic purpose, and gives an account of a lecture on cannibalism where a human leg was eaten. If the children's statements could not be validated in any way, a reasonable person would have to disregard what they were saying. But to disregard their allegations without investigating is unreasonable.

"It has never been my intent to prove or disprove the allegations made by these children. However, to completely disregard the children's statements or to label them as fantasy or lies is simplistic and does not give ample explanation as to how these children acquired the knowledge they possess in terms of occult beliefs."

Missing: 100,000 Children A Year: The figures are estimates, but the few known facts are appalling; thousands are murdered annually; their blood drained in many cases, and shipped all over the world for Murder Rituals and the number is rising and no one is keeping an accurate count. Why? Because of the political, economic, and media control of the most powerful group in the world. "About 8:30 a.m. on January 7, 1980, Katheleen Mancil drove her daughter Marian Batson to school in Inverness, Florida. 'See you tonight,' Kathleen called as the petite, blue-eyed 16-year-old stepped from the car. But she did not see Marian that night. Or the next. Or the next. No one remembers seeing Marian after she left her mother's car. The day after her disappearance, her purse was found in a trash can about 25 miles form the school. She had joined the swelling ranks of children simply labeled missing.

"Sheila and Katherine Lyon, ages 13 and 11, journeyed to a suburban shopping center on March 25, 1975, and were never seen again. In early October 1980, two-year-old Brandy Barlow vanished from her front yard. The list goes on.

"May 25, 1979, Etan walked alone for the first time to his Manhattan school-bus stop and has not been seen since. Methodical searches with bloodhounds, helicopters, psychics, and phalanxes of police have failed to turn up any clues.

"These are not isolated cases. Everyone close to the missing-child problem agrees that it is a large one - and growing. Statistics, however, are tough to come by. Boundaries between runaways, parental kidnap victims and children stolen by strangers tend to blur. The best estimates are that about a million American youngsters leave home each year, with 90 percent returning in two weeks. Approximately 100,000 children are thus unaccounted for.

"Add another 25,000 to 100,000 stolen by divorced or separated parents, and the total becomes significant. 'Kids who just disappear present a big problem that people had better start opening their eyes to,' says Det. Sgt. Dick Ruffino of the Bergn County, New Jersey, Sheriff's Office. Yet no single U.S. agency concerns itself exclusively with missing children on a national scale. Automobiles, handguns and silverware can be registered, traced and recovered more easily than children. 'Our priorities are mixed up,' says Ken Wooden, director of the National Coalition for Children's justice. 'If someone steals a car, he can be traced and caught because we have a computer system for tracing stolen cars. But children apparently aren't that important to us.' Each missing-child case has its own poignant drama and irony. In July 1976, 12-year-old Dee Scofield disappeared while running an errand at a Florida shopping center. Two days later, a classmate reportedly saw Dee looking out a van window, desperately forming the word 'help' over and over with her lips. Dee Scofield has never been found. On October 18, 1981, Jimmy Rogers, 14, left his Hanson, Mass., home for a friend's house. He may have hitched a ride. He has not been seen or heard from since.

"'Child snatching, kidnaping and the ugly things that happen to these kids are so horrendous that people refuse to deal with them,' explains Stan Patz, father of missing Ethan. 'Trying to handle cases like ours on a local level is a tremendous impediment. We need a centralized, national clearinghouse with information about which children are missing and how they can be identified.'

"But most cases fall to local police, against whom some parents of missing children raise a litany of complaints. Because so many children do run away from home, police label most missing children runaways. And unless the child is very young or evidence of foul play exists, police commonly will not act on a missing-child report for 24 hours. The reason: sheer work volume. A surfaced of violent crimes; most with injured victims and plenty of evidence, takes priority over the 'maybe' crime of a missing youngster.

"The heart-rending tragedy, of course, occurs when the child is not a runaway and could possibly have been helped if immediate action had been taken. On the morning after Christmas 1974, 13-year-old Janna Hanson went to a friend's house. A short time later, Doreen Hanson drove by to pick up her daughter; Janna wasn't there. Doreen immediately went to the police, but they wouldn't search for 24 hours. When police did finally begin an investigation, it was too late. Janna's body was found after several months, and evidence indicated she had been murdered on December 26.

"Parents also complain bitterly about the FBI's refusal to help find missing children. The FBI becomes involved in a missing-child case only when there's proof of a kidnaping; such as a ransom note, or evidence that the child was taken across state lines. 'The first-time disappearance of a minor should be prima facie evidence that a kidnaping has taken place,' says John Clinkscales, whose son Kyle disappeared six years ago. 'The FBI could then become immediately involved, and there might be a chance of finding some of these children. We need help.'

"And answers. Parents always ask the inevitable: Why? Why would someone steal a child? Why my child? There are many answered, yet no answers. A million couples a year divorce in the United States, and many of these cases result in child snatchings. For love, hate, spite or revenge, one parent steals a child from the other.

"In December 1974, Gloria Yerkovich said goodby to her four-year-old Joanna as the girl left to spend the weekend with her father. She didn't want to go, but a court order had said she must. Joanna never returned. The separation that was to last a weekend has stretched to 7½ years. Despicable as parental kidnaping is, these children may be more fortunate than others. At least there's a chance they will go to school, grow up and lead a more or less normal life. When a stranger steals a child, anything can happen. Parents of missing children hope that their child will end up in a loving, caring family, perhaps through black-market adoption. The cruel truth is that a missing child stands a fair chance of being murdered. Each year an estimated 2500 children in the United States disappear and later are found murdered (with their blood drained, in an apparent Ritual Murder case). While the abduction and murder of a child is a senseless, psychotic act, many children are used for much more calculated reasons. Says Ken Wooden. 'Kids are constantly being sought for the lucrative child-prostitution business. Most police departments and public officials aren't doing anything about it.' If fear about what may be happening to a missing child is the parents' primary emotion, frustration is the second. Often, little more is done once local police exhaust all leads. Teleprinted missing-child reports from one city do not carry a high priority in another. Verbal descriptions alone are often useless."

March 19, 1982: Has anyone seen Kevin Collins? Kevin is 10 years old and 4 feet y inches tall, with brown hair, green eyes and a cheerful disposition. When he vanished without a trace after basketball practice at St. Agnes School in San Francisco on February 10, the assumption was that he had been abducted.

September 5, 1982: John David Gosch, vanished from his paper route on the morning of September 5, 1982, in Des Moines, Iowa.

July 27, 1981: Adam Walsh, six disappeared from a Sears store in Hollywood, Florida on July 27, 1981; two weeks later his severed head was found in a canal 100 miles away.

May 5, 1982: Two-and-a-half-year-old Russel Mort disappeared on May 5, 1982, some time between 12:20 p.m., when his mother sent him to play outside their trailer in a Wheatfild, N.Y., mobile-homes court.

Ritual Murder is still going on today. There is no doubt about it, and the state and federal government does nothing because most, if not all, the highest officials in the State and Federal Governments, as well as Congress, the Courts are up to their neck in this terrible crime against humanity. But nothing is done because of the economic, political, and absolute control of the national media by the Jews. Following are some more recent cases.

Robbing The Innocents: "The little girl didn't like garbage, which is why her mother doesn't believe the story of her death. Andrea Parsons of Port Salerno, Florida, disappeared on her way home from the corner store with some candy. Claude Davis, a road worker living across the street from the Parsons home, claimed that he saw her being forced into a car by four Hispanic men. Then last month he changed his story: Andrea had been helping him look for aluminum cans in a Dumpster. She fell, hit her head and died, he said. Yet no body has turned up, and Andrea's mother Linda doesn't believe Davis: 'Andrea would rather be founded than take out the trash.' Linda and the local authorities think somebody made away with her daughter; and with her life's joy. 'It's like we're stuck in a vacuum, with no beginning and no ending,' she says.

"If that state of limbo seems grimly familiar, it is because as winter falls, the country seems seized by a spate of child abductions. The FBI is investigating nine cases of kidnaping in which homicide is known or suspected. A stalker haunting the Los Angeles suburb of Van Nuys raped a girl and fondled about 20 other schoolchildren. In St. Louis, Missouri, two young girls fell prey to a kidnapper-killer, and police have just arrested a suspect in the would-be abduction of a third. The second girl, Cassidy Senter, 10, was the object of a massive helicopter-and-roadblock search. Her body was found in an alley, her head beaten, several fingers missing, her pants pulled down.

"The public reaction has been outrage. In St. Louis callers swamped radio talk shows demanding the death penalty and, in one case, disembowelment for the killer. At the Adam Walsh Center, a missing-children organization in West Palm Beach, Florida, calls for advice are up 50%. Its director, Nancy McBride, echoes a popular sentiment: 'Don't let your children go anywhere alone. Our society is breaking down, and you can't expect kids to watch themselves anymore.'

"Social scientists, however, advise against hysteria. 'while this kind of incident is every parent's worst nightmare, like most nightmares it's not likely to happen,' says Steven Nagler (of course he would say something like this, because he is a Jew and damn well knows what is happening to most of the murdered children - that they are being used in a Jewish Ritual Murder orgy) of the Yale Child Studies Center. Adds Ernie Allen, president of the National Center for Missing and Exploited Children (NCMEC): 'There are going to be outrageous acts that even the most cautious of families will not be able to prevent.'

"The specialists stress two things: there is little protection against kidnapper-murderers, but fortunately thee are few of them. The vast majority (several hundred thousand a year) of child snatchings are perpetrated by family members in custody disputes. According to the well-respected 1990 Justice Department report National Incidence Studies on Missing, Abducted and Thrown-Away Children in America, far fewer; 3200 to 4600 minors (see the lies told about the number of murdered and tortured children) a year, are seized by strangers. Most victims are teenagers; contrary to media coverage, a disproportionate number are black or Hispanic. Only 300 of the abductions are classic kidnaping involving overnight captivity, transport of more than 50 miles, and ransom or murder. The number of kidnap-murders has fluctuated between 50 and 150 a year for at least 17 years. Allen estimates that 1993 will be on the low end."

Members of Satanic Cult 'Gave Children Away': Tallahassee, Florida (UPI). "Police said six filthy and confused young children, taken from two men charged with child abuse, had been given away by their parents says part of a satanic cult ritual member.

"Authorities in Tallahassee and Washington were trying today to learn the identities of the six children, locate their parents and learn more about an unidentified 'satanic cult' apparently based in Washington.

"Meanwhile, two men who identified themselves as Michael Houlihan and Doug Ammerman; names police believe are phony, were being held in lieu of $100,000 bond on child abuse charges. The men were arrested in a city park Wednesday after someone called police about two well-dressed men in a blue van watching over six 'filthy' children.

"'It is our belief these kids were not kidnaped, but that their parents gave them away because one of the rites of passage into this satanic organization is that you have to give up your rights to your children, and that the leaders of this organization can do what they want to with your children,' police spokesman Scott Hung said Friday. 'I believe what you're going to find when this all shakes down is that the kids' parents belong to this organization.' Until we can figure out where everything is, we can't say a whole lot,' said Walt Ferguson, a police spokesman in Washington.'

"The Washington Post reported today that the U.S. Customs Service is helping with the investigation and that pictures found at a Washington, D.C., warehouse linked to the group include those of children engaged in what appeared to be 'cult rituals.' The newspaper said; 'the group was known as The Finders and was made up of about 40 people who lived in the District of Columbia and a farm in rural Virginia, the remains of a popular 1960s hippie refuge that evolved into a Satanist society.' Hunt said a 6-year-old girl in the group showed signs of sexual abuse. The children; four boys and two girls ranging in age from 2 to 6, were put in state custody."

The story does not end here, it will continue until Christian Americans become enraged and act to stop these terrible crimes. However, most non-Jews who aid the Jews in committing ritual murders, covering up for them in police departments, on newspapers and in government offices, are not so squeamish. It has been estimated that at least one-third of all officeholders in the United States are well aware of the prevalence of Jewish ritual murder of children, and that their continuing to hold office depends on aiding and abetting the Jews in the practice of these crimes.

During a conversation with Father Bulger in 1956, he related that he had been working all his life on a book which was to be the definitive work on Jewish ritual murder.

Father Bulger furnished much of the information contained herein. However his superiors had forbidden him to have his own book published. In former years, most of the information about this type of crime had been published in Catholic encyclopedias and official parochial works, but further writings on the subject of Jewish ritual murder had been banned because of Jewish pressure on the Vatican.

Father Bulger said that according to his estimates, six million gentile children had been done to death in the ritual manner by Jews since the crucifixion of Christ. These six million victims have not only gone unavenged, but each one of them, deserving to be elevated to sainthood for their sufferings at the hands of the Jews, has died without gentile society making the slightest effort to protect other children from becoming victims in the same manner.

Father James E. Bulger said,

"The blood lust of the Jews and their hatred of Jesus Christ are combined in this horrible ceremony."

Not only have millions innocent souls been done to death in ritual murder by the Jews, but each of us must ask himself, What kind of Christian, what kind of human being, am I, if I do nothing to protect children from such horrible sacrifice in a supposedly Christian and modern society?

Allusions To Blood Libel Made By Prominent Italian Newspaper: Rome, June 20 (JTA)--A newspaper article that appeared to link the unsolved murder of an Italian child last year with ancient blood libel slander against the Jews has prompted concern among Italian Jewish leaders.

The article, which appeared May 30 in a provincial edition of the Rome daily Il Messaggero, drew parallels between the murder of 4-year-old Simone Allegretti, near the central Italian town of Foligno, and two ritual murder cases in 15th-century Italy.

The article theorized that Simone's murderer was a mentally unbalanced person who, knowing the ritual murder stories, may have committed a sort of copycat crime.

But, as Tullia Zevi, the president of the Italian Union of Jewish Communities, pointed out in a June 8 letter to the editor of Il Messaggero, the article's conclusions were so ambiguous that they could be "potentially dangerous."

The Messaggero article was headlined: "From History, Chilling Similarities with the Murder of Simone." A subhead read: "Monster of Foligno, the Hypothesis of Ritual Murder." The article mentioned the 15th-century cases of Simon of Trent, in northern Italy, and Antonuccio of Bevagna, a town near Foligno, in Umbria. "The first (victim), later beatified, was kidnaped the evening of Good Friday and died drained of blood during a macabre rite," the article declared. "The other, instead, is said to have been seized and wounded," the newspaper said.

The blood libel, or accusation that Jews murdered Christian children and drained their blood for use in ritual, particularly in making matzot for Passover, dates back to medieval times and has been one of the most persistent and irrational anti-Semitic superstitions over the centuries. The accusations have sparked mass persecutions, anti-Semitic hysteria and other horrors, down into this century. Perhaps for this reason, the Jewish community here has been quick to respond to any apparent attempt to revive or lend credence to this superstition.

The Messaggero article, by Gilberto Scalabrini, described in detail the story of Simon of Trent, a 2-year-old who was found horribly murdered on Easter Sunday 1475. "How was Simon of Trent killed? To reread this story gives one goose pimples, because the details have a terrible resemblance to the fate of the little boy from

(Foligno)," he wrote. But while he noted the "popular superstition of the time" and described the Jews who were executed for the murder as "presumed criminals," he went on to gave a blow-by-blow description of the crime, citing "documents" detailing how the Jews of Trent, supposedly in the synagogue itself, carried out the murder.

He then quotes a Jewish historian as recounting the case of Antonuccio of Bevagna, in 1485, in which a child accused a family of local Jewish bankers of kidnaping him and trying to drain his blood. That story, however, appeared to have been linked to attempts at the time to close down the Jewish bank. The case was dismissed. "Surely they do not have any precise analogy to the murder of Simone Allegretti," Scalabrini wrote. "But 'a sick mind" could have read them and codified them in order to commit a ritual murder. "The blood of Simone, in fact, was never found, even though he lost about 3 liters," the reporter wrote.

Kielce's pogrom: The last blood libel in Poland: Today marks the 50th anniversary of the infamous pogrom in the Polish city of Kielce. The pogrom, in which thousands of ordinary people took to the streets and massacred their neighbors on the charge that the latter were guilty of ritual murder, was a result of a blood-libel accusation against the Jews. The pogrom's anniversary is by and large ignored in Poland. Ritual murder charges against Jews are a frequent occurrence in Polish history. The first anti-Jewish pogrom caused by ritual murder accusations after Poland's liberation from the Nazis occurred in August 1945. Leaflets on the streets of Cracow proclaimed: "The Jews are our eternal enemies. They kill our children in their synagogues."

Responding to such propaganda, a Polish mob attacked the synagogue on Miodowa Street during the Shabbat service. The synagogue was set on fire and the Torah scrolls desecrated. The riots spread to Sosnowiec and Lublin. The number of victims is not known as the riots were never officially reported.

But the Kielce pogrom was the worst consequence of blood-libel charges. A nine-year-old Christian boy, Henryk Blaszczyk, the son of a local laborer, disappeared from home. For two days he stayed with relatives in a nearby village, but when the boy came back and was asked where he had been, he said that he was kidnaped by Jews and kept in a cellar where he saw 15 other Christian children already murdered. It was, he said, at the house on 7 Planty Street.

Among the occupants of this house was the Kielce Jewish Committee, a group of young Jews who were getting ready to leave Poland for Palestine, survivors of the Nazi camps and some returnees from the Soviet Union.

As soon as the story became known among the local population, crowds began to gather around the building. Before the police had time to consider what action to take, the crowd had grown to several thousand. In a wild fury some broke into the building and any Jew they were able to drag outside was beaten or trampled to death. Some of the victims were thrown out of the windows.

A unit of the internal security forces sent to the scene of the pogrom joined the killers. The attackers received further assistance from a group of miners.

The carnage was only stopped late in the afternoon when a large army unit arrived from Warsaw. But even when the wounded were being taken to hospital, the open wagons in which they were transported became the target for stone-throwers. According to some estimates, half the Kielce population of 50,000 took part in this, a pogrom reminiscent of the Dark Ages.

While the carnage was taking place on Planty Street, other parts of the town and its surroundings were the scene of more murders. Jewish passengers on trains arriving at Kielce were murdered. Altogether the pogrom resulted in 42 deaths and more than 80 injured.

Representatives of the government, the Central Jewish Committee, and the foreign press were present at the funerals. While the caskets with the bodies of the victims were lowered into the ground, a Polish professor named Gorecki expressed his sorrow. After beating his breast several times he cried out: "Polish Christians, our hands are stained with the blood of innocent Jews. We are all responsible for this crime. Never, never must we forget. The burden of this crime will weigh forever on our conscience."

The Catholic Church officially refrained from commenting. A letter read in churches after the pogrom failed to condemn the violence, but rather obscured the issue of Polish antisemitism. The archbishop of Kielce refused to condemn the pogrom. And the archbishop of Lublin, who later became a cardinal, had this to say on blood libels: "During the trial of Beilis [in Tsarist Russia] many Jewish scriptures were submitted to deny the practice of using Christian blood for ritual purposes, but there was no proof that it wasn't practiced."

An exception was the archbishop of Chestochowa, who had the courage to condemn not only the violence but the accusations of ritual murder. It was only in 1981 that an article in Tygodnik Solidarnosci by Prof. Krystyna Kersten broke the silence on the Kielce pogrom. Further investigation to find out who was behind the pogrom was undertaken by Jerzy Slawomir in 1986.

In 1990, Gazeta Wyborcza a leading Warsaw daily published an extensive analysis of the events in Kielce entitled "Kill a Jew." Since then, the anniversary of the Kielce pogrom has received only a passing mention in the Polish press. What is significant about all the published material in Poland regarding the pogrom is the variety of theories on the identity of the instigators. Among the suspects are the Communists, the Polish underground, the Polish government in exile, the Zionists and finally the Jews themselves.

The former head of the province of Wislicz said in 1986:

"Today I would like to forget about [the pogrom], but if you insist on going back 40 years...I can consider that the Jews themselves are partly responsible."

Not one Polish historian has investigated the antisemitism that caused the pogrom. Until recently, any public admission of Poland's guilt was met by a hostile reaction from those Poles who considered such admissions as denigrating the honor of the Polish nation.

In 1990, on the 44th anniversary of the pogrom, a commemorative plaque for the victims of the pogrom was unveiled on the initiative of then- president Lech Walesa. On the day prior to the unveiling, the victims' graves in the Kielce cemetery were desecrated, and during the night the plaque was defaced. There were also numerous, albeit feeble, attempts by some Polish personalities and by members of the Catholic clergy to express regret for past behavior. And the Catholic Church, which historically has been responsible for so much Polish antisemitism, has been quite active in trying to change the attitudes of the Polish masses toward Jews.

A letter of the Polish Episcopate, read in all Polish churches on January 21, 1981, contained expressions of regret "for all acts of antisemitism which have taken place on Polish soil at any time and by anyone." The letter also begs for forgiveness for the Church's position during the Nazi occupation of Poland.

Baby-smuggling accusation causes blood libel to surface: The blood-libel myth surfaced in Romania after police there held an Israeli and three Romanians accused of smuggling babies to Moldova and Israel, police said last week. A Romanian police spokesman identified the Israeli citizen as Mahmud Asadi, a Palestinian who converted to Judaism and claims to have been a personal secretary to slain Israeli Prime Minister Yitzhak Rabin, according to the World Jewish Congress.

Resurrecting the centuries-old anti-Semitic blood libel, the Bucharest weekly Baricada reported last month that there was no chance of ever seeing the smuggled children alive because "as is well-known, Jewish matzah demands kosher, young Christian blood."

But involved in "collecting kosher blood" is protected by the Mossad, the Israeli intelligence service, it is "unlikely" that proof of the horrible deed can be produced, the weekly said.

The day they stopped believing : The Ethiopian immigrants came to Israel all wrapped up in a package deal. The rabbinate agreed to their coming in exchange for the letting of a drop of blood from the sexual organ of each adult male (a confirmation of their Jewishness, which incidentally has still not been fully recognized); and with the proviso that their children would attend religious schools. The Ethiopians agreed.

Most of them underwent the bloodletting ritual, a physically, spiritually and collectively humiliating business, and their children go to state religious schools. They were told it was for their own good, and they believed it.

They were all, in a bundle, placed in absorption centers, and the children were put into absorption classes. They were told it was for the sake of their advancement and their integration, and they really wanted to believe it.

All of them were given blood tests, and it was explained to anyone who enquired that "they" had many contagious diseases. They were given preventive pills en masse, which caused horrendous stomachaches. These they suffered stoically - or threw away the pills secretly - and didn't understand why Israelis were being warned not to come near them for six months.

Their rabbis were dispatched like a pack of fools to a course at the "real" rabbinate given by Israeli rabbis, and the children were sent away to religious boarding schools. They were told that this would make them equal in the eyes of "kosher" Israeli Jews, and that their children would have an equal opportunity to go on to higher education.

And if their kesim hadn't been barred from the rabbinate, and if most of their children hadn't failed their bagrut, they might almost have believed it. And then they were all branded with the mark of AIDS, and it was even explained to them that it had nothing to do with racism.

And then, like Ahad Ha'am's Jews faced with blood-libel, they couldn' t believe any longer. This latest blood-libel was the straw that broke the camel's back.

Had there been some differentiation made, for example, between Ethiopians who came here in the '80s and those who came in the '90s; or between the young generation (which tends to have an active sex life) and older people (who are generally less sexually active) the immigrants might have played along. They might have kept quiet had they been told openly that they couldn't donate their blood and been given a reason, valid or not. That they might well have accepted. But they found themselves treated like some blighted, primitive group, like a bunch of lepers, and that even the Ethiopians couldn't take.

What the authorities are not saying is that they were only trying to preserve the Ethiopian immigrants' sense of honor - but the immigrants have stopped believing either the facts as presented, or in the authorities' good intentions. So have I. "There's an optical illusion here about the proportion of HIV carriers among Ethiopian immigrants," said Dr. Ronny Shtarkshall, of the Hebrew University-Hadassah School of Public Health and Community Medicine in a Ma'ariv interview two years ago, during the previous wave of rumors. "There has been no general check for HIV carriers among the Israeli population." The estimate is 3,000, but the real figure cannot be known. "And in any case," the doctor said, "the incidence of AIDS among Ethiopian Jews is far lower than in Western countries like the US, Switzerland and France. This is chiefly because sexual promiscuity and homosexuality, the most frequent causes of HIV transmission, simply don't exist."

Shtarkshall remarked that he would be more wary of Israelis who had backpacked abroad and come into contact with people they didn't know than Jews from Ethiopia. But this stand, explicit as it was, didn't prevent the reporter from continuing to treat AIDS among Ethiopian immigrants as an established fact.

The doctor then went into great detail in the interview about a Joint Distribution Committee-funded project he was involved in to educate the Ethiopians about AIDS. For a project of this type you need a severe social or medical problem. And now the doctor had a problem - he seemed to be contradicting himself. Is there or isn't there a huge risk, above the average, of AIDS in the Ethiopian community here?

I have a theory: There are various interested parties here, and all of them want to preserve the Ethiopians as a mass to be manipulated, concentrated in absorption centers (which need a reason to go on receiving funds for existing), and dominated. Once it has been "established" that the Ethiopians as a community pose an AIDS danger, they can be smeared with mud, tricked, their children isolated, and their blood tossed into the garbage bucket. For long years to come, the Ethiopians will go on filling a mystical, much-needed role for researchers, absorption organizations, and the media.

The Day Yeltsin Praised the Art of Blood Libel: Russian Prexy Tours. Retrospective of Ilya Glazunov and Finds It "Patriotic": Moscow -- For Boris Yeltsin, paintings filled with caricatures of long-nosed Chasidic Jews bearing gold coins and drinking chalices of Russian blood while ape-like black men abscond with naked white women are "optimistic and patriotic."

At least that's the impression the Russian president gave as he toured the vast retrospective exhibition of the nationalist painter Ilya Glazunov. Mr. Yeltsin listened raptly as the artist explained his massive tableaux, which fault communists, Jewish devils, blacks and foreign opportunists for all of Russia's ills; afterward, the Russian president remarked that the paintings possessed "very deep and philosophical meanings."

Mr. Yeltsin's appearance at the show, which drew thousands of eager Muscovites, suggests that radical nationalism, once the province of fringe extremists, is being openly espoused even by the country's president. In the past six months since the surprise parliamentary victory of neo-nationalist Vladimir Zhirinovsky, Yeltsin reformers, most visibly Foreign Minister Kozyrev, have been quick to take more strident positions, particularly defending Russian interests abroad and the cause of ethnic Russians living in former Soviet republics. With 150 extreme-nationalist publications now circulating widely in Russia, politicians are also stressing the inherent greatness of ethnic Russian traditions and beliefs.

Mr. Yeltsin's visit to the Glazunov exhibit marks the first time that Mr. Yeltsin has acted in a way that could be construed as endorsing anti-Semitism. Yet the significance of the visit may lie in the fact that he, too, sees a need to court the nationalist vote and is not above resorting to sycophantic gestures to get it. "Almost every painting shows that out of dreadful human torments, battles and killings, a new Russia is emerging. Russia is being reborn," the Russian president said of the exhibit, which includes starkly anti-Semitic imagery.

At a time when many Russians are feeling humiliated over the country's infrastructural breakdown, moral chaos and loss of diplomatic influence abroad, paintings that pay homage to the country's past greatness are certain to be popular. In particular, Mr. Glazunov's monumental canvases present a panoply of Russian mythical, historical, royal and religious figures, including great Russian writers, artists, politicians and saints. As one gallery-goer, a 60-year old grandmother named Natalia Aluyeva, observed: "We have lost our illusions of a future happy society and are seeking consolation in our history."

Sanctions Violence: The paintings' darker sides, however, brimming with sinister allusions to devils, masons and so-called cabalistic symbols, raise the troubling question: At what point has the artist crossed the line where patriotism ends and is replaced by a rabid nationalism that sanctions violence against ethnic minorities. "The Grand Experiment (1990)," a behemoth tableau that focuses on Russian history in the 20th century, is a case in point.

In the Glazunov iconography, Russia's pre-Soviet period is invariably portrayed in idyllic terms. There, in the top left-hand corner, blue skies hover over a whitewashed gold-domed Russian Orthodox church; church bells are ringing and the beatific Slavic tsar and tsarina reign above the slogan "God, Tsar and Church." Everywhere else, the canvas is blood red with the chaos of the Bolshevik revolution.

Caricature of Trotsky: In the center of the canvas, a red five-pointed star; a reference both to the communist star and the "Masonic" star; frames the enormous head of Karl Marx, the Jew who within the painting clearly is to blame for all the bloodshed of "the Grand Experiment," namely communism. In front of Marx's face is a tetragram that the exhibition catalogue describes as "the five-pointer star, ancient cabalistic symbol -- the symbol of evil. Marxism is connected to Satanism." To the left of the red star, there is a tomato-red caricature of Trotsky, depicted as a long-nosed Jewish devil with black claws, scaling the Kremlin walls. Below him, Mr. Glazunov invokes the blood libel, painting in a thick-bearded Chasid sipping a cup of Russian blood. There is yet another long-nosed Chasid with gold coins in one outstretched hand and, under his other arm, Russia stamped with the Soviet hammer and sickle; nearby, a smiling black man makes off with a bare-breasted white woman who is for sale for two dollars; Stalin, Churchill and Roosevelt are there with the Israeli flag hanging behind them.

Although the painting is complicated, crammed with several hundred historical faces, the message is clear: Outsiders, among them Jews in particular, are responsible for the revolution that destroyed the paradisiacal period of Christian tsarism, bringing waves of bloodshed on the Russian people. Those outsiders are also seen as clearly to blame for the current invasion of Russia of foreign commercial goods, capitalist ideas and such decadent culture as punk music and jazz. As the catalogue to the exhibit explains, "the painting shows that the revolution was not a natural historical event but prepared, organized and brought by persons from outside. Russia has been a field for social experiment...Yakov Schiff, an American banker, a Marx supporter, a fanatic Russophobe, an enemy of Russian Orthodoxy financed various terrorist organizations in Russia."

Appeal to Fascists: The Glazunov exhibition appeals particularly to radical nationalists and fascists, who propagate the idea of a foreign conspiracy out to destroy Russia. "You look around you with horror, wondering who is with you against this Satanic horde...[Mr. Glazunov] has created paintings of great significance and mystical force," says Alexander Nevzorov, a television host and Duma member. "When I saw this painting I cried."

The fact that such an openly racist exhibition was attended and praised by the country's president indicates the current political sway of the ethnic Russian idea and the political impotence of minorities in Russia, who have trouble even gaining an audience with their representatives.

A spokesman for Mr. Yeltsin insisted that the stroll around the exhibit was innocent: "He is interested in painting and is especially interested in the reaction of the public to this exhibit," remarked Anatoly Krasikov, Mr. Yeltsin's press spokesman. "[Mr.] Yeltsin, like any other democratic president, can afford to go to art exhibits without taking political sides."

The exhibit at Moscow's Manezh central exhibition hall, however, was sponsored by several state agencies, including the Mayoralty of Moscow, the Russian Ministry of Culture and the state's Academy of Russian Painting and Architecture; which is headed by Mr. Glazunov. The painter has been using the show as a weekly soapbox, preaching his ideas -- about politics, not art -- to an eager public. "This is a chance to express the feelings of Russian people through art in ways that ordinary simple people can understand," commented Raisa Ivanova, a Muscovite straining in the crowd to hear Mr. Glazunov speak. "He is a very great, nationalistic painter with emotional impact. This is a patriotic exhibit. He loves his motherland and he is showing us how our soul is sick."

Following Spain's New-Found Philo-Semitism: In 1987 I lived in Madrid for a year, and every time I return, more of my friends turn out to be "Jewish." These are not the famous Marranos, the "secret Jews" who preserved their customs through five centuries of oppression. Rather, they are Catholics who remember a cryptic comment grandmother once made. In the country where people now in their 30s learned in school that Jews made matzahs with Christian blood, Judaism has become all the rage. Teenage punks wear the Star of David as jewelry and tattoos. An order of nuns, Nuestra Señde Zion, purges anti-Semitic references from textbooks. Archaeologists are digging up Jewish remains that were neglected for centuries.

Meanwhile, Jews have never been more interested in Spain. Visit New York's Jewish Museum, where paintings by an Italian Sephardic artist are on view. Check out the bookstore for the latest publications devoted to Sephardic achievements in poetry, philosophy and scholarship. Or pass by one of the events in the ninth annual Semana Sepharad, a week- long celebration of Spanish Jewry and its diaspora sponsored by Yeshiva University, the Tourist Office of Spain and Iberia Airlines (please see schedule at right). This event, at the suggestion of the Spanish government, is dedicated to a little-known Spanish diplomat, Angel Sanz-Briz.

Sanz-Briz, who worked at the Spanish Embassy in Budapest and saved thousands of non-Spanish Jews from deportation to camps by claiming they were Spanish, is being promoted as the "Spanish Schindler." " His story is not that well-known anywhere in the world," says Rabbi M. Mitchell Serels, director of Sephardic community programs at Yeshiva University and one of the organizers of Semana Sepharad.

It is at the very least ironic that Spain, responsible for the most spectacular expulsion of Jews in medieval Europe, is now promoting a home-grown Holocaust hero. But what better way to atone for the Inquisition? As Howard Sachar writes in his new, highly readable book, "Farewell Españ The World of the Sephardim Remembered" (Knopf), there were practical reasons behind royal visits to synagogues, meetings with important rabbis and other attempts at outreach that culminated in the establishment of diplomatic relations with Israel in 1986. These included fomenting trade, tourism and, not least, membership in the European Economic Community.

Not that Spain's new-found philo-Semitism is mere public relations. With the emergence of democracy following Franco's death in 1975, former taboos were embraced with a near-hysterical mania to catch up with the rest of the West. Among those taboos was Spain's Sephardic heritage, which had been erased from the history books with the same rigor the country had applied to ridding itself of Jews and their descendants.

That ethnic cleansing happened years ago, so you don' t find the collective guilt that characterizes Germany's obsession with Judaism, for example. Nor do you find anti-Semitism, representatives from Spain's small Jewish community insist, if you are talking about officially sanctioned anti-Semitism, like restrictive laws. The popular attitude toward Judaism is based more in folklore than in fact: equal parts attraction and ambivalence, curiosity and ignorance. Jewish culture is seen as hermetic, exotic and mystical -- and sometimes, still, a little sinister, which may explain why true Marranos continue to maintain deep secrecy.

Consider the experience of Trudi Alexy, a Prague-born Jew who fled with her family to Barcelona at the outbreak of the war and immigrated to the United States in 1941. Ms. Alexy's recent book, "The Mezuzah in the Madonna's Foot: Marranos and Other Secret Jews" (Harper-Collins), is somewhat misleadingly titled, for the first half describes her own experience as a secret Jew in Spain, her childhood dalliance with Catholicism and her efforts to reclaim her heritage, which included tracking down other Jews who fled through Spain as well as the Catholics who risked their lives for them.

Some of the most fascinating passages in Ms. Alexy's book concern her encounters with Marranos, who are outwardly Catholic but practice some form of Judaism at home. More are turning up all the time; most recently in Puerto Rico, and those who have sought to integrate with the Jewish community have encountered all sorts of difficulties in asserting their Jewishness, as one who tried to become a rabbi poignantly recounted to Ms. Alexy. But most don't want to. An American Jewish doctor told Ms. Alexy of his experience visiting an Andalusian colleague almost 50 years after they had worked together during the Spanish Civil War. Citing his friend's surname;   which sounded Jewish, the American asked the Spaniard if he had Jewish ancestors. "We are as Catholic as Catholic can be," the Spaniard replied. Then he led his guest to a dark, windowless room. "Whenever I am troubled or need help, I pray to the Virgin Mary or to Our Savior Jesus Christ or to the saints. I say the rosary and go to Mass,"   he said. "But if all else fails, I come here." He opened a door with an old key and removed an ancient tallis and a set of phylacteries. Then he prayed.

Like the phylacteries, most things Jewish in Spain survive because they were well-hidden (or, in the case of the few standing synagogues, because they were converted into churches). Recently, a clerk in Gerona, home of Nachmanides, came across a cache of Jewish documents stuffed in a book binding. Among the papers; which are particularly significant because they are written in Hebrew,   are synagogue tax records, a personal diary and a dowry list, the type of ephemera of which little remains. Rabbi Serels, whose book on these documents will be published next year, notes that the significance of the event lies as much in the documents' historical value as in the fact that the government of Gerona; where no Jews live now, is financing the restoration and ultimate exhibition of the papers in a museum dedicated to the city's Jewish heritage.

Segovia, home of the Grand Inquisitor Torquemada, is another place where non-Jewish scholars are digging deep into the Jewish past. Currently no Jews live in this Castilian city, better known for its monumental Roman aqueduct and the Disneyesque Alcá or fortress, but in the middle ages it housed a Jewish community probably numbering in the low thousands. Archeologists are excavating the Jewish cemetery, located in a pine forest outside the city walls. What is left of the Jewish slaughterhouse is being converted into a provincial museum that will include Jewish objects in its exhibitions. A center for Sephardic studies is planned, along with one for Sephardic art.

Of the five synagogues that served Segovia, one remains -- sort of. It is currently the Church of Corpus Christi, occupied by an order of cloistered Carmelite nuns. Badly damaged in a fire in 1899, the white, light-filled structure still retains its original Moorish-style arches. No one knows exactly how the Sinagoga Mayor became a church, though there is a local legend that explains it.

In 1410, my guide recounted, a Jewish doctor loaned a priest money -- in return for a holy wafer, which he intended to desecrate in a vat of boiling water. But the wafer didn't boil. Instead, the building caught fire, and the wafer, emitting blood, sailed across town into the hands of a priest. A crack behind the altar, supposedly made by the ricocheting wafer, has proved impossible to repair, the guide pointed out. "It' s only a legend," she said. "But I believe it because it's pretty. "

The infamous blood libel story -- pretty? She grew up with the story. It's depicted on a 19th-century painting right there in the church -- wafer gleaming in mid-air, terrified Jews scurrying in all directions. A few years ago, a friend told me about a "Jewish" family living in Granada. It turned out that they were Catholic -- though their surname, Carnicero (butcher), may well have been Jewish once. The father had become obsessed with his roots and was studying Hebrew. They couldn't have been more hospitable. They introduced me to Granada' s three other Jews; they fed me; they invited me to stay the night in an unused bedroom. As I prepared for bed, I spotted a large flag hanging in the closet. It had a swastika on it.

Upon questioning, my host's son explained that the flag was "left over from my brother's youth." So was evidence of other phases the boy passed through: buttons of hammer and sickle, marijuana leaves, Mickey Mouse. Dalliance with fascism was just one of those post-Franco adolescent attempts to be as offensive as possible. "Frankly, until recently, I didn't know the swastika had anything to do with the Jews, " he added. This ignorance, willful or not, is rooted in the same mind-set that finds the blood libel believable. Judaism is appealing to Spaniards because it is ancient and arcane, not because it is a living culture. The folkloristic conception of "the Jew" has nothing to do with contemporary Jews or Judaism, with which the vast majority of Spaniards have no contact.

About 12,000 Jews live in Spain now; mostly, they are bemused observers of the Jewish revival. Jacques Laredo, former president of Madrid' s synagogue, told me that he was besieged with letters from Spaniards having names possibly of Jewish origin -- names of towns, plants, flowers, professions. "But they show their Jewish origin five centuries ago," he said. "So the only thing we can tell them is, yes, this is a name that could be a Jewish name, but obviously you're a Catholic and there's nothing we can do about it."

The hatred of Jews, stands a great hatred on the part of the Jews for all Gentiles. There is nothing so profound within me as the conviction that, if anything exists which unites all Jews of the world, it is the great, sublime hate. No one can deny the fact that a powerful Jewry is a danger to all Gentiles. All attempts by certain Jewish circles to prove the opposite must be pointed out to be just as cowardly as they are comical. UK weekly's blood libel: One of the more persistent themes of Arab propaganda is "Israel's persecution of Christians."

The charges are almost always identical: Christian Arabs in the Holy Land (who, with unbounded contempt for history, are often described as descendants of the first Christians) are not only religiously harassed but often killed by the Israelis who want to drive them out of the country. That Christian Arabs have been leaving "the territories" is, of course, true.

The most recent example of such propaganda, penned by William Dalrymple, appeared in the London weekly The Spectator of October 22. It begins with dramatic horror stories, which contain most of the article's charges against Israel.

First, a monk (Fr. Alexandros), whom Dalrymple meets in Greece, tells him that he had been forced to leave the West Bank after receiving death threats from "extreme Israeli zealots" who established a settlement nearby. "Then one day in the winter of 1979," Dalrymple continues, "his spiritual father and distant neighbor, a Greek monk named Philloumenous, was hacked to death in his cell at Jacob's Well; a settler had poisoned his dogs, attacked him with an axe, then incinerated the remains with a grenade. Shortly afterwards, Fr. Alexandros returned from a trip to Jerusalem to find his cave chapel desecrated and his books and possessions scattered and burned. The pulpit in the chapel had been axed into a hundred pieces. The hermit fled..."

Dalrymple then allows that Fr. Alexandros is, like many hermits, "deeply eccentric," but the cleric's story, he says, checked out. "At the Greek Orthodox patriarchate in the Old City I was shown a file full of reports and correspondence about the desecration of the cave of St. Chariton and the violent murder of Fr. Philloumenous;

I was even directed to the Martyrion at the Orthodox seminary on Mount Zion where Philloumenous's shattered skull and cleaved bones lay on permanent display awaiting potential canonization...Checking the incident in the more sober archives of the Jerusalem Post," Dalrymple continues, "I found that during the same period two Jerusalem churches and one Christian bookshop had been burned to the ground by ultra-orthodox Jewish fanatics, while students from a nearby yeshiva had committed serious vandalism at the Dormition abbey. There had also been a series of unsuccessful arson attacks on the Anglican church in West Jerusalem, two churches in Acre (a Greek Orthodox church in the Old City and a Protestant chapel in New Acre) and one other Anglican church in Ramleh. On top of this, two Russian nuns had been killed by a zealot in a knife attack on their Ein Karem nunnery, while the Christian cemetery on Mount Zion - already damaged during the years of Jordanian rule - had been further desecrated no fewer than eight times...'Had we been Jews and our churches been synagogues, desecration like this would have caused an international outcry,' said the monk at the Martyrion."

Even the most indifferent reader would be shocked by such horrors. Only savages murder monks and nuns, desecrate holy places and threaten innocent men of the cloth. "The Jews" and "settlers" of the story are indeed despicable.

There is little resemblance, however, between Dalrymple's story and the facts. There is no record of a Fr. Alexandros in Israel, but a hermit who fits his description had to leave the country because residents of an Arab village complained of his sexually harassing young boys.

The monk Philloumenous was indeed murdered, not by a fanatic "settler" (the current euphemism for villain), but by a deranged, newly religious Green Line Israeli who also killed a Tel Aviv abortionist and a Ramle fortune-teller, both Jewish, in the name of God. He is now in a mental institution.

There were two cases of arson, in 1973 and 1974, in which Jews, members of the Jewish Defense League (later the Kach movement), were implicated. The attacks were aimed at alleged missionary activity. Furniture and books were damaged, but nothing was burned to the ground.

Ten JDL members, mostly teenagers, were arrested. At least two served time. In apparent retaliation, a Jewish religious bookshop was torched.

In 1982, the chapel of a Jerusalem Baptist church was burned to the ground. This time neither the JDL nor any other Jewish organization claimed responsibility.

The Jerusalem Post reported that: "Police said last night it was possible the chapel was burned by extremist Jews. However they did not rule out the possibility that a Moslem or a Christian arsonist started the flare to spoil relations between faiths in Jerusalem." Two men were arrested, one a Colombian tourist, the other a Jerusalem Jew. Both were released for lack of evidence. All the other cases of attempted arson were minor acts of vandalism.

The most striking aspect of these occurrences was the Israeli reaction. Not only did the government and municipal authorities immediately pay for damage not covered by insurance; large sums from individuals and organizations poured into special bank accounts opened for donations. The Jerusalem Rotary, for example, made a substantial contribution.

The prime minister, mayor, chief rabbis and cabinet ministers all condemned the acts in the most outspoken terms. The 1982 arson was called by then-premier Menachem Begin "a malicious crime." Arab Baptists from Nazareth scrubbed the blackened walls of the chapel alongside their Jewish neighbors. The Sunday evening prayer meeting of the Baptist church following the fire was held in the neighboring Har El synagogue.

To state that Dalrymple's article amounts to a blood libel is to be charitable. Blood libels in the Middle Ages were usually propagated by ignorant, fearful people. Dalrymple knew the truth: He himself states that he used the Post's archives as his source.

Nor is it surprising that the article was published in The Spectator. This is the weekly which recently ran an article about Hollywood Jews which, as Jerusalem Post reporter Tom Tugend put it (November 14), "revives the well-known stereotype of a 'cabal' of vulgar, clannish Jews dominating the American entertainment industry." Nor should it be too surprising that the editor of this would-be neo-Nazi publication is Dominic Lawson, a Jew.

Genocide Charged: Charges made by the Israeli media and confirmed by a former Israeli immigration inspector indicate that "hundreds, perhaps thousands" of children of Sephardic Jews were taken from their parents (By Askenazi Jews) and never returned. Sephardic Jews live in the Middle East and are thought to be the only Jews descended from Abraham/Isaac/Jacob-Israel through Esau, and other mongoloid Israelites and Jews of Judea. However, the majority of Jews are Ashkenazi. History says that they are the descendants of the Khazars, a people of Eastern Russia and Mongolia who converted to Talmudic Judaism in the eighth century. Children of Sephardic Jews from Yemen were subjected to a policy of the Israeli government in the ?50's and ?60's like the charges made against the Nazis during WWII.

The Tel Aviv daily newspaper was told by the former inspector Ami Hovev that a "substantial number" of these children were killed in medical experiments and buried in lime pits. "I know that (Israeli physicians in state hospitals) conducted experiments on living children, extracting phosphorus and bone marrow from the spinal chord," Hovev told Israeli TV. The parents were told that immigration regulations required underage children from the East to be hospitalized at entry. Families later received "notification" that their child had died in the hospital.

Subject:
To all the Brainwashed & Brain-dead White Race jew-day-o's, are these the jew gods you
worship???
Date:
Wed, 25 Dec 2002 16:12:13 -0800
From:
"Bob Jones" <dragonslayer@lvcm.com>
To:
"dragonslayer" <dragonslayer@lvcm.com>

Jewish Gangsters Raped, Killed Children As Young As
Two On Film
LSN: Oct. 9 2000

Italian, Russian Police Break Up Child Snuff Porn Ring

Rome, Italy -- Italian and Russian police, working together, broke up
a ring of Jewish gangsters who had been involved in the manufacture of child rape and snuff
pornography.

Three Jews from Russia and eight Jews Italy were arrested after police discovered they had
been kidnapping non-Jewish children between the ages of two and five years from Russian

orphanages, raping the children, and then murdering them on film. Mostly non-Jewish customers, including 1,700 nationwide, 600 in Italy, and an unknown number in the United States, paid as much as $20,000 per film to watch little children being raped and murdered.

Jewish officials in a major Italian news agency tried to cover the story up, but were circumvented by Italian news reporters, who broadcast scenes from the films live at prime time on Italian television to more than 11 million Italian viewers. Jewish officials then fired the executives responsible, claiming they were spreading "blood libel."

Throughout history, various groups have accused sects of Jews of ritually murdering small children. One such account, that of Hugh of Lincoln, led to the expulsion of all Jews from Britain in the 13th Century. Such accounts have generally been discounted, but are so widespread that Jewish organizations have developed a name for them -- "blood libel."

Though AP and Reuters both ran stories on the episode, US media conglomerates refused to carry the story on television news, again saying the story would prejudice Americans against Jews.

Jewish gangsters in Russia have become increasingly linked to traffic in "white slaves" and prostitutes through Israel, according to a recent report in the Jerusalem Post. Israel turns an official blind eye to forced prostitution, and does not punish Israeli citizens who choose to own "sex slaves" as long as the slaves are foreign and non-Jews.

Libertarian Socialist News
Post Office Box 12244
Silver Spring, MD 20908tariansocialist.com

Those kidnaped children who were not used for medical experiments were given to European families to raise, because of their low birth rate.

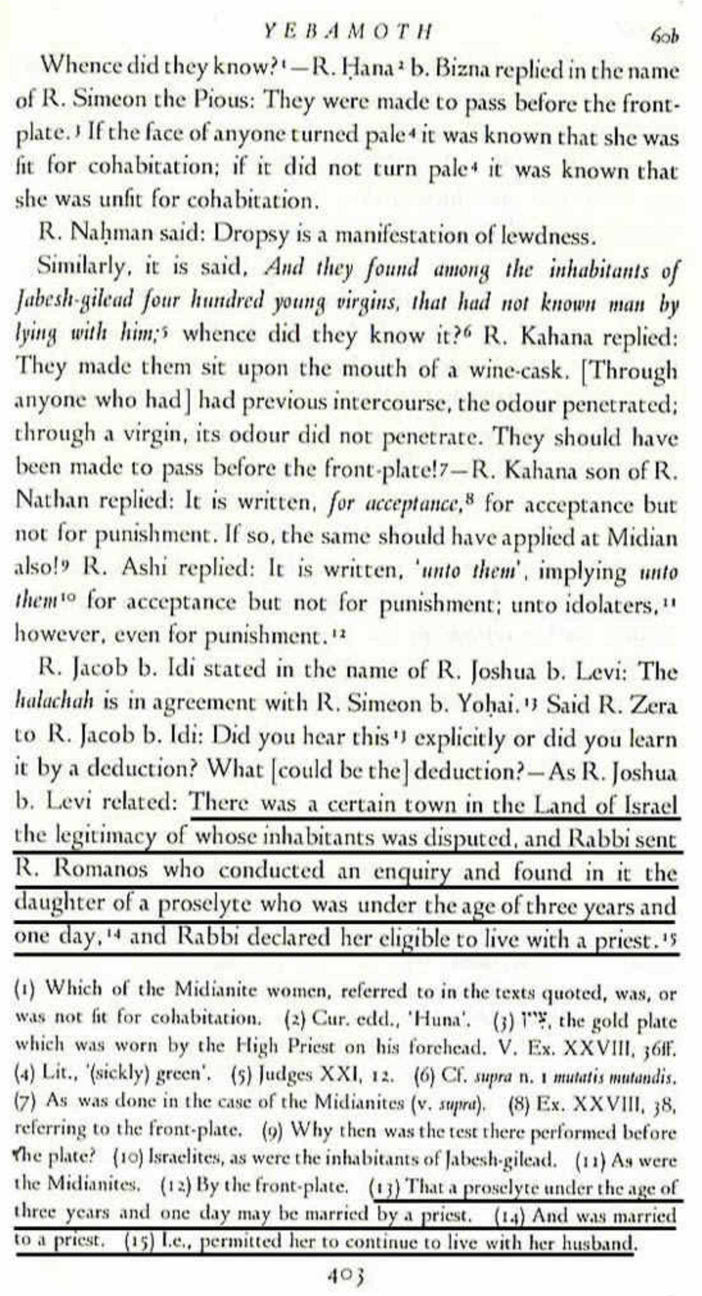
Such is the blood lust of the Jews!

"Some people, once they adopt an idea, bury it in the ground and go on the rest of their lives defending it, without ever re-examining it to see whether time and the elements have caused it to decay into a worthless handful of dust. In that way you can be always consisten; and often wrong." (Raymond Clapper)

Jewish Talmud Allows Sex with 3-year Old Girls!

By David J. Stewart | September 2007 | Updated 2015

Below are just a few of the pages from Talmud dealing with sex and children. One of the curious things about the whole of Talmud is the incredible lengths of meandering, convoluted, contradictory discourse over mundane trivial matters, punctuated by the most incredible license dealing with adults having sex with children and familial/incestuous relationships. Could the propensity toward this kind of thing be connected to the almost exclusive involvement with pornography and global sex-slavery that elite globalists are deeply involved in? Yes, certainly!



YEBAMOTH 60b

Whence did they know?[1]—R. Ḥana[2] b. Bizna replied in the name of R. Simeon the Pious: They were made to pass before the front-plate.[3] If the face of anyone turned pale[4] it was known that she was fit for cohabitation; if it did not turn pale[4] it was known that she was unfit for cohabitation.

R. Naḥman said: Dropsy is a manifestation of lewdness.

Similarly, it is said, *And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had not known man by lying with him;*[5] whence did they know it?[6] R. Kahana replied: They made them sit upon the mouth of a wine-cask. [Through anyone who had] had previous intercourse, the odour penetrated; through a virgin, its odour did not penetrate. They should have been made to pass before the front-plate![7]—R. Kahana son of R. Nathan replied: It is written, *for acceptance,*[8] for acceptance but not for punishment. If so, the same should have applied at Midian also![9] R. Ashi replied: It is written, '*unto them*', implying *unto them*[10] for acceptance but not for punishment; unto idolaters,[11] however, even for punishment.[12]

R. Jacob b. Idi stated in the name of R. Joshua b. Levi: The *halachah* is in agreement with R. Simeon b. Yoḥai.[13] Said R. Zera to R. Jacob b. Idi: Did you hear this[13] explicitly or did you learn it by a deduction? What [could be the] deduction?—As R. Joshua b. Levi related: There was a certain town in the Land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Romanos who conducted an enquiry and found in it the daughter of a proselyte who was under the age of three years and one day,[14] and Rabbi declared her eligible to live with a priest.[15]

(1) Which of the Midianite women, referred to in the texts quoted, was, or was not fit for cohabitation. (2) Cur. edd., 'Huna'. (3) ציץ, the gold plate which was worn by the High Priest on his forehead. V. Ex. XXVIII, 36ff. (4) Lit., '(sickly) green'. (5) Judges XXI, 12. (6) Cf. *supra* n. 1 *mutatis mutandis*. (7) As was done in the case of the Midianites (v. *supra*). (8) Ex. XXVIII, 38, referring to the front-plate. (9) Why then was the test there performed before the plate? (10) Israelites, as were the inhabitants of Jabesh-gilead. (11) As were the Midianites. (12) By the front-plate. (13) That a proselyte under the age of three years and one day may be married by a priest. (14) And was married to a priest. (15) I.e., permitted her to continue to live with her husband.

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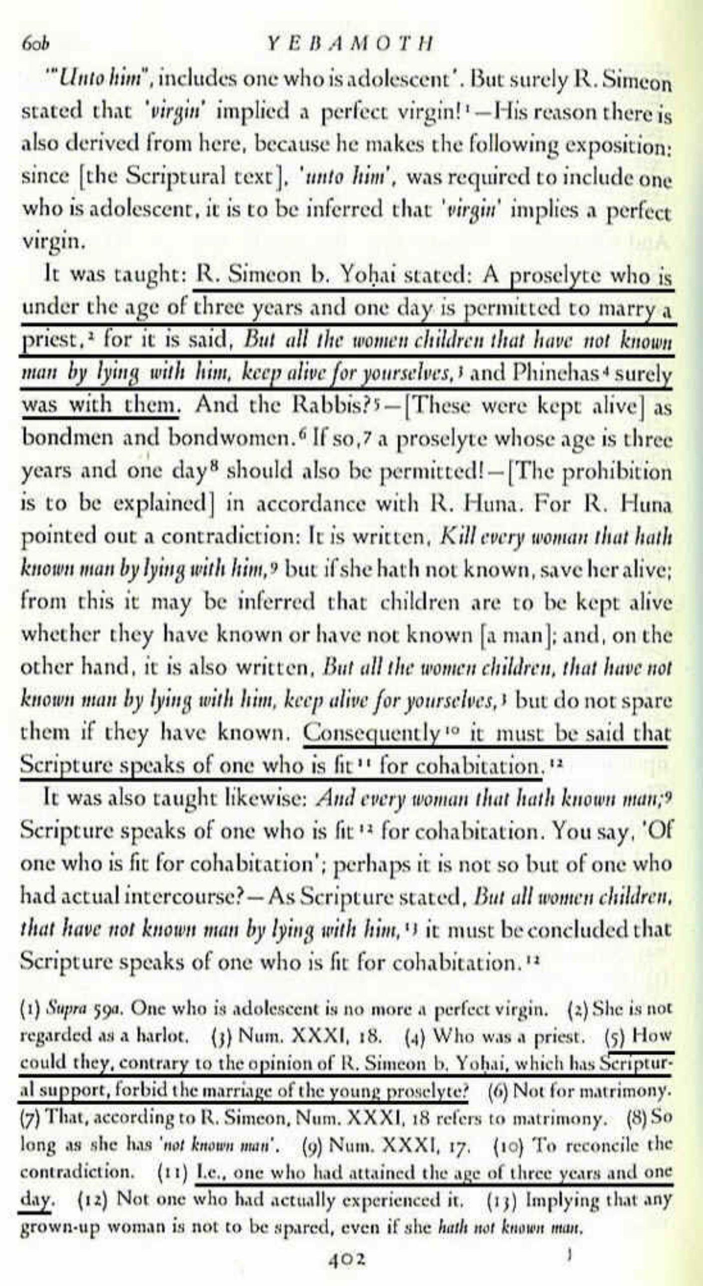
Marriage to three year old girl.



'"*Unto him*", includes one who is adolescent'. But surely R. Simeon stated that '*virgin*' implied a perfect virgin![1]—His reason there is also derived from here, because he makes the following exposition: since [the Scriptural text], '*unto him*', was required to include one who is adolescent, it is to be inferred that '*virgin*' implies a perfect virgin.

It was taught: R. Simeon b. Yoḥai stated: A proselyte who is under the age of three years and one day is permitted to marry a priest,[2] for it is said, *But all the women children that have not known man by lying with him, keep alive for yourselves,*[3] and Phinehas[4] surely was with them. And the Rabbis?[5]—[These were kept alive] as bondmen and bondwomen.[6] If so,[7] a proselyte whose age is three years and one day[8] should also be permitted!—[The prohibition is to be explained] in accordance with R. Huna. For R. Huna pointed out a contradiction: It is written, *Kill every woman that hath known man by lying with him,*[9] but if she hath not known, save her alive; from this it may be inferred that children are to be kept alive whether they have known or have not known [a man]; and, on the other hand, it is also written, *But all the women children, that have not known man by lying with him, keep alive for yourselves,*[3] but do not spare them if they have known. Consequently[10] it must be said that Scripture speaks of one who is fit[11] for cohabitation.[12]

It was also taught likewise: *And every woman that hath known man;*[9] Scripture speaks of one who is fit[12] for cohabitation. You say, 'Of one who is fit for cohabitation'; perhaps it is not so but of one who had actual intercourse?—As Scripture stated, *But all women children, that have not known man by lying with him,*[13] it must be concluded that Scripture speaks of one who is fit for cohabitation.[12]

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(1) *Supra* 59a. One who is adolescent is no more a perfect virgin. (2) She is not regarded as a harlot. (3) Num. XXXI, 18. (4) Who was a priest. (5) How could they, contrary to the opinion of R. Simeon b. Yoḥai, which has Scriptural support, forbid the marriage of the young proselyte? (6) Not for matrimony. (7) That, according to R. Simeon, Num. XXXI, 18 refers to matrimony. (8) So long as she has '*not known man*'. (9) Num. XXXI, 17. (10) To reconcile the contradiction. (11) I.e., one who had attained the age of three years and one day. (12) Not one who had actually experienced it. (13) Implying that any grown-up woman is not to be spared, even if she *hath not known man*.

A rabbi can have sex with a girl of less than three years old.

Even as R. Hamnuna propounded: What if a Jew committed bestiality in ignorance; must there have been both a stumbling block and degradation [for the animal to be stoned] and in this case there is only degradation, but no sin; or perhaps for degradation alone without there having been a stumbling block [the animal is stoned]?[1] — R. Joseph said: Come and hear! A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabits with her, she becomes his. The penalty of adultery may be incurred through her; [if a *niddah*] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea].[2] If she married a priest, she may eat of *terumah*;[3] if any unfit person[4] has a connection with her, he disqualifies her from the priesthood.[5] If any of the forbidden degrees had intercourse with her, they are executed on her account,[6] but she is exempt.[7] Now, 'any of the forbidden degrees' implies even a beast: in this case, there is degradation but no stumbling-block, yet it is taught that they [including a beast] are slain on her

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(1) According to the latter explanation of the Mishnah, this problem is solved, whilst the first remains unanswered; but according to the first explanation, the first problem is solved, but not the second. As we cannot be certain which is correct, both so far are unsolved. (2) A man who had sexual connection with a *niddah*, defiles that upon which he lies, even if he does not actually touch it. But the degree of uncleanliness it thereby acquires is not the same as that of bedding upon which a *niddah* herself, or a person afflicted with gonorrhoea, lies. For in the latter case, the defilement is so great that the bedding in turn renders any person or utensil with which it comes into contact unclean; whilst in the former, it can only defile foodstuffs and liquids. This is the same degree of uncleanliness possessed by a garment which has lain upon, or been borne by a *zab* (i.e., one afflicted with issue). (3) As the law of an Israelite's (adult) daughter who married a priest. But if she was less than three years old, although the *Ḳiddushin* accepted on her behalf by her father is valid, yet since she is sexually immature, the marriage cannot be consummated, and hence she is not thereby enabled to eat of *terumah*. On *terumah*, the priest's portion of an Israelite's produce, v. Glos. (4) E.g., a heathen, *ḥallal*, *nathin*, or bastard. (5) I.e., if a priest's daughter, or if the daughter of a Levite or Israelite married to a priest, she may not eat of *terumah*. (6) If they are of those forbidden on pain of death; v. *supra* 53*a*. (7) As she is a minor.

Sex with a three year old girl permitted, by her "husband," but not by others, including a beast.

has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood.[1] When I said it before Samuel he said: 'Injured by a piece of wood' does not apply to[2] flesh. Some teach this teaching by itself:[3] [As to] a small boy who has intercourse with a grown-up woman, Rab said, he makes her [as though she were] injured by a piece of wood; whereas Samuel said: 'Injured by a piece of wood' does not apply to flesh. R. Oshaia objected: WHEN A GROWN-UP MAN HAS HAD INTERCOURSE WITH A LITTLE GIRL, OR WHEN A SMALL BOY HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR WHEN A GIRL WAS ACCIDENTALLY INJURED BY A PIECE OF WOOD—[IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ]; SO ACCORDING TO R. MEIR. BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD—HER KETHUBAH IS A MANEH![4] Raba said. It means[5] this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this,[6] it is as if one puts the finger into the eye;[7] but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood,' and [with regard to the case of] 'a girl injured by a piece of wood,' itself, there is the difference of opinion between R. Meir and the Sages.

Rami b. Ḥama said: The difference of opinion[8] is [only] when he[9] knew her,[10] for R. Meir compares her[11] to a mature girl,[12] and

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(1) Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood. (2) Lit., 'is not in'. (3) I.e., the difference of opinion between Rab and Samuel with regard to that question was recorded without any reference to R. Judah. (4) The Sages differ only with regard to a girl injured by a piece of wood, but not with regard to a small boy who has intercourse with a grown-up woman. This shows that the latter case cannot be compared with the former case. The Mishnah would consequently be against Rab and for Samuel. (5) Lit., 'says'. (6) Lit., 'here', that is, less than three years old. (7) I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. Nid. 45*a*. (8) Between R. Meir and the Sages. (9) The husband. (10) I.e., he knew, when he married her, that the bride was thus injured. (11) The one who was thus injured. (12) *A bogereth* (v. Glos.), a girl of full maturity, may

Sex with a three year old girl doesn't impair her virginity.

account.[1] [No, this is not conclusive, as it can be argued that] since she deliberately offended there is a stumbling-block] [though she is a minor] but the All-Merciful One had mercy upon her; now, He shewed mercy to her, but not to the animal.

Raba said: Come and hear! A male aged nine years and a day who cohabits with his deceased brother's wife [the former having left no issue] acquires her [as wife]. But he cannot divorce her until he attains his majority.[2] He is defiled through coition with a *niddah*,[3] so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea]. He disqualifies [a woman from the priesthood],[4] but cannot enable a woman to eat [of *terumah*].[5] He renders an animal unfit for the altar,[6] and it is stoned on his account,[7] and if he had intercourse with one of the degrees forbidden in the Torah, the latter is executed. Now here there is degradation, but no stumbling-block, yet it is taught: 'It is stoned on his account.' Since it was a *deliberate* offence, there is a stumbling-block, but the All-Merciful One had mercy upon him; now, He showed mercy to him, but not to the animal.

Come and hear! ANOTHER REASON IS THAT THE ANIMAL SHOULD NOT PASS THROUGH THE STREETS WHILST PEOPLE SAY, 'THIS IS THE ANIMAL ON ACCOUNT OF WHICH SO AND SO WAS STONED.' Now surely, since the latter reason embraces both stumbling-block and degradation, the former reason refers to degradation only, that is, when a Jew committed bestiality in igno-

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(1) This solves R. Hamnuna's problem. (2) For, being a minor, he has no power to release her from a bond laid upon her, in the first place, by an adult (his brother). (3) This rendering follows the more correct text of the Mishnah, Niddah 45*a*, of which this is a quotation, which has *umiṭṭamma* be*niddah* (through or by a *niddah*), instead of the reading here: *umiṭṭamma* ke*niddah*, as a *niddah*. (4) V. p. 343, n. 6. (5) If he is a priest, and has sexual connection with an Israelite's daughter with marital intent, this does not authorise her to eat of *terumah*, because he has no legal powers of acquisition in marriage, excepting over his levirate sister-in-law, who is already bound to him. (6) If he committed bestiality therewith, only one witness attesting the offence, the animal is not killed, nor does it become unfit for secular use, but it may no longer be offered as a sacrifice. (7) If his bestiality was attested by two witnesses.

A nine year old boy can have sex with his adult sister-in-law.

treated as an old one.[1] What is meant by this?—Rab said: Pederasty with a child below nine years of age is not deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that.[2] What is the basis of their dispute?—Rab maintains that only he who is able to engage in sexual intercourse, may, as the passive subject of pederasty throw guilt [upon the active offender]; whilst he who is unable to engage in sexual intercourse cannot be a passive subject of pederasty [in that respect].[3] But Samuel maintains: Scripture writes, [*And thou shalt not lie with mankind*] *as with the lyings of a woman*.[4]

It has been taught in accordance with Rab: Pederasty at the age of nine years and a day; [55*a*] [he] who commits bestiality, whether naturally or unnaturally; or a woman who causes herself to be bestially abused, whether naturally or unnaturally, is liable to punishment.[5]

R. Naḥman, son of R. Ḥisda stated in an exposition: In the case of a woman, there are two modes of intimacy, but in the case of a

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(1) The reference is to the passive subject of sodomy. As stated *supra* 54*a*, guilt is incurred by the active participant even if the former be a minor, i.e., less than thirteen years old. Now, however, it is stated that *within* this age a distinction is drawn. (2) I.e., Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum. (3) At nine years a male attains sexual matureness. (4) Lev. XVIII, 22. Thus the point of comparison is the sexual matureness of woman, which is reached at the age of three. (5) [Rashi reads זכור instead of the זכר in our printed texts. A male, aged nine years and a day who commits etc.] There are thus three distinct clauses in this Baraitha. The first—a male aged nine years and a day—refers to the *passive* subject of pederasty, the punishment being incurred by the adult offender. This must be its meaning: because firstly, the *active* offender is never explicitly designated as a male, it being understood, just as the Bible states, *Thou shalt not lie with mankind*, where only the sex of the passive participant is mentioned; and secondly, if the age reference is to the *active* party, the guilt being incurred by the *passive adult* party, why single out pederasty: in all crimes of incest, the passive adult does not incur guilt unless the other party is at least nine years and a day? Hence the Baraitha supports Rab's contention that nine years (and a day) is the minimum age of the passive partner for the adult to be liable.

The Talmud considers boys sexually mature at nine, girls at three.

the majority! This was reported back to Rabina. He replied: Do we then not follow the majority in capital charges? But we learnt: If one witness testified that the crime was committed on the second day of the month, and one on the third, their testimony is valid; for one knew that the past month had been full, and the other did not.[1] But if you maintain that we do not follow the majority, should we not say that these witnesses testify exactly,[2] and thus contradict each other? Hence it surely must be that we follow the majority who are wont to err with respect to the fulness of the month.

R. Jeremiah of Difti said: We also learnt the following: A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabited with her, she becomes his. The penalty of adultery may be incurred through her; [if a *niddah*,] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea]. If she married a priest, she may eat of *terumah;* if any unfit person cohabits with her, he disqualifies her from the priesthood. If any of the forbidden degrees had intercourse with her, they are executed on her account, but she is exempt.[3] [69*b*] But why so: may she not prove to be barren, her husband not having married her on such a condition?[5] Hence it must be that we take into account only the majority, and the majority of women are not constitutionally barren! No. The penalty incurred on her account is a sacrifice, [but not death]. But it is explicitly stated, 'They are executed on her account?'— That refers to incest by her father. But the statement is, If *any* of the forbidden degrees had intercourse with her?[6]—Hence this

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(1) V. *supra* 40*a*. (2) Jewish months are of either twenty-nine or thirty days duration. As the sanctification of the new month depended on the direct testimony of witnesses, each new moon being proclaimed by the Sanhedrin, it well might happen that a witness had not known that the preceeding month had consisted of thirty days, and hence thought that the day of the crime was the third, instead of the second, of the new month. (3) I.e. that since there is a minority that does not err in respect of the length of the month, why not assume that each knows the length of the preceding month? (4) V. *supra* 55*b*. (5) In which case the marriage is null. (6) This includes the violation of the marriage bond.

Sex with three year old girls permitted.

defect,[1] and even the rival of one's own daughter who was incapable of procreation [is permitted].[2] But what about the expression WERE FOUND[3] in our Mishnah?—Read, 'were'.

When Rabin came[4] he stated in the name of R. Joḥanan: The rival of a *memu'eneth*,[5] the rival of a woman incapable of procreation, as well as the rival of a divorced woman who had been remarried to her former husband,[6] are all permitted.

R. Bebai recited before R. Naḥman: Three [categories of] women may[7] use an absorbent[8] in their marital intercourse:[9] A minor, a pregnant woman and a nursing woman. The minor,[10] because [otherwise] she might[11] become pregnant, and as a result[11] might die. A pregnant woman,[10] because [otherwise], she might[11] cause her foetus to degenerate into a *sandal*.[12] A nursing woman,[10] because [otherwise] she might[11] have to wean her child prematurely[13] and this would result in his death. And what is the age of such a minor?[14] From the age of eleven years and one day until the age of twelve years and one day. One who is under,[15] or over this age[16] must carry on her marital intercourse in the usual manner. This is the opinion of R. Meir. The Sages, however, say: The one as well as the other carries on her marital intercourse in the usual manner, and mercy will be vouchsafed from

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[1] And nevertheless consented to the marriage, which is consequently valid, and the woman is his lawful wife. [2] The rival of a forbidden relative is forbidden only where the latter would have been subject to the precept of the levirate marriage if she had been no relative. In the case of a wife incapable of procreation, however, since she is not subject to the levirate marriage even where she is no relative at all, her rival even where she (the wife) is a forbidden relative, is regarded as the rival of one in relation to whom the precept of levirate marriage is not applicable at all. Cf. הלכות גדולות quoted by Rashi. [3] V. p. 61, n. 14. [4] From Palestine to Babylon. [5] V. Glos. s.v. *mi'un*. In this case it refers to one who refused the levir (V. Rashi a.l.). [6] After she had been married by a second husband who divorced her or died. [7] [So Rashi. R. Tam: Should use, v. Tosaf s.v. שלש.] [8] מוך, hackled wool or flax. [9] To prevent conception. [10] May use the absorbent. [11] Lit., 'perhaps'. [12] סַנְדָּל lit., 'a flat fish', i.e., a flat, fish-shaped abortion due to superfetation. [13] Owing to her second conception. [14] Who is capable of conception but exposed thereby to the danger of death. [15] When no conception is possible. [16] When pregnancy involves no fatal consequences.

Girls under eleven must continue sex without a contraceptive.

Said Samuel: Abba[1] agrees with me in the case of a girl who is under three years of age and one day; since cohabitation with her constitutes no *ḳinyan*,[2] the bridal chamber[3] also constitutes no *ḳinyan*.[2]

Raba said, We also learned a similar Baraitha:[4] A girl who is three years of age and one day may be betrothed by cohabitation; if a levir cohabited with her, he has thereby acquired her;[5] one incurs through her the guilt of intercourse with a married woman; she[6] defiles her cohabitor in respect of his imparting defilement to the lower, as well as to the upper couch;[7] if she was married to a priest she may eat *terumah*, and anyone ineligible[8] who cohabited with her causes her ineligibility.[9] Thus only a girl of the age of three years and one day, who is rendered ineligible by cohabitation, is also rendered ineligible through the bridal chamber; but a girl younger than three years and one day, who is not rendered ineligible by cohabitation, is not rendered ineligible through the bridal chamber either.[10] This proves it.

Rami b. Ḥama stated: [In regard to the question whether] the bridal chamber[11] constitutes *ḳinyan*[12] with ineligible women,[13] we arrive at a difference of opinion between R. Meir and R. Eleazar and R. Simeon. [58*a*] According to R. Meir who holds that the betrothal causes ineligibility, the bridal chamber[14] also causes ineligibility, while according to R. Eleazar and R. Simeon who

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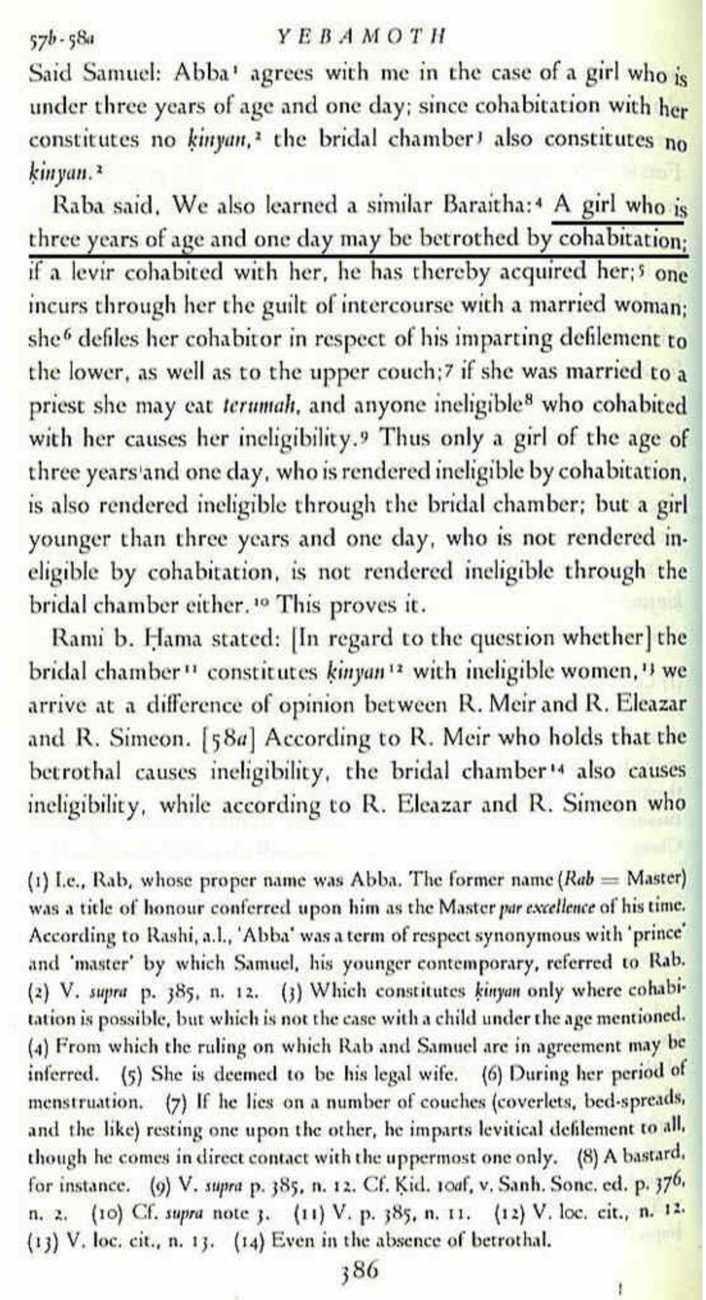
(1) I.e., Rab, whose proper name was Abba. The former name (*Rab* = Master) was a title of honour conferred upon him as the Master *par excellence* of his time. According to Rashi, a.l., 'Abba' was a term of respect synonymous with 'prince' and 'master' by which Samuel, his younger contemporary, referred to Rab. (2) V. *supra* p. 385, n. 12. (3) Which constitutes *ḳinyan* only where cohabitation is possible, but which is not the case with a child under the age mentioned. (4) From which the ruling on which Rab and Samuel are in agreement may be inferred. (5) She is deemed to be his legal wife. (6) During her period of menstruation. (7) If he lies on a number of couches (coverlets, bed-spreads, and the like) resting one upon the other, he imparts levitical defilement to all, though he comes in direct contact with the uppermost one only. (8) A bastard, for instance. (9) V. *supra* p. 385, n. 12. Cf. Ḳid. 10*a*f, v. Sanh. Sonc. ed. p. 376, n. 2. (10) Cf. *supra* note 3. (11) V. p. 385, n. 11. (12) V. loc. cit., n. 12. (13) V. loc. cit., n. 13. (14) Even in the absence of betrothal.

Sex with three year old girls permitted.



57b-58a YEBAMOTH

Said Samuel: Abba[1] agrees with me in the case of a girl who is under three years of age and one day; since cohabitation with her constitutes no *kinyan*,[2] the bridal chamber[3] also constitutes no *kinyan*.[2]

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Sex with three year old girls permitted.

The messiah that the Jews are looking for today will be the Antichrist, because they rejected their true Messiah when He came to His own 2,000 years ago and they crucified Him. Jews today still practice idolatry. In fact, it's epidemic! Here's an article written by Jewish Rabbi Shraqa Simmons titled, **WHY WE DON'T BELIEVE IN JESUS**... http://www.aish.com/spirituality/philosophy/Why_Dont_Jews_Believe_In_Jesus$.asp

This is the heart of Judaism... CHRIST REJECTION!

The Jewish *American Defamation League* (ADL) would go ballistic if someone produced a show called “Good Jewish Bitches,” but that is exactly what the Jews have done toward Christians. The new sitcom TV series called ***'GCB'*** (Good Christian Bitches) debuted on March 4, 2012 on *ABC* television. It's ok to slander and blaspheme Christians in America, but not Jews nor Muslims. The

Jewish ADL doesn't say a word when Christians are attacked, because the director of programming at ABC is Jewish. The director and producers of GCB are also Jewish (and homosexuals). Truly, we are quickly approaching the end times.

Nearly every Hollywood movie today curses in God's name, blaspheming the holy name of Jesus Christ. Jewish comedian Sarah Silverman says...

"Good! I hope the Jews did kill Christ, I'd do it again. I'd F*cking do it again in a second!"

—Jewish comedian, Sarah Silverman, *Jesus is Magic*; 72-minute movie, 2006

Christians are so hated amongst Talmud Jews that they're spitting on them in Israel still today, just as they spat in Jesus' face. Christians In Jerusalem Want Jews To Stop Spitting On Them (literally). Nearly all TV networks are owned by Jews who exploit teen girls for profits. They have no respect for Christians. The Disney corporation is of the Devil. They'd never produce a show called "Good Muslim Bitches." It would NEVER happen! But they can degrade Christian women and no one gets angry. What's wrong with our churches today?

You'll Never Hear the Truth About Israel Made Any Simpler Than This

Millions of U.S. churchgoers and Christians mindless sing praises to present-day secular Israel and Christ-rejecting Jews, ignorantly misunderstanding the Words of God concerning Israel. **Exodus 19:5** plainly states, **"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."** Notice the conditional promise... IF, IF, IF!!! If the Jews obeyed God, only then would they be a peculiar treasure above all people on earth, as God's ambassadors to the Gentiles. Their elevated status was not because they were biological Jews; but rather, because they were doing God's work as an obedient people of God. The very notion that Jews are superior merely because of their biological origin is insane.

The unbelieving Jews in the New Testament had the same arrogant attitude that so many have today, and John the Baptist sharply rebuked them, calling them nothing. **Matthew 3:9, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."** Wow! John the Baptist told the Jewish religious leaders that they were NOTHING, and that God could raise up some rocks to be Abraham's children. If God can give life to a clump of dust and make a man, and can calm the winds and waves as Christ did, He can certainly raise up some stones as Abraham's physical descendants if He wanted to. John rebuked the arrogant Christ-rejecting Jewish leaders, who thought they were something special merely because they were biological Jews.

As Pastor J. Vernon McGee Biblically points out in the following article and MP3 clip, God promises to restore future Israel to the Promised Land when they turn to God. Pastor J. Vernon McGee Refutes Zionism (present-day Israel is NOT the fulfillment of Bible prophecy). There has been no genuine turning to God in Israel. In fact, it is quite the contrary today. Dr. McGee, before his passing into Heaven in 1988, firmly believed that there were less than 300 born-again Christians in all of modern-day Israel. The truth is that The Council On Foreign Relations (who started the United Nations after World War II) put secular Israel back on the map in 1948, not the Lord God of the Holy Bible. Present-day Israel is a Satanic counterfeit, awaiting their counterfeit Messiah, i.e., the Antichrist.

If you want to see just how sick-minded some pastors are spiritually, read about Pastor James Modlish, who said that he wanted to hire a Jewish man to witness only to Jews in his church, so that God would bless their church. That is Satanic heresy! As if hiring a black man to witness to African-Americans won't bring the same kind of blessings from God. The Biblical truth is found in **Romans 10:11, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."** Did you read that... THERE IS NO DIFFERENCE!!! God blesses soul-winning, and race has no issue nor merit in the degree of God's blessings. 1st Corinthians 3:7-8 places the emphasis upon God rewarding our labours, because only God can give the increase. That is, only God can save a soul from sin and Hell. Witnessing to Jews doesn't bring any additional rewards than witnessing to Chinese, Iranians, Koreans or Africans.

Please note that I don't believe in *Replacement Theology* (i.e., the belief that the Church replaces Israel). The Biblical truth is that believing Gentiles (the branches) are grafted into true Israel (the olive tree). **Romans 11:22-23, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again."**

It is common knowledge that the religious cult of Mormonism is a front for a massive child-molesting ring financed mostly by the wealthy elite from around the world (many of which are Jews). In fact, Mormonism is rootedin the Jewish Talmud and Kaballa. This in part is why Mormonism is extremely secretive and protective against the public entering into their temples. It is not hard to understand why Mormonism is connected with the Jewish Talmud when the Talmud openly teaches that Rabbis can have sex with 3-year-old girls. The Talmud also teaches that Jesus is the bastard son of a Roman soldier, and that Jesus was boiled in urine and dung and went to hell forever. This is the Jews so-called "most holy book."

Also, the sex-sicko infamous Mormon religion is rooted in Jewish Kabbalah. I'm sick of hearing Zionist-fed evangelical Christians talk about how evil Arabs are, while totally ignoring the sex-perverted Talmud and Christ-rejecting nature of Judaism. Judaizers are liars and antichrists just as are followers of Islam! **1st John 2:22, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."**

False Religions | Judaism is Satanic!

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Jewish Talmud Allows Sex with 3-year Old Girls!

By David J. Stewart | September 2007 | Updated 2015

Below are just a few of the pages from Talmud dealing with sex and children. One of the curious things about the whole of Talmud is the incredible lengths of meandering, convoluted, contradictory discourse over mundane trivial matters, punctuated by the most incredible license dealing with adults having sex with children and familial/incestuous relationships. Could the propensity toward this kind of thing be connected to the almost exclusive involvement with pornography and global sex-slavery that elite globalists are deeply involved in? Yes, certainly!

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Babylonian Talmud: Tractate Yebamoth

Folio 12a

— The other replied,[1] You have learned it: If one of them was a permitted wife and the other a forbidden one; if she submits to *halizah* he must submit to that of the forbidden one; and if he marries, he marries the permitted one. Now, what is meant by 'permitted' and 'forbidden'? If it be suggested that 'permitted' means permitted to all the world and 'forbidden' means forbidden to all the world, what practical difference, in view of the fact that she is in either case suitable for him, could this make to him? Consequently 'permitted' must mean permitted to him, and 'forbidden', forbidden to him; and this may happen where he remarries his divorced wife; and yet it was taught. 'If he marries he marries the permitted one'![2] — No; 'permitted' may still mean permitted to all the world, and 'forbidden', forbidden to all the world; and as to your question. 'What practical difference, in view of the fact that she is in either case suitable for him, could this make'? One must take into account the moral lesson of R. Joseph. For R. Joseph said: Here, Rabbi taught that a man shall not pour the water out of his cistern so long as others may require it.[3]

Come and hear: 'Where a man remarried his divorced wife after she had been married, she and her rival are to perform *halizah*.' Is it possible to say 'she and her rival'? Consequently it must mean, 'either she or her rival.'[4] Did you not, however, have recourse to an interpretation? [You might as well] interpret thus: She is to perform *halizah*, while her rival may either perform *halizah* or be married by the levir.

R. Levi b. Memel said in the name of Mar 'Ukba in the name of Samuel: The rival of a *mema'eneth*[5] is forbidden. To whom [is she forbidden]? If it be suggested, to the brothers,[6] [it may be retort ed], now that she herself[7] is permitted,[8] for Samuel said, 'If she refused one brother she is permitted to marry the other',[9] is there any question that her rival is permitted![8] Hence [it means] to himself.[10] Wherein, however, does the *mema'eneth*[11] differ[12] that she is in consequence permitted to the other brothers? Obviously, in that she had taken no action in relation to them;[13] but her rival also had taken no action in relation to them![14] — It is an enactment made to prevent marriage with the rival of one's daughter[15] who was a *mema'eneth*.[16]

Is, however, the rival of one's daughter who is a *mema'eneth* forbidden? Surely we learned, IF, HOWEVER, ANY AMONG THESE DIED, OR MADE A DECLARATION OF REFUSAL, OR WERE DIVORCED[17] [etc.] THEIR RIVALS ARE PERMITTED. Now, against whom was the declaration of refusal made? If it be suggested that she refused the husband, then this case is identical with that of a divorced woman.[18] Consequently it must refer to refusal of the levir![19] — No; it may, in fact, refer to the refusal of a husband, but there are two kinds of divorce.[20]

Wherein, however, does the refusal of a husband differ?[21] Obviously in that she thereby annuls the original marriage; but when she refused the levir she has also annulled the original marriage! — [It differs] in respect of what Rami b. Ezekiel had learnt. For Rami b. Ezekiel learnt: If she[22] declared her refusal against the husband she is permitted to marry his father;[23] if against the levir, she is forbidden to his father.[24] From this it clearly follows that from the moment she becomes subject to the levirate marriage[25] she is looked upon as his[26] daughter-in-law; similarly here also[27] she is looked upon as the rival of his daughter from the moment she[28] becomes subject to the levirate marriage.

Said R. Assi: The rival of a woman incapable of procreation is forbidden;[29] for it is said in the Scriptures, And it shall be that the firstborn that she beareth,[30] which excludes a woman incapable of procreation, since she does not bear.[31] R. Shesheth raised an objection: In the case where three brothers were married to three women who were strangers to one another, and one of them having died, the second brother addressed to her[32] a ma'amar[33] and died, behold these[34] must perform the *halizah* but may not marry the levir; for it is said, And one of them die [etc.] her husband's brother shall go in unto her,[35] only she[36] who is tied to one levir[37] but not she who is tied to two levirs;[38] and concerning this it was taught: R. Joseph said, 'This is the rival of a paternal brother's wife whose prohibition[39] is due to her double subjection to the levirate marriage,[40] a case the like of which we do not find through out the Torah'.[41] Now, what does the expression 'This is' exclude? Does it not exclude the rival of a woman incapable of procreation, who is permitted![42] — No; it excludes the rival of a woman incapable of procreation who is forbidden. What, then, is meant by the expression, 'This is'?[43] — It is that in this case, where the subjection to the levirate marriage has caused the prohibition, her rival requires *halizah*; in the case, however, of a woman incapable of procreation even *halizah* is not required. What is the reason? — The prohibition of the one[44] is Pentateuchal;[45] that of the other only Rabbinical.[46]

We learnt; IF, HOWEVER, ANY AMONG THESE DIED, OR MADE A DECLARATION OF REFUSAL, OR WERE DIVORCED, OR WERE FOUND

INCAPABLE OF PROCREATION, THEIR RIVALS ARE PERMITTED![47] — This is no difficulty; the one[48] is a case where he[49] knew her defect[50] while the other[51] is a case where[52] he did not know of it.[53] The inference from our Mishnah also proves this; for it was stated WERE FOUND[54] and not 'were'. This proves it.

Raba said:

To Part *b*

Original footnotes renumbered.

1. This reply applies to both versions of the inquiry.
2. Which shews that for the rival levirate marriage is permitted while for the remarried woman herself it is forbidden. For further notes v. *supra* p. 56.
3. For notes v. *supra* p. 56f.
4. Which supplies answers to the enquiries raised by R. Johanan in both versions.
5. A minor who declared her refusal to marry the levir. V. Glos. s.v. *mi'un*.
6. Of the levir.
7. The minor who refused to marry the levir.
8. To marry the other brothers.
9. *Infra* 107b.
10. To the levir whom the minor had refused. The refusal removes the precept of the levirate marriage and in respect of the rival the prohibition of marrying a brother's wife comes again into force.
11. V. p. 58, n. 6.
12. From her rival.
13. Her refusal having been confined to one of the brothers only.
14. Not even against one of them. Why then is she forbidden to the levir?
15. Who comes in the category of forbidden relatives whose rivals also are forbidden. On the possibility of *mi'un* during a father's lifetime, v. *supra* p. 2, n. 6.
16. If the one were permitted the other also might erroneously be married.
17. So BaH. Cur. edd. omit.
18. Which was already mentioned.

19. And yet, as our Mishnah shews, her rival is permitted in all cases enumerated, i.e., even in that of one's daughter.

20. Actual divorce and one by *mi'un*.

21. From that of the levir.

22. A minor who was married to a stranger.

23. Her declaration of refusal having completely annulled the original betrothal, she is no more his daughter-in-law.

24. Her former marriage having once subjected her to levirate relationship, she must be regarded as the levir's father's daughter-in-law. V. *infra* 13a.

25. Lit., 'falling'.

26. The levir's father's.

27. In the case of the rival of one's daughter who made the declaration of refusal.

28. The daughter.

29. I.e., if one of the widows of the brother who died without issue is such the other also is forbidden.

30. Deut. XXV, 6.

31. Hence she herself is forbidden as a brother's wife, and her rival as the rival of a forbidden relative.

32. The widow of the deceased.

33. V. Glos.

34. The widows of the two dead brothers.

35. Deut. XXV, 5.

36. May marry the levir.

37. I.e., where the second brother had actually married her and has thus severed all her connections with the first. In such a case as in that of the usual levirate she would stand in relation to the third brother as the widow of one brother only.

38. The formula of betrothal or ma'amar addressed to her by the second brother has only partially attached her to him and has not completely severed her connection with her husband, the first brother. She thus remains tied to the two, and consequently entirely forbidden the levirate marriage.

39. Of the levirate marriage.

40. Lit., 'falling'. Her levirate relationship with the third brother being due to her partial connection with each of the two dead brothers.
41. The widow not being one of the relatives forbidden by the Torah. The prohibition of the levirate marriage in her case is only Rabbinical, the Biblical text cited being a mere *asmakta*.
42. How, then, could R. Assi state that a rival of one incapable of procreation is forbidden?
43. Which seems to imply that only this case is forbidden but not the other.
44. A woman incapable of procreation.
45. The prohibition being derived from Deut. XXV, 6 *supra*.
46. V. *supra* n. 1.
47. V. *supra* n. 2.
48. Lit., 'here', in R. Assi's statement.
49. The husband now deceased.
50. At the time their marriage took place. Having known her defect he was not in any way misled, and the marriage, therefore, is valid. Her rival is consequently the rival of a legally married wife who is incapable of procreation and is forbidden by the deduction from Deut. XXV, 6.
51. Our Mishnah.
52. The husband now deceased.
53. At the time he married her. Since her defect was unknown to him the marriage which had taken place under a misapprehension is invalid. The woman, therefore, is not his lawful wife, and her rival cannot be regarded as a legal rival. Hence the statement in our Mishnah that such a rival is permitted.
54. Implying discovery after the event, i.e., after the marriage.

Tractate List

Yebamoth 12b

The law is that the rival of a woman incapable of procreation is permitted, even though he[1] knew her defect,[2] and even the rival of one's own daughter who was incapable of procreation [is permitted].[3] But what about the expression WERE FOUND[4] in our Mishnah? — Read, 'were'.

When Rabin came[5] he stated in the name of R. Johanan: The rival of a *mema'eneth*,[6] the rival of a woman incapable of procreation, as well as the rival of a divorced woman who had been remarried to her former husband,[7] are all permitted.

R. Bebai recited before R. Nahman: Three [categories of] women may[8] use an absorbent[9] in their marital intercourse:[10] A minor, a pregnant woman and a nursing woman. The minor,[11] because [otherwise] she might[12] become pregnant, and as a result[13] might die. A pregnant woman,[11] because [otherwise]. she might[12] cause her foetus to degenerate into a *sandal*.[13] A nursing woman,[11] because [otherwise] she might[12] have to wean her child prematurely[14] and this would result in his death. And what is the age of such a minor?[15] From the age of eleven years and one day until the age of twelve years and one day. One who is under,[16] or over this age[17] must carry on her marital intercourse in the usual manner. This is the opinion of R. Meir. The Sages, however, say: The one as well as the other carries on her marital intercourse in the usual manner, and mercy will be vouchsafed from heaven,[18] for it is said in the Scriptures *The Lord preserveth the simple*.[19]

Since it has been stated, 'because she might become pregnant and as a result might die' it may be implied that it is possible for[20] a minor to be pregnant and not die. But, if so, one could imagine a case where[21] a mother-in-law should be in a position to make a declaration of refusal,[22] whereas we learned, ONE CANNOT SAY OF A MAN'S MOTHER-IN-LAW, THE MOTHER OF HIS MOTHER-IN-LAW AND THE MOTHER OF HIS FATHER-IN-LAW THAT THEY WERE FOUND INCAPABLE OF PROCREATION OR THAT THEY MADE A DECLARATION OF REFUSAL! — Read, 'because she might become pregnant and die';[23] for Rabbah b. Liwai said: She[24] is subject to an age limitation. Prior to that period[25] she does not conceive at all; during that period[25] she dies and her embryo dies; after that period[25] both she and her embryo survive. But is it really so? Surely, Rabbah b. Samuel recited: One cannot say of a man's mother-in-law, the mother of his mother-in-law and the mother of his father-in-law that they were found incapable of procreation or that they made a declaration of refusal, since they have already given birth to children![26] — But [the reading], in fact, is, 'because she might become pregnant and as a result might die'. But, [then, the previously mentioned] difficulty remains![27] — R. Safra replied: Children are like marks of puberty.[28] Others Say: Children are

more conclusive proof than the marks of puberty. What practical difference is there between the two statements? — [It is this: That] even he who follows R. Judah who stated, '[a girl may exercise the right of refusal] until the black[29] predominates'[30] admits in the case of children.[31]

- To Next Folio -

Original footnotes renumbered.

55. The deceased brother, at the time when he married.
56. And nevertheless consented to the marriage, which is consequently valid, and the woman is his lawful wife.
57. The rival of a forbidden relative is forbidden only where the latter would have been subject to the precept of the levirate marriage if she had been no relative. In the case of a wife incapable of procreation, however, since she is not subject to the levirate marriage even where she is no relative at all, her rival even where she (the wife) is a forbidden relative, is regarded as the rival of one in relation to whom the precept of levirate marriage is not applicable at all. Cf. [H] quoted by Rashi.
58. V. p. 61, n. 14.
59. From Palestine to Babylon.
60. V. Glos. s.v. *mi'un*. In this case it refers to one who refused the levir (V. Rashi a.l.).
61. After she had been married by a second husband who divorced her or died.
62. [So Rashi. R. *Tam*: Should use, v. Tosaf s.v. [H]
63. [H], hackled wool or flax.
64. To prevent conception.
65. May use the absorbent.
66. Lit., 'perhaps'.
67. [H] lit., 'a flat fish', i.e., a flat, fish-shaped abortion due to superfetation.
68. Owing to her second conception.
69. Who is capable of conception but exposed thereby to the danger of death.
70. When no conception is possible.
71. When pregnancy involves no fatal consequences.
72. To save her from danger.
73. Ps. CXVI, 6; those who are unable to protect themselves.
74. Lit., 'there is'.
75. Lit., 'we found'.
76. In the case, for instance, where the minor gave birth to a child in her twelfth year

and that child was betrothed before the year was over. The minor who thus becomes a mother-in-law is entitled to make a declaration of refusal before, and until she enters her thirteenth year.

77. I.e., while conception is a matter of doubt, death is a certainty whenever conception happened to take place.
78. A minor.
79. The age of eleven years and one day to the age of twelve and one day.
80. Rabbah does not state, 'since they already grew up' but 'gave birth', which proves that even a minor (not yet grown up) is capable of bearing living children.
81. From here it appears that a minor can bear children while from our Mishnah it follows that she cannot.
82. As soon, therefore, as she gave birth to a child the minor is assumed to have passed out of the age of minority into that of puberty. Hence it is impossible for a mother, whatever her age, ever to make a declaration of refusal to which a minor only is entitled.
83. I.e., the pubic hair.
84. The growth of two hairs which the Rabbis regard as a definite mark of puberty not being considered by R. Judah as conclusive proof. Keth. 36a, B.B. 156a, Nid. 52a.
85. That they provide definite proof of puberty irrespective of the state of the hair.

Tractate List

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Babylonian Talmud: Tractate Yebamoth

Folio 57a

this woman also may eat.[1]

Whence [is this[2] proved]? Is it not possible that R. Eleazar and R. Simeon maintain [their opinion] only there because in other circumstances[3] he is entitled to confer the right of eating, but not here where he is never entitled to confer the right of eating![4] And were you to reply that here also he[5] is entitled to confer upon the daughter of proselytes[6] the right of eating, surely [it may be retorted] this very question was addressed by R. Johanan to R. Oshaia[7] who gave him no answer![8]

It was stated:[9] Abaye said,[10] Because[11] he is entitled to confer upon [his wife][12] the right to eat [*terumah*] so long as he does not cohabit with her.[13] Raba said,[10] Because[11] he may confer the right of eating[14] [*terumah*] upon his Canaanitish bondmen and bondwomen.[15]

Abaye did not give the same explanation as Raba because matrimonial *kinyan* may be inferred from matrimonial *kinyan*, but matrimonial *kinyan* may not be inferred from the *kinyan* of slaves. And Raba does not give the same explanation as Abaye because there[16] it is different, since she has already been eating it previously.[17] And Abaye?[18] — [The argument], 'since she has already been eating' cannot be upheld;[19] for should you not admit this,[20] a daughter of an Israelite who was married to a priest who subsequently died should also be allowed to eat *terumah* since she has already been eating it![21]

And Raba?[22] — There,[23] his *kinyan* had completely ceased;[24] here, however, his *kinyan* did not cease.[25]

[To turn to] the main text. R. Johanan enquired of R. Oshaia: If a priest who was wounded in the stones married the daughter of proselytes does he confer upon her the right of eating *terumah*? The other remained silent and made no reply at all. Later, another great man came and asked him a different question which he answered. And who was that man? Resh Lakish. Said R. Judah the Prince to R. Oshaia: Is not R. Johanan a great man?[26] The other replied: [No reply could be given] since he submitted a problem which has no solution.

In accordance with whose view?[27] If according to R. Judah,[28] she is not entitled to eat *terumah* whether he[29] does or does not retain his holiness. For if he retains his holiness she may not eat since the Master said[30] 'The daughter of a male proselyte is like the daughter of a male who is unfit for the priesthood';[31] and if he does not retain his holiness,[32] she may not eat either, since it has been said that the assembly of proselytes is called an 'assembly'![33] If, however, according to R. Jose,[34] she is entitled to eat *terumah* whether he does or does not retain his holiness. For if he retains his holiness she may eat, since he[35] stated that even when a proselyte married a proselyte his daughter is eligible to marry a priest;[36] and if he does not retain his holiness, she may also eat since he[35] said that the assembly of proselytes is not called an 'assembly'![37] It must rather be[38] in accordance with the view of the following Tanna. For we learned: R. Eliezer b. Jacob said, 'A woman who is the daughter of a proselyte must not be married to a priest unless her mother was of Israel',[39] And it is this that his question amounts to: Has only her eligibility[40] increased[41] and consequently she is entitled to eat *terumah*[42] or has perhaps her sanctity also increased[43] and consequently she is not permitted to eat?[44]

Come and hear: When R. Aha b Hinena arrived from the South, he came and brought a Baraitha with him: Whence is it deduced that if a priest, who is wounded in the stones, married the daughter of proselytes, he confers upon her the right to eat *terumah*? For it was stated, But if a priest buy any soul, the purchase of his money[45] etc.,[46] he may eat of it. Now, in accordance with whose view?[47] If it be suggested, 'according to R. Judah', surely [it may be retorted] he stated that whether he[48] does or does not retain his holiness she[49] is not permitted to eat.[50] And if[51] 'in accordance with the view of R. Jose', what need [it may be asked] was there for a Scriptural text? Surely, he[52] stated that whether he[48] does or does not retain his holiness she[49] is permitted to eat! Must it not [consequently be assumed that it[53] is] in accordance with the view of R. Eliezer b. Jacob? And so it may be inferred that only her eligibility[54] had been increased and that she is consequently permitted to eat. This proves it.

It was stated: Rab said,

To Part *b*

Original footnotes renumbered.

86. Since through the *kinyan* of the betrothal the woman becomes the priest's acquisition and is, therefore, like himself, entitled to eat *terumah* so long as she does not become profaned (a halalah) through actual marriage.

87. The ruling according to R. Eleazar and R. Simeon just deduced.

88. If he married a woman permitted to him.

89. Since he is not permitted to marry any woman.

90. The incapacitated priest, since he is only forbidden to enter into the assembly of the Lord (Deut. XXIII, 2), i.e., to marry a Jewess, but he is permitted to marry a proselyte.

91. Who is not included in the assembly of the Lord. V. *supra* n. 7.

92. *Infra*.

93. As to whether such an incapacitated priest may confer upon the daughter of a proselyte the right of eating *terumah*. Since no answer was given, there is no proof that the right may be conferred at all. The difficulty consequently remains: How could the case of the incapacitated priest who can never confer the right upon others be inferred from the case of one who is, in certain circumstances, entitled to confer such a right?

94. In reply to the difficulty raised. V. *supra* n. 10.

95. The incapacitated priest is entitled to confer upon the woman he betrothed the right to eat *terumah*.

96. In certain other circumstances.

97. Whom he married before he had been incapacitated.

98. After becoming incapacitated (v. *infra* 70a). Since he may confer the privilege of eating *terumah* in this case he may also confer it where the betrothal was unlawful, so long as the woman had not been profaned by him through marriage.

99. [H] so MS.M. (Cur. edd [H] 'enables her to eat').

100. As he may confer the privilege in that case he may also confer it upon the woman he betrothed.

101. Where the incapacity occurred after marriage.

102. Prior to the man's incapacity. This, therefore, provides no proof that a man who is already incapacitated can also confer the privilege.

103. How does he reconcile the difference in two cases?

104. Lit., 'we do not say'.

105. But insist on upholding Raba's distinction.

106. Prior to her husband's death. As in this case the argument is obviously untenable so it is untenable in the case of the incapacitated priest.

107. How can he advance an argument that is untenable in the case cited?

108. Where the priest died.

109. As soon as the priest died, leaving no sons, their marital relationship was completely severed.

110. He is still her husband.

111. And so entitled to a reply.

112. Did R. Johanan ask his question.

113. Who, in Kid. 77a, differs from R. Jose on the question of the daughter of a proselyte.

114. The incapacitated Priest.

115. R. Judah.

116. [H]. As he may not consequently marry a proselyte's daughter she is obviously forbidden to eat of the *terumah*.

117. And the priestly sanctity is consequently no reason for her prohibition to marry a halal.

118. An 'assembly of the Lord' into which an incapacitated person may not enter. (Cf. *supra* p. 382, nn. 7 and 8). The marriage is consequently forbidden and, therefore, confers upon the woman no right to the eating of *terumah*.

119. Did R. Johanan ask his question.

120. R. Jose. [So MS.M. cur. edd.,'a Master said'].

121. Kid. 77a. Hence she is not inferior in this respect to the daughter of an

Israelite.

122. The marriage with her being consequently permissible, the right of eating *terumah* should obviously be conferred upon her.

123. R. Johanan raised his question.

124. Bik. I, 5.

125. Where her mother was of Israel.

126. I.e., is she, if her mother was of Israel, thereby only enabled to marry a priests but is not regarded as a proper daughter of Israel to be included in the 'assembly of the Lord', so as to be forbidden to one incapacitated.

127. In any ease. Even if the incapacitated priest is holy he may marry her. And, as she is not included in the 'assembly' (v. *supra* n. 13), she is not forbidden to marry him.

128. And she is thus included in the 'assembly' and hence forbidden to marry one incapacitated.

129. Since the marriage was a forbidden one.

130. Lev. XXII, 11.

131. The Heb. [H] in the original seems to be a mistake for [H] which is the only word omitted from the Scriptural quotation.

132. Was R. Aha's Baraitha necessary.

133. A priest suffering from the incapacity mentioned in the Baraitha.

134. The woman who married him.

135. Which is contrary to the Baraitha which permits it.

136. Cf. *supra* n. 3.

137. R. Jose.

138. R. Aha's Baraitha,

139. V. *supra* p. 384, nn 13 and 14.

Tractate List

Yebamoth 57b

'The bridal chamber[1] constitutes *kinyan*[2] with ineligible women'[3] and Samuel said, 'The bridal chamber[4] does not constitute *kinyan*[2] with ineligible women'.[3]

Said Samuel: Abba[5] agrees with me in the case of a girl who is under three years of age and one day; since cohabitation with her constitutes no *kinyan*,[6] the bridal chamber[7] also constitutes no *kinyan*.[6]

Raba said, We also learned a similar Baraitha:[8] A girl who is three years of age and one day may be betrothed by cohabitation; if a levir cohabited with her, he has thereby acquired her;[9] one incurs through her the guilt of intercourse with a married woman; she[10] defiles her cohabitor in respect of his imparting defilement to the lower, as well as to the upper couch;[11] if she was married to a priest she may eat *terumah*, and anyone ineligible[12] who cohabited with her causes her ineligibility.[13] Thus only a girl of the age of three years and one day, who is rendered ineligible by cohabitation, is also rendered ineligible through the bridal chamber; but a girl younger than three years and one day, who is not rendered ineligible by cohabitation, is not rendered ineligible through the bridal chamber either.[14] This proves it.

Rami b. Hama stated: [In regard to the question whether] the bridal chamber[15] constitutes *kinyan*[16] with ineligible women,[17] we arrive at a difference of opinion between R. Meir and R. Eleazar and R. Simeon.

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Original footnotes renumbered.

140. Lit., 'there is huppah' (v. Glos.), even if it was unaccompanied by any other form of betrothal such as money, deed, or cohabitation (Rashi). On huppah v. Kid., Sonc. ed. p. 5, n. 7,

141. To deprive the woman of her right to eat *terumah* where, as the daughter of a priest, she had previously been entitled to this privilege.

142. Whom one is not permitted to marry; a widow, e.g., to a High Priest or a divorcee to a common priest. On Rashi's interpretation which is followed here, both Rab and Samuel hold with R. Huna (v. Kid. 3a) that huppah by itself constitutes *kinyan*. They differ, however, in the case of ineligible women, Samuel being of the opinion that huppah with them constitutes no *kinyan*, since it does not allow them to enter into marital union. Rabbenu *Tam*, on the other hand, explains huppah here as having been preceded by *kiddushin* and with reference to the last clause of our Mishnah, the point at issue being whether with ineligible women it is considered nissu'in disqualifying the widow, or erusin; v. Tosaf s.v. [H].

143. If unaccompanied by any other forms of matrimonial *kinyan*. V. *supra* n.

11.

144. I.e., Rab, whose proper name was Abba. The former name (Rab = Master) was a title of honour conferred upon him as the Master par excellence of his time. According to Rashi, a.l., 'Abba' was a term of respect synonymous with 'prince' and 'master' by which Samuel, his younger contemporary, referred to Rab.

145. V. *supra* p. 385, n. 12.

146. Which constitutes *kinyan* only where cohabitation is possible, but which is not the case with a child under the age mentioned.

147. From which the ruling on which Rab and Samuel are in agreement may he inferred.

148. She is deemed to be his legal wife.

149. During her period of menstruation.

150. If he lies on a number of couches (coverlets, bed-spreads, and the like) resting one upon the other, he imparts levitical defilement to all, though he comes in direct contact with the uppermost one only.

151. A bastard, for instance,

152. V, *supra* p. 385, n, 12. Cf. Kid. 10af, v. Sanh. Sonc. ed. p. 376, n. 2.

153. Cf. *supra* note 3.

154. V. p. 385, n, 11.

155. V. *loc. cit.*, n. 12.

156. V. *loc. cit.*, n. 13.

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Babylonian Talmud: Tractate Yebamoth

Folio 58a

According to R. Meir who holds that the betrothal causes ineligibility, the bridal chamber[1] also causes ineligibility, while according to R. Eleazar and R. Simeon who maintain that betrothal causes no ineligibility the bridal chamber also causes no ineligibility. But whence [is this proved]? Is it not possible that R. Meir advanced his view only there, in respect of betrothal, whereby *kinyan* is effected, but not in respect of the bridal chamber whereby no *kinyan* is effected![2] Or else: R. Eleazar and R. Simeon may have advanced their view there only, in respect of betrothal, since it is not close to the act of intercourse; but the bridal chamber which is close to the act of intercourse, may well cause ineligibility.

But if anything can be said[3] [it is, that the question[4] depends] on the dispute between the following Tannaim: For it was taught, 'This class or that, [viz.,] eligible or ineligible women, who were married [to a priest], or who only entered [with him] into the bridal chamber without any intercourse having taken place, are entitled to sustenance from his estate and are also permitted to eat terumah'. 'Who only entered [etc.]' implies that 'were married' means that they were actually married![5] Must it not [consequently be concluded that the meaning is], 'as, for instance,[6] when they entered the bridal chamber without any intercourse having taken place'? And yet it was stated that 'they are entitled to sustenance from his estate and are also permitted to eat terumah'.[7] R. Ishmael son of R. Johanan b. Beroka said: Any woman whose cohabitation entitles her to the eating of *terumah* is also entitled to the eating of it through her entry into the bridal chamber, and any woman upon whom cohabitation does not confer the right to eat *terumah* is not entitled through her entry into the bridal chamber also to the eating of it.[8]

Whence, [however, the proof]? Is it not possible that R. Ishmael son of R. Johanan b. Beroka is of the same opinion as R. Meir, who maintains that through betrothal alone a woman is not entitled to eat! — Instead, then, of the statement 'Any woman upon whom cohabitation does not confer the right to eat *terumah* is not entitled through her entry into the bridal chamber also to the eating of it', the statement should have run, 'Any woman upon whom cohabitation does not confer the right to eat *terumah*, is not entitled through her money[9] also to the eating of terumah'. But is it not possible that as the first Tanna spoke of the bridal chamber he also spoke of the bridal chamber!

R. Amram stated, The following ruling was given to us by R. Shesheth and he threw light on the subject[10] from a Mishnah: The bridal chamber constitutes *kinyan* with ineligible women.[11] And the following Tanna taught the same thing:[12] 'Amen[13] that I[14] have not gone aside[15] as a betrothed, as a married woman, as one awaiting the decision of the levir or as one taken [by the levir]'.[16] Now, how is one to imagine the case of the 'betrothed'? If it be suggested that she was one who was warned[17] while she was betrothed, and then she secluded herself[18] and is now made to drink[19] while she is still only betrothed; is a betrothed [it may be asked] subject to the drinking? Surely we learned: A betrothed or one awaiting the decision of a levir neither drinks[20] nor receives a *kethubah*![21] Should it, however, [be suggested that she is one] who was warned while she was betrothed, and then she secluded herself,[22] and is now made to drink when she is already married; do the waters [it may be asked] test her? Surely it was taught: And the man shall be clear from iniquity,[23] only when the man is 'clear from iniquity' do the waters test his wife; when, however, the man is not 'clear from iniquity'[24] the waters do not test his wife![25] Consequently [she[26] must be one] who was warned while she was betrothed and then she secluded herself,[22] and subsequently entered the bridal chamber but there was no cohabitation. Thus[27] it may be inferred that the bridal chamber alone constitutes *kinyan*[28] with ineligible women.[29] Said Raba: Do you think that this[30] is an authenticated statement?[31] Surely when R. Aha b. Hanina[32] arrived from the South, he came and brought a Baraitha with him: Besides thy husband,[33] only when the cohabitation of the husband preceded that of the adulterer, but not when the cohabitation of the adulterer preceded that of the husband! Rami b. Hama replied: This[34] is possible where, for instance, he[35] cohabited with her while she was only betrothed and still in the house of her father. Similarly in respect of the woman awaiting the decision of the levir[36] [it must obviously be a case] where the man cohabited with her in the house of her father-in-law! [37]

To Part *b*

Original footnotes renumbered.

157. Even in the absence of betrothal.

158. The bridal chamber alone without the additional *kinyan* of money, deed, or cohabitation is of no validity. V. Kid. 5a.

159. On the lines of Rami b. Hama's statement.

160. Whether the bridal chamber constitutes *kinyan* with ineligible women. (Cf. *supra* p. 385, nn. 11 and 13).

161. Otherwise both expressions would have meant exactly the same classes. But this meaning is impossible in view of the fact that after actual marriage it is unanimously agreed that the woman is ineligible to eat *terumah*!

162. I.e., the expression 'or', [H] is to be understood as the equivalent of 'as for instance' [H], and the clause following is an illustration of the preceding one.

163. Which proves that, even where the union was a forbidden one, the entry into the bridal chamber alone does not deprive a woman of the right of eating *terumah* if she was previously entitled to it.

164. If she was the daughter of an Israelite (v. Keth. 57a). As the bridal chamber and cohabitation are in this case placed on the same level, it follows that in the case of the daughter of a priest also, if she loses her right to the *terumah* by cohabitation, she also loses it by entry into the bridal chamber. Thus it has been shewn that the question referred to by Rami b. Hama is a matter of dispute between the first Tanna and R. Ishmael son of R. Johanan b. Broka.

165. The token of betrothal.

166. Lit., 'and he lit up our eyes'.

167. Cf. *supra* p. 385, nn. 11 and 13.

168. [H]. *supra* p. 378, n. 3.

169. As the term was repeated (v. Num. V, 22) it includes all the following.

170. I.e., the sotah who confirms the declaration (v. Num. V, 19).

171. 'Have not been faithless'. Cf. ibid. vv. 19, 20.

172. Where the levir suspects her of infidelity, v. Sotah 18a, Kid. 27b.

173. That she must not hold secret meetings with a certain man.

174. With the man. V. BaH. Cur. edd. omit, 'and then … herself'.

175. The 'water of bitterness (cf. Num. V, 18 and ibid. 17).

176. The 'water of bitterness' (cf. Num. V, 18 and ibid. 17.

177. If she secluded herself with the suspected man and if, in consequence of this, she is divorced by her husband. V. Sotah 23b, Kid. 27b, Sifre, Nasso,

178. With the suspected man, during the period of her betrothal.

179. Num. V, 31.

180. As in this case where he married her, despite her intimacy with the suspected man during her betrothal which had caused her prohibition to him.

181. Sotah 28a, 47b, Shebu. 5a, Kid. 27b.

182. The betrothed spoken of,

183. Since the woman is subjected to the test of the water though no cohabitation had taken place.

184. In the absence of cohabitation. Had not the bridal chamber constituted the *kinyan*, which brought the woman within the category of marriage, she would not have been subject to the test to which a married woman only must submit. (Cf. Num. V, 19, being under thy husband).

185. Among whom the Sotah is, of course, included. Cf. *supra* n. 5.

186. The Mishnah cited by R. Shesheth.

187. [H] (rt. [H], 'to be right'), a version the correctness of which has been upheld by refuting all objections raised against it.

188. Cf. *supra* 57a where the reading is 'Hinena'.

189. Num. V, 20.

190. The Mishnah cited by R. Shesheth.

191. The husband.

192. Since in her case also the cohabitation of the levir must precede that of the adulterer. Alternatively: Since she also is not subject to the test of the water.

193. So that his cohabitation took place prior to that of the suspected adulterer, which was also preceded by the warning of the levir and followed by the bridal chamber but by no cohabitation; and the woman is submitted to the test of the water of bitterness in respect of her suspected act during her betrothal! Alternatively: Since in her case, unlike that of the betrothed, the *kinyan* of the bridal chamber is not applicable.

Tractate List

Yebamoth 58b

Why then, do you call her 'a woman awaiting the decision of the levir' [when such a woman] is in fact his proper wife, since Rab had stated, 'kinyan is constituted in all respects'?[1] — [The Mishnah is] in accordance with the view of Samuel who stated, 'Kinyan is constituted only in respect of the things specified in the section'.[2]

Is not this[3] adduced only as a reason and support for the opinion of Rab?[4] And Rab, surely, had said that 'Kinyan is constituted in all respects'![5] — Here we are concerned with a case where for instance he[6] addressed to her a ma'amar,[7] and it[3] represents the view of Beth Shammai who maintain that a ma'amar constitutes a perfect *kinyan*.[8] If so, she would be identical with the 'betrothed woman'![9] — And according to your view, has not a 'married woman' and 'one taken [by the levir]' the same status?[10] But [the explanation must be that] 'a married woman' refers to one's own wife, and 'one taken [by the levir]' refers to that of another man.[11] So here also 'betrothed' means his own and 'a woman awaiting the decision of the levir', that of another.[11]

R. Papa said: It[12] represents the view of the following Tanna.[13] For it was taught: It is not permissible to warn a betrothed woman in order that she may be made to drink[14] while she is betrothed. She may, however, be warned in order that she may be made to drink when she is already married.[15] R. Nahman b. Isaac explained: By implication.[16]

R. Hanina sent [an instruction] in the name of R. Johanan: A levir who addressed a ma'amar to his yebamah, while he has a living brother, causes her disqualification from the eating of *terumah*[17] even if he is a priest and she the daughter of a priest.[18] According to whom?[19] If it be suggested, according to R. Meir, it is possible [it might be objected that] R. Meir said that one that is subject to an illegitimate cohabitation[20] is not permitted to eat *terumah* [only when the cohabitation is] Pentateuchally forbidden;[21] did he, however, say [that the same law holds when the prohibition is only] Rabbinical? [Is it], however, [suggested that it was made] according to R. Eleazar and R. Simeon? [It may be objected]: If the eating of *terumah* is permitted to one who is subject to a cohabitation which is pentateuchally forbidden, is there any need to speak of one which is only Rabbinically forbidden! When Rabin, however, came[22] he stated: Where a levir addressed a ma'amar to his yebamah, all[23] agree that she is permitted to eat *terumah*. If he has a profaned brother,[24] all[23] agree that she is not permitted to eat.[25] They only differ where he[26] gave her[27] a letter of divorce:[28] R. Johanan maintains that she may eat, and Resh Lakish maintains that she may not eat. 'R. Johanan maintains that she may eat', for even the statement of R. Meir who holds that she may not eat applies only to one subject of a Pentateuchally forbidden cohabitation; where, however, it is only Rabbinically forbidden she may eat. 'And Resh Lakish maintains that she may not eat' for even the statement of R. Eleazar and R. Simeon, who hold that she may eat, applies only to one who has elsewhere the right[29] to confer the privilege of eating, but not in this case,[30] since he has no right[31] to confer the privilege elsewhere. And should you suggest that here also he has the right[31] to confer the privilege of eating in the case where she returns,[32] [it may be retorted that] one who returns[32] severs her connection with him and resumes her relationship with her father's house;[33] but this woman[34] remains bound to him.[35]

IF THEY BECAME WIDOWS OR WERE DIVORCED etc. R. Hiyya b. Joseph enquired of Samuel: If a High priest betrothed a minor, who became adolescent[36] during her betrothal with him,[37]

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Original footnotes renumbered.

194. *Supra* 56a, and the woman is regarded as his wife even if the cohabitation was not intended to serve as a legal matrimonial *kinyan*.

195. Cf. *loc. cit*. and notes.

196. The Mishnah cited by R. Shesheth.

197. Who, contrary to the opinion of Samuel, maintains that the bridal chamber does constitute *kinyan* with ineligible women (*supra* 57b).

198. V. *supra* note 3.

199. The levir.

200. And then cohabited with her adulterously in her father-in-law's house, with no intention of effecting a legal *kinyan*. Alternatively: Only a ma'amar was addressed to her but no cohabitation at all took place. The cohabitation of the adulterer which, according to this interpretation, precedes that of the levir does not affect the legality of the water test since in any case the cohabitation of the first husband (the deceased brother) preceded.

201. *Supra* 29b. The sister-in-law thus loses entirely her former status of 'widow of a deceased brother' and assumes that of a 'betrothed woman'. Subsequent intercourse with her unless accompanied by the entry into the bridal

chamber does not, therefore, change her status, as is the case where no ma'amar had been addressed, to that of a married woman. Her description, consequently, can only be that of 'one awaiting the decision of the levir'.

202. Whose case had been specifically mentioned. Why should the same law be mentioned twice?

203. And both were nevertheless specified.

204. I.e., his brother's widow whom he married.

205. The Mishnah cited by R. Shesheth.

206. It being a case where the warning was given during betrothal, and the seclusion with the man took place after marriage and cohabitation. The water test is applied on the basis of that warning. Alternatively: The warning was given during betrothal and it was followed by the seclusion with the man, the test being applied after marriage. The previously cited deduction, that when the husband is not clear from iniquity the test is not admissible, is not accepted by this authority.

207. The water of bitterness.

208. Sotah 25a. The man in such a case is clear from iniquity. No proof may consequently be adduced from the Mishnah cited by R. Shesheth that the bridal chamber constitutes *kinyan*. Alternatively: This Tanna does not accept the deduction in respect of the husband's clearness from iniquity. (V. *supra* n. 4, end).

209. [H], v. Kid. 27b. The oath the woman is made to take at the drinking of the water of bitterness in respect of the days of her betrothal is not a direct oath but one added to that which she takes in connection with a suspected act after her marriage.

210. Until marriage had been consummated.

211. Because (v. *infra*) his brother might cohabit with her and thus cause her prohibition to marry either of them (v. *supra* 50b).

212. Was R. Johanan's statement made.

213. As, e.g., in this case, where either brother might marry her, while the cohabitation of one of them is Rabbinically forbidden.

214. E.g., a widow to a High Priest.

215. From Palestine to Babylon.

216. R. Johanan as well as Resh Lakish.

217. Halal (v. Glos.) whose cohabitation would disqualify her.

218. Even though she is the daughter of a priest and even where the ma'amar

had been addressed to her by a qualified priest, she is forbidden to eat *terumah*, owing to her being subject at least to one Pentateuchally forbidden cohabitation. Even R. Eleazar and R. Simeon who allow *terumah* in the case of a widow to a High priest do not allow it here since, unlike the High Priest who in cases other than that of the widow and the like is entitled to confer the right, the halal can never confer such a privilege upon anyone.

219. A levir who was a priest.

220. His yebamah who was the daughter of a priest.

221. Which Rabbinically causes her prohibition to the levir, while Pentateuchally she is still awaiting cohabitation with him. She is thus awaiting a cohabitation which is Rabbinically forbidden.

222. Through a similar act of betrothal.

223. Where a letter of divorce was given.

224. By means of a similar act of divorce.

225. To the house of her father, if she was the daughter of a priest. Cf. Lev. XXII, 13.

226. Her regaining the privilege of eating *terumah* is due to her relationship not with him but with her father's family.

227. To whom the letter of divorce was given.

228. Since a letter of divorce does not sever the levirate bond.

229. [H] v. *infra* p. 394 n. 7; perhaps of advanced age, when she is no more in possession of her full virgin powers (cf. Golds. a.l.). Such a woman is forbidden to a High priest by deduction from Lev. XXI, 13 And he shall take a wife in her virginity.

230. Lit., 'under him'.

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Folio 60a

that he pays no fine[1] in the case of a seduced woman.[2]

R. Gebiha of Be Kathil[3] came and repeated the reported ruling[4] in the presence of R. Ashi, whereupon the other said to him: Surely both Rab and R. Johanan stated '[a High Priest] must not marry a woman who is adolescent[5] or "wounded",[6] but if he married her, the marriage is valid', which clearly proves [that he may continue to live with the woman because in any case] she would ultimately have become adolescent and would ultimately have been 'wounded' by living with[7] him; here also[8] [she should be permitted to live with him because] ultimately she would have become a be'ulah by living with[7] him! — This is a difficulty.

'He shall not marry a woman whom another man has outraged or seduced. If he did marry her, the child, said R. Eliezer[9] b.Jacob, is profaned; but the Sages said: The child is fit'.[10] Said R. Huna in the name of Rab: The *halachah* is in agreement with R. Eliezer b. Jacob; and so said R. Giddal in the name of Rab: The *halachah* is in agreement with R. Eliezer b. Jacob. Others say: R. Huna stated in the name of Rab. What is R. Eliezer b. Jacob's reason?[11] — He is of the same opinion as R. Eleazar.[12] But is the former of the same opinion as the latter? Surely we have an established tradition that 'the teaching of R. Eliezer b. Jacob is small in quantity, but select',[13] while in this case R. Amram[14] stated that the *halachah* is not in accordance with R. Eleazar![15] — This is a difficulty.

R. Ashi explained: They[16] differ [on the question whether the offspring] of a union forbidden by a positive commandment[17] is deemed to be a halal. R. Eliezer b. Jacob is of the opinion [that the offspring] of a union forbidden by a positive commandment is deemed to be a halal while the Rabbis are of the opinion that the offspring of a union forbidden by a positive commandment is no halal. What is R. Eliezer b. Jacob's reason? — Because it is written, A widow, or one divorced, or a profaned woman, or a harlot, these shall he not take,' but a virgin etc.,[18] and this is followed by the Scriptural injunction, And he shall not profane[19] his seed among his people,[20] which refers to all.[21] And the Rabbis?[22] — [By the expression] these[18] the context is broken up.[23] But R. Eliezer b. Jacob maintains that the expression, these,[18] serves the purpose of excluding the menstruant.[24]

Whose view is represented in the following statement wherein it was taught: [Only the offspring] of these[25] is to be regarded a halal but no offspring of a menstruant is to be deemed a halal.[26] — Whose view? That of R. Eliezer b. Jacob. But on the view of R. Eliezer b. Jacob, the expression these[26] should have been written at the end![27] — This is a difficulty.[28]

Our Rabbis taught: For a betrothed sister,[29] R. Meir and R. Judah said, [a common priest][30] may defile himself.[31] R. Jose and R. Simeon said: He may not defile himself for her. For [a sister who was] outraged or seduced, all agree that he may not defile himself.[31] As to one 'wounded',[32] R. Simeon says he may not defile himself for her; for R. Simeon maintains that he may defile himself for one who is fit for a High Priest,[33] but he may not defile himself for one who is not fit for a High Priest.[34] For one who is adolescent, all agree[35] that he may defile himself.[36]

What is R. Meir's and R. Judah's reason? — They make the following exposition: And for his sister a virgin,[37] excludes one who had been outraged or seduced.[38] It might be assumed that one who was 'wounded' is also to be excluded.[39] Hence it was specifically stated, That hath had no husband,[37] only she whose condition is due to a man [is excluded][39] but not one[40] whose condition is not due to a man. That is near,[37] includes a betrothed [sister]; *unto him*,[37] includes a sister who is adolescent.

What need was there for a Scriptural text in this case?[41] Surely R. Meir stated, 'virgin implies even [one who retains] some of her virginity'![42] — It was required, because it might have been assumed that the expression of virgin[43] shall be deduced from virgin elsewhere;[44] as there it refers to a na'arah[45] only, so here also it refers to a na'arah[45] only, hence we were taught [that the case here is different]. And what are the reasons of R. Jose and R. Simeon? — They make the following exposition: And for his sister a virgin,[43] excludes one who has been outraged, seduced or wounded;[46] that hath had no,[43] excludes one who is betrothed; that is near,[43] includes a betrothed who had been divorced; *unto him*,[43] includes one who is adolescent. 'That is near, includes a betrothed who had been divorced';

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Original footnotes renumbered. See Structure of the Talmud Files

231. Prescribed in Ex. XXII, 16.

232. The marriage exempts him from the fine (v. ibid. 15-16).

233. [On the Tigris N. of Bagdad, v. Obermeyer, pp. 143 ff].

234. That of R. Huna in the name of Rab, *supra* 59b ad fin.

235. Bogereth, v. Glos.

236. V. our Mishnah.

237. Lit., 'under'.

238. Cf.*supra* note 8.

239. Cur. edd., 'Eleazar' is apparently a misprint.

240. *Supra* 59b.

241. For declaring the child to be a halal.

242. Who stated, *infra* 61b, that intercourse for a non-matrimonial purpose between an unmarried man and an unmarried woman renders the latter a harlot, cohabitation with whom is forbidden by a negative commandment, and any issue therefrom is deemed to be a halal.

243. *Supra* 49b, q.v. for notes.

244. V. BaH. Cur. edd. add, 'in the name of Rab'.

245. V. *infra* 61b.

246. R. Eliezer b. Jacob (who in fact is in disagreement with R. Eleazar), and the Rabbis.

247. Such as that between a High Priest and a be'ulah which is forbidden owing to the positive commandment that he must marry a virgin.

248. Lev. XXI, 14.

249. I.e., cause the child to be a halal.

250. Ibid. 15.

251. That were previously enumerated, including the prohibition to marry a be'ulah, which is derived from the positive commandment *a virgin ... shall he take to wife'*.

252. Why, in view of this Scriptural proof do they not regard such offspring as a halal?

253. Thus separating those subject to the penalty of a negative commandment from those who are subject to the penalty of a positive commandment. The reference to profanation (halal) applies only to the former.

254. If a priest cohabited with his wife while she was in such a condition, the child is not to be regarded as a halal.

255. Those enumerated in Lev. XXI, 14.

256. Lev. XXI, 14.

257. Of Lev, XXI, 14, since in his opinion it was not meant to break up the text. Cf. *supra* p. 399, n. 13.

258. According to R. Ashi who explained the dispute to be dependent on the interpretation of Lev. XXI. 14, 15.

259. Who died,

260. Who is forbidden to defile himself for his married sister. V. Lev. XXI, 3,

261. The reason is given *infra*.

262. V. our Mishnah,

263. I.e., a virgin.

264. Since virgin was mentioned in both cases (v. Lev. XXI, 3 and 14). As the 'wounded' is not permitted to a High Priest she is obviously not deemed to be a virgin. Hence she can no longer be regarded as a virgin in the matter of a priest's defilement either.

265. Even R. Meir who forbids a High Priest to marry her.

266. The reason is given *infra*.

267. Lev. XXI, 3.

268. Who cannot be regarded as a virgin.

269. From the term of virgin. Since she also has lost her virginity.

270. Lit., 'this went out'.

271. To include one who is adolescent.

272. *Supra* 59a and notes. Since virgin includes one who is adolescent, what need was there again for the text of *'unto him'* to include her?

273. Lev. XXI, 3.

274. Deut, XXII, 28, dealing with a case of outrage.

275. [H] one of the age of twelve to twelve and a half years.

276. V. our Mishnah.

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Yebamoth 60b

but, surely, R. Simeon said, 'He may defile himself for one who is fit for a High Priest, but may not defile himself for one who is not fit for a High Priest'![1] — There[2] it is different, because the All Merciful has included her [by the expression] near.[3] If so, the 'wounded' also should be included! — Near[3] implies one and not two. And what [reason for this][4] do you see? — To the body of the one something had been done while to that of the other nothing had been done.

As to R. Jose, since his colleague[5] had left him,[6] it may be inferred that in respect of the 'wounded', he himself is of the same opinion as R. Meir.[7] Whence, however, does he derive it? — From That hath had no man. But deduction,[8] surely, had already been made[9] from this text! — One[8] is deduced from That hath had no and the other[10] from man.[11]

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'"*Unto him*", includes one who is adolescent'. But surely R. Simeon stated that '*virgin*' implied a perfect virgin![12] — His reason there is also derived from here, because he makes the following exposition: since [the Scriptural text], '*unto him*', was required to include one who is adolescent, it is to be inferred that '*virgin*' implies a perfect virgin.

It was taught: R. Simeon b. Yohai stated: A proselyte who is under the age of three years and one day is permitted to marry a priest,[13] for it is said, *But all the women children that have not known man by lying with him, keep alive for yourselves*,[14] and Phinehas[15] surely was with them. And the Rabbis?[16] — [These were kept alive] as bondmen and bondwomen.[17] If so,[18] a proselyte whose age is three years and one day[19] should also be permitted! — [The prohibition is to be explained] in accordance with R. Huna. For R. Huna pointed out a contradiction: It is written, *Kill every woman that hath known man by lying with him*,[20] but if she hath not known, save her alive; from this it may be inferred that children are to be kept alive whether they have known or have not known [a man]; and, on the other hand, it is also written, *But all the women children, that have not known man by lying with him, keep alive for yourselves*,[14] but do not spare them if they have known. Consequently[21] it must be said that Scripture speaks of one who is fit[22] for cohabitation.[23]

It was also taught likewise: *And every woman that hath known man*;[20] Scripture speaks of one who is fit[23] for cohabitation. You say, 'Of one who is fit for cohabitation'; perhaps it is not so but of one who had actual intercourse? — As Scripture stated, *But all women children, that have not known man by lying with him*,[24] it must be concluded that Scripture speaks of one who is fit for cohabitation.[23]

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Whence did they know?[25] — R. Hana[26] b. Bizna replied in the name of R. Simeon the Pious: They were made to pass before the frontplate.[27] If the face of anyone turned pale[28] it was known that she was fit for cohabitation; if it did not turn pale[28] it was known that she was unfit for cohabitation.

R. Nahman said: Dropsy is a manifestation of lewdness.

Similarly, it is said, *And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had not known man by lying with him*;[29] whence did they know it?[30] R. Kahana replied: They made them sit upon the mouth of a wine-cask. [Through anyone who had] had previous intercourse, the odour penetrated; through a virgin, its odour did not penetrate. They should have been made to pass before the frontplate![31] — R. Kahana son of R. Nathan replied: It is written, *for acceptance*,[32] for acceptance but not for punishment. If so, the same should have applied at Midian also![33] R. Ashi replied: It is written, '*unto them*', implying *unto them*[34] for acceptance but not for punishment; unto idolaters,[35] however, even for punishment.[36]

R. Jacob b. Idi stated in the name of R. Joshua b. Levi: The *halachah* is in agreement with R. Simeon b. Yohai.[37] Said R. Zera to R. Jacob b. Idi: Did you hear this[37] explicitly or did you learn it by a deduction? What [could be the] deduction? — As R. Joshua b. Levi related: There was a certain town in the Land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Romanos who conducted an enquiry and found in it the daughter of a proselyte who was under the age of three years and one day,[38] and Rabbi declared her eligible to live with a priest.[39] The other[40] replied:[41] I heard it explicitly. And what [matters it] if it[42] was learned by deduction?[43] — It is possible that there[44] it was different; since the marriage had already taken place he sanctioned it; for, indeed, both Rab and R. Johanan stated: A priest may not marry one who is adolescent or 'wounded', but if already married, he may continue to live with her. How now! There it is quite correct [to sanction the marriage since in any case] she would ultimately become adolescent while she[45] will be with him,[46] and she would also ultimately become a be'ulah while with him;[46] but here, would she ultimately become a harlot[47] while with him?[48] R. Safra taught [that he[40] arrived at it][42] by deduction, and, having raised the difficulty,[49] answered it in the same way.[50]

A certain priest married a proselyte who was under the age of three years and one day. Said R. Nahman b. Isaac to him: What [do you mean by] this?[51] — The other replied: Because R. Jacob b. Idi stated in the name of R. Joshua b. Levi that the *halachah* is in agreement with R. Simeon b. Yohai.[52] 'Go', the first said, 'and arrange for her release, or else I will pull R. Jacob b. Idi out of your ear'.[53]

It was taught: And so did R. Simeon b. Yohai state

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Original footnotes renumbered. See Structure of the Talmud Files

277. One divorced is not fit for a High Priest!

278. Defilement by a common priest.

279. [H] sing.

280. To exclude the one and include the other.

281. R. Simeon who, in respect of the betrothed, expressed the same opinion as R. Jose (*supra* 60a).

282. So BaH. Cur. edd., 'since he left his colleague'. R. Simeon only is mentioned in the case of the wounded.

283. That the priest may defile himself for her.

284. The exclusion of the betrothed.

285. By R. Jose.

286. Permission to marry the wounded.

287. Only when her condition was due to the action of a man is she forbidden.

288. *Supra* 59a. One who is adolescent is no more a perfect virgin.

289. She is not regarded as a harlot.

290. Num. XXXI, 18.

291. Who was a priest.

292. How could they, contrary to the opinion of R. Simeon b. Yohai, which has Scriptural support, forbid the marriage of the young proselyte?

293. Not for matrimony.

294. That, according to R. Simeon, Num. XXXI, 18 refers to matrimony.

295. So long as she has *'not known man'*.

296. Num. XXXI, 17.

297. To reconcile the contradiction.

298. I.e., one who had attained the age of three years and one day.

299. Not one who had actually experienced it.

300. Implying that any grown-up woman is not to be spared, even if she *hath not known man*.

301. Which of the Midianite women, referred to in the texts quoted, was, or was not fit for cohabitation.

302. Cur. [edd.], 'Huna'.

303. [H] the gold plate which was worn by the High Priest on his forehead. V, Ex. XXVIII, 36ff.

304. Lit., '(sickly) green'.

305. Judges XXI, 12.

306. Cf. *supra* n. 1 *mutatis mutandis*.

307. As was done in the case of the Midianites (v. *supra*).

308. Ex. XXVIII, 38, referring to the front-plate.

309. Why then was the test there performed before the plate?

310. Israelites, as were the inhabitants of Jabesh-gilead.

311. As were the Midianites.

312. By the front-plate.

313. That a proselyte under the age of three years and one day may be married by a priest.

314. And was married to a priest.

315. I.e., permitted her to continue to live with her husband.

316. R. Jacob b. Idi.

317. To R. Zera.

318. V. *supra* p. 403. n. 13.

319. From the incident in the Palestinian city. Why then was R. Zera anxious to ascertain the manner whereby the ruling was obtained?

320. The incident in Palestine.

321. Even if she were now virgo intacta.

322. The union is consequently allowed to remain.

323. Which is the prohibition under which a priest may not marry the proselyte mentioned.

324. Obviously not. Hence, it may well be concluded that were she not allowed to marry a priest, the union would have had to be dissolved even after marriage had taken place.

325. Mentioned *supra*. that an ex post facto may be different.

326. Had it not been permitted originally the marriage would have had to be annulled even ex post facto.

327. I.e., on what authority did you contract the marriage.

328. V. *supra* p. 403. n. 13.

329. He would place him under the ban and thus compel him to carry out his decision which is contrary to that of R. Jacob b. Idi.

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Babylonian Talmud: Tractate Sanhedrin

Folio 54a

It has been taught in support of Raba; [And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death,' their blood shall be upon them.][1] The man excludes a minor; that lieth with his father's wife, implies whether she is his mother or not. Whence do I know that his mother who is not his father's wife [is also thus forbidden]? — From the verse, [he] hath uncovered his father's nakedness. For this is redundant,[2] in order that an analogy may be drawn therefrom and identity of meaning based on a gezerah shawah deduced.[3] [They] shall surely be put to death, by stoning. You say, by stoning; but perhaps it means by one of the other deaths decreed in the Torah? — The Writ saith here, their blood shall be upon them; and in the case of a necromancer or a wizard, the Writ saith likewise, their blood shall be upon them;[4] just as there, stoning is meant, so here too. Now, in this verse, we are informed of the penalty: whence do we know the formal prohibition?[5] — From the verse, The nakedness of thy father … shalt thou not uncover:[6] the nakedness of thy father means thy father's wife. You say so: but perhaps it has its literal meaning?[7] — It is here said, The nakedness of thy father … shalt thou not uncover; and elsewhere[8] it is said, [he] hath uncovered his father's nakedness: just as there the reference is to the opposite sex, so here too; and it implies his father's wife, whether his mother or not. Whence do we know [that this law applies to] his mother, even if she is not his father's wife? — From the verse, The nakedness of thy mother thou shalt not uncover. From this I learn only the formal prohibition, viz., that the Scripture interdicts his mother, though not his father's wife, just as his father's wife. Whence do I derive the punishment?[9] — It is here stated, the nakedness of thy father … thou shalt not uncover,' and It is said elsewhere, [he] hath uncovered his father's nakedness: just as the Writ assimilated his mother, when not his father's wife, to his mother who was also his father's wife, in respect of formal prohibition, so it assimilated her in respect of punishment. She is thy mother; this teaches, you must punish him in respect of her as a mother, but not as his father's wife.[10] But the Rabbis contend: the nakedness of thy father is literally meant. But is this not taught by the verse: Thou shalt not lie with mankind as with womankind?[11] — This teaches that a double penalty is incurred; and as Rah Judah said: If a heathen committed pederasty with his father or with his paternal uncle he incurs a double penalty. Raba said: This dictum of Rab Judah presumably refers to a Jew, the offence having been committed unwittingly, and the penalty mentioned being a sacrifice; whilst the designation 'heathen' is a euphemism.[12] For if you will say that he meant a heathen literally, what is his penalty? Death! Will you slay him twice? It has been taught likewise: He who commits pederasty with his father or with his paternal uncle incurs a twofold penalty. Some say that this does not agree with R. Judah [of the Mishnah].[13] But others maintain that this may agree even with R. Judah, and he deduces a twofold penalty by reasoning from the minor to the major, basing his argument upon the law pertaining to a paternal uncle, [thus:] If for a paternal uncle, who is but a relation of one's father, a twofold penalty is incurred,[14] how much more so is a double penalty incurred for pederasty with one's father. These two conflicting views are involved in the dispute of Raba and Abaye,[15] one maintaining that punishment is imposed as a result of a minor to a major conclusion, the other maintaining that It is not.[16]

Now, whence do the Rabbis derive a formal prohibition against a father's wife?[17] — From the verse, The nakedness of thy father's wife thou shalt not uncover.[18] And R. Judah? — He maintains that this verse interdicts her after his father's death. And the Rabbis? They maintain that this is derived from it is thy father's nakedness.[19] And R. Judah? — He utilises it to teach that he is punished in respect of her as his father's wife, but not as a married woman.[20] But we have learnt, ONE WHO COMMITS INCEST WITH HIS FATHER'S WIFE INCURS A PENALTY IN RESPECT OF HER BOTH AS HIS FATHER'S WIFE AND AS A MARRIED WOMAN. [HE IS GUILTY IN RESPECT OF THE FORMER] BOTH DURING HIS FATHER'S LIFETIME AND AFTER HIS DEATH; and R. Judah does not dispute it? — Abaye answered: He does dispute it in the Baraitha.

Now, whence do the Rabbis derive punishment for incest with one's father's wife after the former's death? It is all well according to R. Judah, for he derives it by means of the *gezerah shawah*; but whence do the Rabbis derive it? They answer thus: [he] hath uncovered his father's nakedness,[21] which R. Judah utilises for a *gezerah shawah*, is rather to be employed as teaching punishment for incest with one's father's wife after his death.

Now, whence do the Rabbis derive punishment for incest with one's mother who is not his father's wife?[22] — R. Shisha the son of R. Iddi said: The Writ saith, she is thy mother,[23] thereby teaching that one's mother, even if not his father's wife, is exactly as his father's wife.[24]

HE WHO COMMITS INCEST WITH HIS DAUGHTER-IN-LAW, etc. Why is he not also guilty in respect of her as his son's wife?[25] — Abaye answered: The Writ commences with his daughter-in-law, and concludes with his son's wife,[26] teaching that they are identical.[27]

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MISHNAH. HE WHO COMMITS SODOMY WITH A MALE OR A BEAST, AND A WOMAN THAT COMMITS BESTIALITY ARE STONED. IF THE MAN HAS SINNED, WHEREIN HAS THE ANIMAL OFFENDED? BUT BECAUSE MAN WAS ENTICED TO SIN THEREBY,[28] SCRIPTURE ORDERED THAT IT SHOULD BE STONED. ANOTHER REASON IS THAT THE ANIMAL SHOULD NOT PASS THROUGH THE STREETS, WHILST PEOPLE SAY, THIS IS THE ANIMAL ON ACCOUNT OF WHICH SO AND SO WAS STONED.

GEMARA. Whence do I know that pederasty is punished by stoning? — Our Rabbis taught: [If a man lieth also with mankind, as the lyings of a woman,[29] both of them have committed on abomination: they shall surely be put to death; their blood shall be upon them,][30] A man — excludes a minor; [that] lieth also with mankind — denotes whether an adult or a minor; as the lyings of a woman — this teaches that there are two modes of intimacy,[31] both of which are punished when committed incestuously. R. Ishmael said: This verse comes to throw light [upon pederasty] but receives illumination itself.[32] They shall surely be put to death: by stoning. You say, by stoning: but perhaps some other death decreed in the Torah is meant? — Their blood shall be upon them is stated here, and also in the case of one who has a familiar spirit or is a wizard:[33] just as there the reference is to stoning, so it is here too.

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330. Lev. XX, 11.

331. In a *gezerah shawah*, the word used as a basis of deduction must be otherwise redundant ([H]), being required for no other purpose. This is the opinion of R. Ishmael and R. Eliezer; the former deeming it sufficient if the redundancy is in one of the passages only, the latter insisting that the word must be superfluous in both. R. Akiba, however, maintained that such redundancy, even in one passage, is unnecessary.

332. The *gezerah shawah*, whereby this phrase is made to include one's mother, is given further on.

333. Lev. XX, 27. A man also or a woman that hath a familiar spirit (i.e., a necromancer), or that is a wizard, shall surely be put to death: they shall stone them with stones, their blood shall be upon them.

334. It is an axiom that before punishment can be imposed for any act, it must be explicitly prohibited. Now the whole of this verse merely decrees the punishment to be inflicted: hence the Talmud asks, where in the formal prohibition?

335. Ibid. XVIII, 7.

336. In which case it should be part of the wider injunction of Lev. XVIII, 22: Thou shalt not lie with mankind as with womankind.

337. Ibid. XX, 11.

338. I.e., that it is a punishable offence too; for no punishment is mentioned in this verse.

339. Thus the whole Baraitha supports Raba's statement.

340. Lev. XVIII, 22.

341. Not wishing to ascribe such a gross offence to a Jew.

342. Since he does not interpret the verse, the nakedness of thy father, literally, there is only one prohibition against pederasty, viz., that of Lev. XVIII, 22; hence in his view there is only one penalty, no matter with whom the offence is committed.

343. This is deduced from the verse (Lev. XVIII, 14), thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife. Since his wife is specifically prohibited, the first half of the verse must be understood literally. Consequently, it is twice prohibited. (for it is also included in the prohibition of Lev. XVII, 22) and hence a double penalty is incurred.

344. *Infra* 76a.

345. On the first view R. Judah may hold that a double penalty is incurred for pederasty with one's father. But on the second, this cannot be so. For he does not interpret the nakedness of thy father literally. Hence there is only one injunction (Lev. XVIII, 22) against this, and consequently only one penalty, the ad majus conclusion being insufficient to impose one.

346. Since they interpret the nakedness of thy father literally.

347. Ibid. XVIII, 8.

348. Which being redundant, extends the prohibition to after his father's death.

349. As she stands in a double relationship to him, being his father's wife and at the same time a married woman, which is separately forbidden in Lev. XVIII, 20, the emphatic 'she is thy father's nakedness' shews that the latter relationship is not considered in this matter.

350. Ibid. XX, 11.

351. This being nowhere stated.

352. Ibid XVIII, 7.

353. I.e., the emphasis of the clause teaches that.

354. Since there are two prohibitions, viz. Thou shall not uncover the nakedness of thy daughter-in-law; and, she is thy son's wife, thou shalt not uncover her nakedness (ibid. XVIII, 15).

355. She is thy son's wife refers back to the word daughter-in-law.

356. I.e., that it is to be regarded as one prohibition, not two, but that it applies even after the son's death.

357. Lit., 'a stumbling block has come to the man through it.'

358. Lit. rendering of [H] translated 'as he lieth with a woman'.

359. Ibid. XX, 13.

360. Natural and unnatural.

361. For the phrase, the lyings of a woman, is redundant in so far as it teaches that even unnatural pederasty is punishable, since all pederasty is such. Hence its teaching is thrown back upon itself, viz., that unnatural cohabitation is punishable when committed incestuously.

362. Ibid. XX, 27.

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Sanhedrin 54b

This teaches the punishment: whence do we derive the formal prohibition? — From the verse, Thou shalt not lie with mankind, as with womankind: it is an abomination.[1] From this we learn the formal prohibition for him who lies [with a male]: whence do we know a formal prohibition for the person who permits himself thus to be abused? — Scripture saith: There shall be no sodomite of the sons of Israel:[2] and it is further said, And there were also sodomites in the land: and they did according to the abominations of the nations which the Lord had cast out before the children of Israel:[3] this is R. Ishmael's view. R. Akiba said: This is unnecessary, the Writ saith, thou shalt not lie with mankind as with womankind: read, 'thou shalt not be lain with.'[4] Whence do we learn a formal prohibition against bestiality? — Our Rabbis taught: [and if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast].[5] A man excludes a minor; [that] lieth with a beast — whether it be young or old; he shall surely be put to death — by stoning. You, by stoning; but perhaps one of the other deaths decreed in the Torah is meant? — It is here said, [and] ye shall kill [the beast]; and it is stated elsewhere, But thou shalt surely kill him. [… And thou shalt stone in him with stones]:[6] just as there, stoning is meant, so here too.

We have learnt from this the punishment for him who commits bestiality; whence do we derive punishment for him who allows himself to be thus abused? — The Writ saith: Whosoever lieth with a beast shall surely be put to death.[7] Since this is redundant in respect of the person committing bestiality,[8] you must regard it as applying to the person permitting himself to be thus abused.[9] From the Writ we know that there is punishment both for him who commits bestiality and for him who permits himself to be thus abused; whence do we know the formal prohibition? — Scripture saith, neither shalt thou lie with any beast to defile thyself therewith.[10] From this verse we learn the formal prohibition for him who commits bestiality, whence do we derive the formal prohibition for him who allows himself to be thus abused? Scripture saith: There shall be no Sodomite of the sons of Israel; and it is elsewhere said, And there were also sodomites in the land, etc.[11] R. Akiba said: This is unnecessary. The Writ saith, Thou shalt not lie [with any beast], which means, thou shalt not permit thy lying [with any beast, whether actively or passively].

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Now, he who [actively] commits pederasty, and also [passively] permits himself to be thus abused — R. Abbahu said: On R. Ishmael's view, he is liable to two penalties, one [for the injunction] derived from thou shalt not lie with mankind, and the other for [violating the prohibition,] There shall not be a Sodomite of the sons of Israel. But on R. Akiba's view, he incurs only one penalty, since thou shalt not lie and thou shalt not be lain with is but one statement.[12]

He who commits bestiality, and also causes himself to be thus abused — R. Abbahu said: On R. Ishmael's view, he incurs two penalties, one for the injunction, thou shalt not lie with any beast, and one for the prohibition, there shall be no sodomite of the sons of Israel. But on R. Akiba's view, he incurs but one penalty, since thy lying [actively] and thy lying [passively] is but one injunction. Abaye said: Even on R. Ishmael's view he incurs one penalty only, for there shall be no Sodomite applies to sodomy with mankind.[13] If so, whence does R. Ishmael derive a formal prohibition against permitting oneself to be bestially abused? — From the verse, Whosoever lieth with a beast shall surely be put to death.[14] Now, this being redundant in respect of him who [actively] lies with a beast,[15] apply it to him who [passively] permits himself to be abused this; and the Divine Law designates the passive offender as the active offender:[16] this teaches that the punishment for, and the formal prohibition against, active bestiality[17] apply to passive submission too.[18]

He who submits both to pederasty and to bestiality — R. Abbahu said: On R. Akiba's view, he incurs two penalties; one for thou shalt not lie [with mankind], and the other for thou shalt not lie [with any beast]. But on R. Ishmael's view, he incurs only one punishment, both offences being derived from the single verse, There shall be no Sodomite.[19] Abaye said: Even on R. Ishmael's view, he incurs two penalties, because it is written, Whosoever lieth with a beast shall surely be put to death.[20] This being redundant in respect of active bestiality, it must be applied to passive submission, and the Divine Law thus designated passive submission as an active offence: just as for the active offence there is punishment and prohibitions so for the passive offence too.[21] But he who commits pederasty and causes himself to be abused thus; and also commits bestiality and causes himself to be abused too — both R. Abbahu and Abaye maintain that on R. Ishmael's view he is trebly guilty, and on R. Akiba's view he is doubly guilty.[22]

Our Rabbis taught: In the case of a male child, a young one is not regarded as on a par with an old one; but a young beast is

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treated as an old one.[23] What is meant by this? — Rab said: Pederasty with a child below nine years of age is not deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that.[24] What is the basis of their dispute? — Rab maintains that only he who is able to engage in sexual intercourse, may, as the passive subject of pederasty throw guilt [upon the active offender]; whilst he who is unable to engage in sexual intercourse cannot be a passive subject of pederasty [in that respect].[25] But Samuel maintains: Scripture writes, [*And thou shalt not lie with mankind*] *as with the lyings of a woman*.[26]

It has been taught in accordance with Rab: Pederasty at the age of nine years and a day;

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363. Ibid. XVIII, 22.

364. Deut. XXIII, 18.

365. I Kings XIV, 24. Just as abomination applies to sodomy in the latter verse, so it applies to it in the former too: thus it is as though the former verse read, There shall be no Sodomite of the sons of Israel: it is an abomination. And just as the abomination implicit here applies to both parties, so the abomination explicitly stated in Lev. XIII, 22 refers to both.

366. I. e., the niph'al, the letters being the same, [H], and [H].

367. Ibid. XX, 15.

368. Deut. XIII, 10, referring to a mesith, one who incites to idolatry.

369. Ex. XXII, 18.

370. As it is taught elsewhere, viz., in Lev. XX, 15.

371. One of the methods of Talmudic hermenueutics is to apply a Biblical statement, superfluous in respect of its own law, to some other subject.

372. Lev. XVIII, 23.

373. Ibid. v. p. 368. n. 1: the same reasoning applying to bestiality as to pederasty.

374. I.e., though differently vocalized in order to deduce two injunctions, it is nevertheless one statement only, so that a person transgressing these two injunctions violates one Biblical prohibition only.

375. Not to bestiality at all, in spite of the fact that this was cited above in this connection.

376. Ex. XXII, 18.

377. Since it is stated in Lev. XVIII.

378. I.e., though as shewn, this verse applies to a passive offender, yet its grammatical construction speaks of active bestiality.

379. The reference having been given above.

380. So that all is deduced from one verse, involving only one penalty.

381. Since R. Akiba maintains that the prohibition of passive sodomy is included in active sodomy, it follows that passive pederasty and bestiality are two distinct offences, for there are two distinct injunctions. But as R. Ishmael maintains that the injunction against active sodomy does not include passive submission, and that the latter, whether in pederasty or bestiality, is derived from the single injunction, There shall be no sodomite, the double offence incurs one penalty only.

382. Ex. XXII, 18.

383. Thus, this applies to passive bestiality, whilst there shall be no sodomite applies to passive pederasty. Hence, there being two separate injunctions for the two offences, a double punishment is incurred.

384. Thus: R. Abbahu maintains that on R. Ishmael's view: (i) active pederasty is forbidden by Thou shalt not lie with mankind; (ii) active bestiality by Thou shalt not lie with any beast; (iii) passive pederasty and bestiality by There shall be no sodomite. Whilst Abaye maintains that on R. Ishmael's view, (i) active pederasty is derived from Thou shalt not lie with mankind; (ii) submission thereto from There shall be no sodomite; and (iii) active and passive bestiality from Neither shalt thou lie with any beast to defile thyself therewith. (Lev. XVIII, 23) Hence, according to R. Abbabu and Abaye there are three injunctions for the four offences. Further, R. Abbahu and Abaye both teach R. Akiba's view to be that (i) active and passive bestiality are derived from Thou shalt not lie with mankind as with womankind; and (ii) active and passive bestiality from Neither shalt thou lie with any beast. Hence there are two injunctions for the four offences.

385. The reference is to the passive subject of sodomy. As stated *supra* 54a, guilt is incurred by the active participant even if the former be a minor, i.e., less than thirteen years old. Now, however, it is stated that within this age a distinction is drawn.

386. I.e., Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum.

387. At nine years a male attains sexual matureness.

388. Lev. XVIII, 22. Thus the point of comparison is the sexual matureness of woman, which is reached at the age of three.

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[he] who commits bestiality, whether naturally or unnaturally; or a woman who causes herself to be bestially abused, whether naturally or unnaturally, is liable to punishment.[1]

R. Nahman, son of R. Hisda stated in an exposition: In the case of a woman, there are two modes of intimacy, but in the case of a beast, only one.[2] R. Papa objected: On the contrary, since sexual intercourse with a woman is a natural thing, guilt should be incurred only for a natural connection, but for nothing else, whilst, since a connection with a beast is an unnatural thing, one should be punished for every such act, however it be done.[3]

It has been taught: Pederasty at the age of nine years and a day; she who commits bestiality, whether naturally or unnaturally, and a woman who causes herself to be bestially abused, whether naturally or unnaturally, are liable to punishment.[4]

Rabina asked Raba: What if one commits the first stage of pederasty? [He replied: Dost thou ask] what if one commits the first stage of pederasty! Is it not written, Thou shalt not lie with mankind as with womankind?[5] But [the question to be asked is] what if one commits the first stage of bestiality? — He replied: Since the culpability of the first stage of incest, which is explicitly stated with reference to one's paternal or maternal aunt, is redundant there, for it is likened to the first stage of intercourse with a niddah,[6] apply its teaching to the first stage of bestiality [as being punishable].[7] Now consider: bestiality is a capital offence, punishable by *Beth din*. Why then does the Scripture teach the capability of its first stage in a law relating to a sin punishable by extinction:[8] should it not rather have been indicated in a verse dealing with sexual intercourse as a capital offence too;[9] so that one capital offence might be deduced from another? Since this entire verse[10] is written for the sake of new interpretations [whereby additional laws are deduced] — another statement for the same purpose is inserted.[11]

R. Ahdaboi b. Ammi propounded a problem to R. Shesheth: What if one excited himself to the first stage [of masturbation]? — He replied: You annoy us![12] R. Ashi said: What is your problem? This is impossible in self-stimulation; but it is possible in the case of coition with a membrum mortuum. On the view that such, in incest, is not punishable, in masturbation too it is not punishable. But on the view that it is punishable, a twofold penalty is incurred here, since he is simultaneously the active and passive partner of the deed.

It was asked of R. Shesheth: What if a heathen committed bestiality [is the animal killed or not]? Must it have been both a stumbling block and a cause of degradation [in order for it to be stoned], but here it was only a stumbling block, but not a cause of degradation;[13] or perhaps, even if it was only a stumbling block, without having led to degradation, [it is still stoned]?[14] — R. Shesheth replied, We have learnt it: If in the case of trees, which neither eat nor drink nor smell, the Torah decreed that they should be burnt and destroyed,[15] because they had proved a stumbling block: how much more so [must thou destroy him] who seduces his neighbour from the path of life to that of death.[16] If so, where a heathen worships his cow, should it not be forbidden and killed?[17] — Is there anything which is not forbidden to an Israelite, yet forbidden to a heathen?[18] But why should it not be forbidden if an Israelite worshipped it: is it not analogous to bestiality? — Abaye answered: In the latter case [bestiality] the degradation is great; whilst in the former [animal worship] the disgrace is little.[19] But in the case of trees, the degradation is not great, yet did not the Torah order them to be burnt, destroyed, and annihilated? — We are speaking of living creatures, for which the All-Merciful One shewed pity.[20] Raba said: The Torah ordered that the animal should be destroyed, because it too derived pleasure from sin.[21] But trees derive no pleasure, yet the Torah commanded that they should be destroyed, burnt, and annihilated! We are speaking of living creatures, for which the All-Merciful One shewed pity. Come and hear![22] ANOTHER REASON IS, THAT THE ANIMAL SHOULD NOT PASS THROUGH THE STREETS, WHILST PEOPLE SAY, THIS IS THE ANIMAL ON ACCOUNT OF WHICH SO AND SO WAS STONED. Now surely,

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389. [Rashi reads [H] instead of the [H] in our printed texts. A male, aged nine years and a day who commits etc.] There are thus three distinct clauses in this Baraitha. The first — a male aged nine years and a day — refers to the passive subject of pederasty, the punishment being incurred by the adult offender. This must be its meaning — because firstly, the active offender is never explicitly designated as a male, it being understood, just as the Bible states, *Thou shalt not lie with mankind,* where only the sex of the passive participant is mentioned; and secondly, if the age reference is to the active party, the guilt being incurred by the passive adult party, why single out pederasty: in all crimes of incest, the passive adult does not incur guilt unless the other party is at least nine years and a day? Hence the Baraitha supports Rab's contention that nine years (and a day) is the minimum age of the passive partner for the adult to be liable.

390. The reference is to bestiality. If a woman allows herself to be made the subject thereof, whether naturally or not, she is guilty. But if a man commits bestiality, he is liable only for a connection in a natural manner, but not otherwise. Thus Rashi. Tosaf., more plausibly, explains it thus: If one commits incest or adultery with a woman, whether naturally or not, guilt is incurred; but bestiality is punishable only for a connection in a natural manner, but not otherwise.

391. The meaning according to the interpretation of Tosafoth is clear. Yet R. Papa's objection is not made in order to prove that unnatural incest is not liable (which, in fact, it is), but that if a distinction is to be drawn, unnatural bestiality is far more likely to be liable than unnatural incest. On Rashi's interpretation, R. Papa's objection is explained thus: Since a woman is naturally the passive object of sexual intercourse, it follows that she should be punished for bestiality only when the connection is carried out in a natural way. But as man is the active offender in an unnatural crime he should be punished even for unnatural connection. It must be confessed that this is not without difficulty, and hence Tosaf. rejects Rashi's explanation, which is based on a slightly different reading.

392. V. *supra* p. 371. n. 5. This refutes the former view; and the latter too, on Rashi's interpretation.

393. Ibid. XVIII, 20. Hence, why ask? Obviously, just as the first stage of incest or adultery is punishable, so also the first stage of pederasty.

394. *Niddah*, a woman during her menstruation.

395. In respect of one's paternal or maternal aunt, Scripture states: And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin. (Lev. XX, 19). The word for 'he uncovereth' (Heb. he'erah [H]) is understood as meaning the first stage of sexual intercourse, and this verse teaches that this is a culpable offence. But this teaching is superfluous, for in the preceding verse the same is taught of a *niddah*, which serves as a model for all forbidden human sexual intercourse. Hence the teaching, being redundant here, is applied to the first stage of bestiality. V. p. 368, n. 7.

396. Incest with a paternal or a maternal aunt is so punishable.

397. E. g., incest with one's mother, father's wife, or daughter-in-law is punished by stoning; v. *supra* 53a.

398. Lev. XX, 19, referring to incest with a paternal or material aunt.

399. In Yeb. 54b it is shewn that the whole verse is superfluous, its provisions being stated in Lev. XVIII, 12f. Hence it is written in XX, 19 in order that additional laws might be deduced.

400. By a reprehensible sophistry, the thing being an impossibility. Other translations: 'You disgust us; insolent man that you are!'

401. Because bestiality was not unusual among the heathens, therefore he would not feel himself disgraced. This Talmudic judgment on heathen morals may appear very harsh and prejudiced, yet it is not a malicious slander. In the Gilgamesh epic Ebani, the primitive man, lives a wild life with the animals and satisfies his lust with them. Bestiality seems to have been prevalent among the Greeks and Romans of a later period, as is proved by an extremely unsavoury adventure described in the Metamorphoses of Apuleius. Cf. 'A. Z. 22a, which

forbids the stabling of cows with heathens, for fear of bestiality. (Hast. Dict. s.v. Bestiality.)

402. The point of the problem is this: The Mishnah states two reasons for the stoning of the animal. The first, that it had been a stumbling block; the second, that it was a constant reminder that someone had been executed through it, i.e., that man had degraded himself thereby. Hence the question whether both are necessary before the animal must be stoned, or only one.

403. Deut. XII, 3: And ye shall burn their groves with fire.

404. I.e., to idolatry. That proves that that which caused sin, even without degradation, (the worship of trees by heathens not being accounted a disgrace to them) must be destroyed.

405. Since a heathen is liable to death for animal worship, though it is not accounted a disgrace to him.

406. Surely not. If a Jew worships his cow, it is not forbidden to benefit therefrom (Tem. 29a). Hence we cannot impose a prohibition if a heathen worships it. This is a general principle in the Talmud. It is very instructive as showing quite clearly the temper in which the Rabbis regarded the idea of election of Israel. So far from conferring special privileged dispensations, it could be taken as axiomatic that nothing permitted to the Jew was forbidden to the heathen. Cf. Joseph, M., Judaism as Creed and Life, pp. 153-4. 'In styling ourselves God's people we do not claim to possess any worldly advantage, or even any special share of the Divine love … The pledge of God's affection for his people lies in his gift to them of a special opportunity of service, with its additional joys but also with its additional obligations. Nay, by taking upon himself the Yoke of the Law, Israel has been self-doomed to a life of trial.'

407. Thus Tosaf. and R. Han. and one interpretation of Rashi. Another explanation by Rashi (adopted by Jast., s. v. [H]) is: In this case (of a Jew being the criminal) his disgrace is great, but in the latter (that of a Gentile) his disgrace is little. The first explanation seems to be more suited to the context.

408. Hence, only where there is much degradation, as in bestiality, is the animal destroyed; but trees are destroyed even when the disgrace is not great.

409. This is another point of difference between bestiality and animal worship. In the former, the animal too derives pleasure, but not in the latter.

410. In answer to the problem, R. Shesheth's proof not being considered conclusive.

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Sanhedrin 55b

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since the latter reason embraces both the reason of a stumbling block and of human degradation,[1] the former reason is that of stumbling block alone, e.g. when a heathen commits bestiality![2] — No. The second reason is that of stumbling block and of degradation, but the first teaches that even if there is degradation without a stumbling block, the animal is stoned, e.g., if a Jew committed bestiality in ignorance [of the fact that it is forbidden].[3]

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Even as R. Hamnuna propounded: What if a Jew committed bestiality in ignorance; must there have been both a stumbling block and degradation [for the animal to be stoned] and in this case there is only degradation, but no sin; or perhaps for degradation alone without there having been a stumbling block [the animal is stoned]?[4] — R. Joseph said: Come and hear! A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabits with her, she becomes his. The penalty of adultery may be incurred through her; [if a *niddah*] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea].[5] If she married a priest, she may eat of *terumah*;[6] If any unfit person[7] has a connection with her, he disqualifies her from the priesthood[8] — If any of the forbidden degrees had intercourse with her, they are executed on her account,[9] but she is exempt.[10] Now, 'any of the forbidden degrees' implies even a beast: in this case, there is degradation but no stumbling-block, yet it is taught that they [including a beast] are slain on her account.[11] [No, this is not conclusive, as it can be argued that] since she deliberately offended there is a stumbling-block] [though she is a minor] but the All-Merciful One had mercy upon her; now, He shewed mercy to her, but not to the animal.

Raba said: Come and hear! A male aged nine years and a day who cohabits with his deceased brother's wife [the former having left no issue] acquires her [as wife]. But he cannot divorce her until he attains his majority.[12] He is defiled through coition with a *niddah*,[13] so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea] — He disqualifies [a woman from the priesthood],[14] but cannot enable a woman to eat [of *terumah*].[15] He renders an animal unfit for the altar,[16] and it is stoned on his account,[17] and if he had intercourse with one of the degrees forbidden in the Torah, the latter is executed. Now here there is degradation, but no stumbling-block, yet it is taught: 'It is stoned on his account.' Since it was a deliberate offence, there is a stumbling-block, but the All-Merciful One had mercy upon him; now, He showed mercy to him, but not to the animal.

Come and hear! ANOTHER REASON IS THAT THE ANIMAL SHOULD NOT PASS THROUGH THE STREETS WHILST PEOPLE SAY, 'THIS IS THE ANIMAL ON

ACCOUNT OF WHICH SO AND SO WAS STONED.' Now surely, since the latter reason embraces both stumbling-block and degradation, the former reason refers to degradation only, that is, when a Jew committed bestiality in

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ignorance.[18] No! The second reason is one of stumbling-block and degradation; but the first teaches that even if there is a stumbling block without degradation, the animal is stoned,[18] e.g., if a heathen committed bestiality, even as it was asked of R. Shesheth.[19]

Rodkinson translation
resumes here

MISHNAH. THE BLASPHEMER IS PUNISHED ONLY IF HE UTTERS [THE DIVINE] NAME.[20] R. JOSHUA B. KARHA SAID:

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411. When people remark that so and so was stoned through this animal, its own part in enticing to sin and the degradation of the offender are brought to mind.

412. The reasoning is as follows: Since the second reason refers to both sin and disgrace, the first is superfluous; hence it must have been given in order to shew that even where sin alone is incurred, without degradation, the animal is stoned.

413. According to this, the 'stumbling block' refers to the degradation involved, and not to the sin. When bestiality is committed in ignorance, one has not sinned, yet he has greatly degraded himself. The superiority of this explanation lies in the fact that both reasons now refer to a Jew, instead of one referring to a Jew and one to a heathen, which is not very plausible.

414. According to the latter explanation of the Mishnah, this problem is solved, whilst the first remains unanswered; but according to the first explanation, the first problem is solved, but not the second. As we cannot be certain which is correct, both so far are unsolved.

415. A man who had sexual connection with a *niddah*, defiles that upon which he lies even if he does not actually touch it. But the degree of uncleanliness it thereby acquires is not the same as that of bedding upon which a *niddah* herself,

or a person afflicted with gonorrhoea, lies. For in the latter case, the defilement is so great that the bedding in turn renders any person or utensil with which it comes into contact unclean; whilst in the former, it can only defile foodstuffs and liquids. This is the same degree of uncleanliness possessed by a garment which has lain upon, or been borne by a *zab* (i.e., one afflicted with issue).

416. As the law of an Israelite's (adult) daughter who married a priest. But if she was less than three years old, although the *Kiddushin* accepted on her behalf by her father is valid, yet since she is sexually immature, the marriage cannot be consummated, and hence she is not thereby enabled to eat of *terumah*. On *terumah*, the priest's portion of an Israelite's produce, v. Glos.

417. E.g., a heathen, *hallal*, *nathin*, or bastard.

418. I.e., if a priest's daughter, or if the daughter of a Levite or Israelite married to a priest, she may not eat of *terumah*.

419. If they are of those forbidden on pain of death, v. *supra* 53a.

420. As she is a minor.

421. This solves R. Hamuna's problem.

422. For, being a minor, he has no power to release her from a bond laid upon her, in the first place, by an adult (his brother).

423. This rendering follows the more correct text of the Mishnah, *Niddah* 45a, of which this is a quotation, which has umittamma beniddah (through or by a *niddah*), instead of the reading here: umittamma keniddah, as a *niddah*.

424. V. p. 343, n. 6.

425. If he is a priest, and has sexual connection with an Israelite's daughter with marital intent, this does not authorise her to eat of *terumah*, because he has no legal powers of acquisition in marriage, excepting over his levirate sister-in-law, who is already bound to him.

426. If he committed bestiality therewith, only one witness attesting the offence, the animal is not killed, nor does it become unfit for secular use, but it may no longer be offered as a sacrifice.

427. If his bestiality was attested by two witnesses.

428. Which solves the problem propounded by R. Hamnunah.

429. V. p. 373, *supra*.

430. I.e., the Tetragrammaton.

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Babylonian Talmud: Tractate Kethuboth

Folio 11a

We will also say:[1] ailonith [the barren woman that is] a man-like[2] woman, who does not bear children.[3]

MISHNAH. A WOMAN PROSELYTE, A WOMAN CAPTIVE, AND A WOMAN SLAVE, WHO HAVE BEEN REDEEMED, CONVERTED, OR FREED [WHEN THEY WERE] LESS THAN THREE YEARS AND ONE DAY OLD — THEIR *KETHUBAH* IS TWO HUNDRED [*ZUZ*]. AND THERE IS WITH REGARD TO THEM THE CLAIM OF [NON-]VIRGINITY.[4]

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GEMARA. R. Huna said: A minor proselyte[5] is immersed[6] by the direction[7] of the court.[8] What does he let us know? That it is an advantage[9] to him and one may act for a person in his absence[10] to his advantage? [Surely] we have learned [this already]: One may act for a person in his absence to his advantage. but one cannot act for a person in his absence to his disadvantage! … What you might have supposed is that an idolator[11] prefers a life without restraint[12] because it is established for us that a slave certainly prefers a dissolute life,[13] therefore, he[14] lets us know that this is said[15] [only in the case] of a grown-up person who has already tasted sin,[16] but [in the case of] a minor, it is an advantage to him.[17] May we say that [this Mishnah] supports him:[18] A WOMAN PROSELYTE, A WOMAN CAPTIVE, AND A WOMAN SLAVE, WHO HAVE BEEN REDEEMED, CONVERTED, OR FREED [WHEN THEY WERE] LESS THAN THREE YEARS AND ONE DAY OLD [etc.]? Is it not that they immersed them[19] by the direction of the Court?[20] No, here we treat of the case of a proselyte whose sons and daughters were converted with him, so that they are satisfied with what their father does.[21]

R. Joseph said: When they[22] have become of age they can protest [against their conversion].[23]

Abaye asked:[24] A WOMAN PROSELYTE, A WOMAN CAPTIVE, AND A WOMAN SLAVE, WHO HAVE BEEN REDEEMED, CONVERTED OR FREED [WHEN THEY WERE] LESS THAN THREE YEARS AND ONE DAY OLD — THEIR *KETHUBAH* IS TWO HUNDRED [*ZUZ*]. Now if you indeed mean to say [that] when they have become of age they can protest [against their conversion],[25] would we give her the *kethubah* that she may go and eat [it] in her heathen state? — When she has become of age.[26] [But] when she has become of age, too, she can protest and go out![27] — As soon as she was of age one hour, and did not protest, she cannot protest any more.[28]

Raba raised an objection: These maidens receive the fine:[29] if a man has intercourse with[30] a bastard,[31] a Nethinah,[32] a Cuthean,[33] a proselyte, a captive. or a slave, who have been redeemed, converted, or freed [when they were] less than three years and one day old-they have to be paid the fine.[34] Now if you say [that] when they have become of age they can protest, would we give her[35] the fine that she may go and eat it in her heathen state? — When she has become of age.[36] When she has become of age too she can protest and go out![37] — As soon as she was of age one hour and did not protest she cannot protest any more.[38] Abaye did not say as Raba [said][39] [because] there[40] [where it speaks of fines

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we can say]: This is the reason:[41] that the sinner should not have any benefit.[42] Raba did not say as Abaye [said][43] because in the case of the *kethubah* [we can say that] this is the reason:[44] that it[45] should not be a light matter in his eyes to send her away.[46]

MISHNAH. WHEN A GROWN-UP MAN[47] HAS HAD SEXUAL INTERCOURSE WITH[48] A LITTLE GIRL,[49] OR WHEN A SMALL BOY[50] HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR [WHEN A GIRL WAS ACCIDENTALLY] INJURED BY A PIECE OF WOOD[51] — [IN ALL THESE CASES] THEIR *KETHUBAH* IS TWO HUNDRED [*ZUZ*]; SO ACCORDING TO[52] R. MEIR. BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD — HER *KETHUBAH* IS A *MANEH*. A VIRGIN, WHO WAS A WIDOW, A DIVORCEE, OR A *HALUZAH* FROM MARRIAGE[53] — HER[54] *KETHUBAH* IS A *MANEH*.[55]

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431. We will make a similar etymological exposition.

432. Or ram-like. [H] 'a woman who cannot bear children,' is connected with [H] (ram).

433. I.e., who is incapable of bearing children.

434. If they had sexual intercourse before they were three years and one day old the hymen would grow again, and they would be virgins. V. 9a and 11b and cf. Nid. 44b and 45a.

435. I.e., a minor who wants to become a proselyte, that is, be converted to

Judaism. Prior to and for the purpose of that conversion the would-be proselyte has to undergo circumcision and immersion in water. V. Yeb. 46aff. The immersion is to signify his purification. If the would-be proselyte is a minor (under thirteen years of age) and has no father to act for him, the Court can authorise his ritual immersion.

436. Lit., 'they immerse him'.

437. Lit., 'by the knowledge'.

438. Lit., 'house of judgment'. Three members constitute the court.

439. To be received into the Jewish Faith.

440. Lit., 'not in his presence'. — As the proselyte is a minor he is not, legally speaking, present.

441. Lit.,'one who worships the stars and planets.'

442. Lit., 'lawlessness, unbridled lust.' — It would therefore be a disadvantage to the minor would-be proselyte to become a Jew.

443. Cf. Git. 13a. — This confirms the former supposition.

444. R. Huna.

445. Lit., 'these words.'

446. Lit., 'who has tasted the taste of what is forbidden'.

447. To become a Jew.

448. R. Huna.

449. The women proselytes.

450. Because they were less than three years and one day old, consequently minors.

451. The immersion of the minor proselytes therefore took place by the direction of their father and not of the Court. — This Mishnah is therefore no support for R. Huna.

452. The minor proselytes.

453. And leave the Jewish faith and go back to their former state without being liable to a penalty by the Jewish Court.

454. Lit., 'he raised against this a point of contradiction from a higher authority.'

455. V. note 2.

456. Only then one gives her the *kethubah*.

457. Of Judaism; why then give her the *kethubah*?

458. The *kethubah* would be given to her after 'one hour'.

459. Lit., 'These maidens to whom there is a fine'. — The fine is that for seducing a girl; v. Deut. XXII, 29.

460. Lit., 'He who came on.'

461. V. Yeb. 49a.

462. A descendant of the Gibeonites. V. Joshua IX, 22, 23, 27 and cf. Yeb. 78b.

463. A Samaritan.

464. V. *infra* 29a.

465. The proselyte.

466. And adhered to Jewish practice, only then she is paid the fine, v. Tosaf.

467. Of Judaism.

468. The fine would be given to her after 'one hour'.

469. Did not ask the question of Raba.

470. In the Mishnah, *infra* 29a.

471. Why the fine should he paid to the seduced proselyte girl.

472. Therefore he should pay the fine in any case. But the case of the *kethubah* (in our Mishnah) is different. Therefore, Abaye asked from our Mishnah.

473. He did not ask the same question as Abaye.

474. Why the *kethubah* is paid to the woman proselyte.

475. Lit., 'she'.

476. Lit., 'to bring her out (of his house)', that is, to divorce her. Therefore he should pay the *kethubah* in any case. But the case of the fine is different. Therefore Raba asks from the Mishnah *infra* 29a.

477. A man who was of age.

478. Lit., 'who came on'.

479. Less than three years old.

480. Less than nine years of age.

481. Lit., 'One who was injured by wood', as a result of which she injured the hymen.

482. Lit., 'the words of'.

483. A maiden was married, and immediately after the marriage, became a widow or divorced, or a *haluzah*; v. *supra* 10b.

484. Lit., 'their', that is, the *kethubah* of each of them.

485. Since the marriage had taken place she is regarded as a married woman and it is assumed that she is no more a virgin.

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Kethuboth 11b

AND THERE IS WITH REGARD TO THEM NO CHARGE OF NONVIRGINITY. A WOMAN PROSELYTE, A WOMAN CAPTIVE AND A WOMAN SLAVE, WHO HAVE BEEN REDEEMED, CONVERTED, OR FREED [WHEN THEY WERE] MORE THAN THREE YEARS AND ONE DAY OLD — THEIR *KETHUBAH* IS A *MANEH*, AND THERE IS WITH REGARD TO THEM NO CHARGE OF NON-VIRGINITY.

GEMARA. Rab Judah said that Rab said: A small boy who

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has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood.[1] When I said it before Samuel he said: 'Injured by a piece of wood' does not apply to[2] flesh. Some teach this teaching by itself:[3] [As to] a small boy who has intercourse with a grown-up woman. Rab said, he makes her [as though she were] injured by a piece of wood; whereas Samuel said: 'Injured by a piece of wood' does not apply to flesh. R. Oshaia objected: WHEN A GROWN-UP MAN HAS HAD INTERCOURSE WITH A LITTLE GIRL, OR WHEN A SMALL BOY HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR WHEN A GIRL WAS ACCIDENTALLY INJURED BY A PIECE OF WOOD — [IN ALL THESE CASES] THEIR *KETHUBAH* IS TWO HUNDRED [*ZUZ*]; SO ACCORDING TO R. MEIR. BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD — HER *KETHUBAH* IS A *MANEH*![4] Raba said, It means[5] this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this,[6] it is as if one puts the finger into the eye;[7] but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood,' and [with regard to the case of] 'a girl injured by a piece of wood,' itself, there is the difference of opinion between R. Meir and the Sages.

Rami b. Hama said: The difference of opinion[8] is [only] when he[9] knew her,[10] for R. Meir compares her[11] to a mature girl,[12] and

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the Sages compare her to a woman who had intercourse with a man.[13] But if he did not know her,[14] all agree[15] that she has nothing.[16] And why does R. Meir compare her to a mature girl? Let him compare her to a woman who had intercourse with a man! — [In the case of] a woman who had intercourse with a man, a deed had been done to her by a man;[17] but in her case[18] — no deed has been done to her by a man. — And why do the Rabbis compare[19] her to a woman who had intercourse with a man? Let them compare her to a mature girl! [In the case of] a mature girl no deed whatsoever has been done to her,[20] but in her case — a deed has been done to her.[21]

'But if he did not know her, all agree that she gets nothing'.[22] R. Nahman objected: If she says. 'I was injured by a piece of wood,' and he says. 'No, but thou hadst intercourse with a man', Rabban Gamaliel and R. Eliezer say [that] she is believed![23] But, said Raba, whether he knew her[24] and whether he did not know her,[25] according to R. Meir [her *kethubah* is] two hundred [*zuz*];[26] [whereas] according to the Rabbis, if he knew her [her *kethubah* is] a *maneh*, [if] he did not know her, she gets nothing.[27]

Raba however changed his opinion,[28] for it has been taught: How [does] the bringing out of an evil name[29] [take place]? He[30] comes to court and says, 'I, So-and-so,[31] have not found in thy daughter the tokens of virginity.' If there are witnesses that she has been unchaste under him,[32] she gets a[33] *kethubah* of a *maneh*.[34] [But surely] if there are witnesses that she has been unchaste under him, she is to be stoned![35] — It means this: If there are witnesses that she has been unchaste under him, she has to be stoned; if she was unchaste before [the betrothal], she gets a *kethubah* of a *maneh*. Now R. Hiyya b. Abin said [that] R. Shesheth said: This teaches:[36] If he married her in the presumption that she is a virgin and she was found to have had intercourse with a man,[37] she gets a *kethubah* of a *maneh*. Whereupon R. Nahman objected: 'If one marries a woman and does not find in her virginity, [and] she says, "After thou hadst betrothed me [to thyself] I was forced[38] and [thus] thy[39] field has been inundated," and he says, "No, but before I betrothed thee [unto me] [thou hadst intercourse with a man], my bargain is [thus] a mistaken one." [etc.]'[40] and [this assuredly means] she is to get nothing![41] And R. Hiyya b. Abin said to them: Is it possible! R. Amram and all the great ones of the age sat[42] when R. Shesheth said that teaching and they found it difficult[43] and he[44] answered: In which respect is it indeed a mistaken bargain? In respect of two hundred [*zuz*:], but a *maneh* she gets [as a *kethubah*]. And you[45] say [that it means] she gets nothing! Whereupon Raba said: He who asked [this question][46] has asked well, for a mistaken bargain' means entirely.[47] But [then] that [other teaching] presents a difficulty.[48] Put [it] right[49] and say thus: If there are witnesses that she was unchaste under him[50] she has to be stoned, if she was unchaste before [the betrothal], she gets nothing, if she was found to be injured by a piece of wood, she has a *kethubah* of a *maneh*. But Surely it was Raba who said [above that], according to the Rabbis, if he did not know her, she gets nothing![51] Hence you must conclude[52] from this[53] that Raba retracted from that [opinion].[54]

Our Rabbis taught: If the first [husband] took her [the bride] to his home for the purpose of marriage. and she has witnesses that she was not alone [with him,][55] or even if she was alone [with him]. but she did not stay [with him] as much time as is needed for intercourse, the second [husband][56] cannot raise any complaint with regard to her virginity, for the first [husband] had taken her to his home [for the purpose of marriage].[57]

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Original footnotes renumbered. See Structure of the Talmud Files

486. Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood.

487. Lit., 'is not in'.

488. I.e., the difference of opinion between Rab and Samuel with regard to that question was recorded without any reference to R. Judah.

489. The Sages differ only with regard to a girl injured by a piece of wood, but not with regard to a small boy who has intercourse with a grown-up woman. This shows that the latter case cannot be compared with the former case. The Mishnah would consequently be against Rab and for Samuel.

490. Lit., 'says'.

491. Lit., 'here', that is, less than three years old.

492. I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. Nid. 45a.

493. Between R. Meir and the Sages.

494. The husband.

495. I.e., he knew, when he married her, that the bride was thus injured.

496. The one who was thus injured.

497. A bogereth (v. Glos.), a girl of full maturity, may sometimes not have signs of virginity, (v. Yeb. 59a), and her *kethubah* is nevertheless two hundred

zuz.

498. And had no virginity. Therefore her *kethubah* is only a *maneh*, as that of a widow.

499. Did not know of the injury and thus thought that she was in her full virginity.

500. Lit., 'the words of all.'

501. Lit., 'it is nothing'. — As he was kept in ignorance of what happened to her, she does not get even a *maneh* (Rashi).

502. Lit., 'by the hands of man'.

503. Lit., 'this'.

504. Lit., 'instead of comparing'.

505. Her signs of virginity vanished through her maturity.

506. Through the piece of wood.

507. This is the concluding part of the statement.

508. V. *infra* 23a. This shews that she gets the *kethubah* even if he did not know that she had been thus injured.

509. I.e., knew, when he married her, that she had been injured.

510. Did not know that she was thus injured.

511. [And the author of the Mishnah which states that she is believed, will be R. Meir, and she receives two hundred *zuz*].

512. V. n. 4. [And our Mishnah which states that she gets only a *maneh* will represent the view of the Sages in the case where he knew her].

513. Lit., 'and Raba went back on himself.'

514. Cf. Deut. XXII, 13, 14.

515. The husband.

516. Lit., 'such and such a person', — the, husband is addressing the father of his young wife.

517. I.e., that she had intercourse with a man after their betrothal.

518. Lit., 'there is unto her'.

519. V. *infra* 46a.

520. Lit., 'a daughter of stoning' — (Cf. Deut. XXII, 20, 21). [How then can she have a claim to a *kethubah*?]

521. Lit., 'this says'.

522. Before the betrothal.

523. By a man to have intercourse with him.

524. Lit., 'his field'.

525. V. Mishnah, *infra* 12b.

526. [I.e., the words 'my bargain is a mistaken one' imply that the husband in making this charge denies her the right to receive anything at all. This refutes R. Shesheth's view that she is entitled in such a case to one *maneh*.]

527. I.e., were present.

528. Lit., 'and it was difficult unto them'. I.e., they felt the difficulty presented by the cited Mishnah.

529. R. Shesheth.

530. R. Nahman.

531. I.e., R. Nahman, by asking the question from the cited Mishnah.

532. I.e., entirely a mistaken bargain and she gets nothing. The question of R. Nahman was therefore a good question.

533. Lit., 'That is difficult'. The Baraitha of *Kethuboth* 46a, which says that if she was unchaste before the betrothal she gets a *kethubah* of a *maneh*.

534. I.e., answer.

535. I.e., that she had intercourse with a man after their betrothal.

536. And this is in contradiction with what Raba said just now, namely. that if the young wife was found to be injured by a piece of wood, she has a *Kethubah* of a *maneh*.

537. Lit., 'hear from this'.

538. From Raba's statement that one injured thus gets a *kethubah* of a *maneh*.

539. Expressed by Raba previously that, according to the Rabbis, if the husband did not know before the betrothal that the bride was injured, she gets no *kethubah* at all.

540. Lit., 'that she was not hidden.'

541. The woman married again after the death of, or divorce by. the first husband.

542. As she was married before, the second husband must reckon with the possibility of her having had intercourse with the first husband, in spite of the evidence which she can bring to shew that the marriage was not consummated.

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Babylonian Talmud: Tractate Sanhedrin

Folio 69a

and the Divine Law states, But if the man etc.,[1] teaching that only in the case of a man must thou seek whether he has kinsmen or not, but not in the case of a minor, for it is obvious that he can have none.

Abaye objected. [It has been taught: And If any man lieth carnally

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with a woman that is a bondmaid].[2] 'A man': from this I know the law only with respect to a man: whence do I know it of one aged nine years and a day who is capable of intercourse? From the verse, And 'if a man'?[3]— He replied: Such a minor can produce semen, but cannot beget therewith; for it is like the seed of cereals less than a third grown.[4]

The School of Hezekiah taught: But if a man came presumptuously [yazid] upon his neighbour to slay him with guile:[5] a man can inflame [his genital] and emit semen, but not a minor.[6]R. Mordechai asked of R. Ashi: Whence do we know that mezid denotes heating? — From the verse, And Jacob sod [wa-yazed] pottage.[7]

But this is not so.[8] For the School of Ishmael[9] taught: If a man have a son:[10] implying, a son but not a father.[11] Now, how is this possible? Shall we say that he impregnated [his wife] after producing two hairs, and begot before the hair was fully grown[12] — but can there be such a long interval [between these, as to allow for complete gestation]? Did not R. Keruspedai say: The extreme limits of a 'stubborn and rebellious' son are only three months?[13] Hence he must have caused conception before producing two hairs, and begot the child before the hair was fully grown; [and in that case he is excluded from the operation of the law] thus proving that a minor can beget children! — No. In truth, this refers to one who impregnated [his wife] after the appearance of two hairs, and begot [the child] after his hair was fully grown. But as for the difficulty raised by R. Keruspedai's dictum, — when R. Dimi came, he said: In the West [i.e.. Palestine], they explain [the deduction of the School of Ishmael] thus; a son, but not one who is fit to be called a father.[14]

To revert to the above text: 'R. Keruspedai said in R. Shabbethai's name: The extreme limit of a "stubborn and rebellious son" is only three months'. But did we not learn, FROM THE TIME THAT HE PRODUCES TWO HAIRS UNTIL HE GROWS A BEARD RIGHT ROUND? — If he grew a beard, even if three months have elapsed, or if three months elapsed, even if he did not grow a beard [he is no longer liable].[15]

R. Jacob of Nehar Pekod[16] sat before Rabina, and said thus in the name of R. Huna the son of R. Joshua: From the dictum of R. Keruspedai in R. Shabbethai's name one may deduce that if a woman bears at seven months, her pregnancy is not discernible at a third of its course; for if it is, why three months: two and a third are sufficient?[17] He demurred: In truth, it may be that her pregnancy becomes manifest at a third of its course, but we must regard the majority.[18] Now, this was repeated before R. Huna the son of R. Joshua, whereupon he remarked: But can we consider the majority [only, disregarding the majority entirely] in capital charges; did not the Torah say, Then the congregation shall judge … and the congregation shall deliver the slayer?[19] Yet you say, regard the majority! This was reported back to Rabina. He replied: Do we then not follow the majority in capital charges? But we learnt: If one witness testified that the crime was committed on the second day of the month, and one on the third, their testimony is valid; for one knew that the past month had been full, and the other did not.[20] But if you maintain that we do not follow the majority, should we not say that these witnesses testify exactly,[21] and thus contradict each other? Hence it surely must be that we follow the majority who are wont to err with respect to the fulness of the month.

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Begins

R. Jeremiah of Difti said: We also learnt the following: A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabited with her, she becomes his. The penalty of adultery may be incurred through her; [if a *niddah*,] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea]. If she married a priest, she may eat of *terumah*; if any unfit person cohabits with her, he disqualifies her from the priesthood. If any of the forbidden degrees had intercourse with her, they are executed on her account, but she is exempt.[22]

To Part *b*

Original footnotes renumbered. See Structure of the Talmud Files

543. 'Man' is superfluous, as the verse could have read, But if he hath no kinsman …

544. Lev. XIX, 20.

545. 'And' ([H]) indicates an extension of the law, and is here interpreted to include a minor aged nine years and a day.

546. Such cereals contain seed, which if sown, however, will not grow.

547. Ex XXI, 14.

548. Hif'il, [H] (*come presumptuously*), is here derived from [H], to seethe, Hif'il, *hezid*, to cook, boil, the technical terms for the excitation producing semen. Rashi states that this interpretation is placed upon the word, for if mere wanton wickedness were referred to, Scripture should have written *Yarshia'* [H] from [H], a wicked man. Thus, by this exegesis, a minor is excluded from the scope of the law.

549. [H] Gen. XXV, 29.

550. Thus the text as reconstructed by Rashal. This is an objection to the view that a minor cannot beget children.

551. V. p. 387 n. 7. Similarly. the 'School of Ishmael' refers to his successors long after him; Weiss, Dor, 11. p. 93, 94 (where he implies that some teachings introduced by this caption did not really originate with him, or were such of which he would not have approved).

552. Deut. XXI, 18.

553. I.e. if the son is himself a father already, this law does not apply.

554. Since these are the limits between which the law operates.

555. Whilst the fetus needs at least six months to develop.

556. I.e., once his wife is impregnated he is already fit to be called a father. But it is unnecessary to exclude him when he is already a father, for by then this hair must be fully grown, and he is automatically excluded by the limitations expressed in the Mishnah.

557. I.e., whichever period is shorter.

558. [A town in the vicinity of Nehardea; v. Obermeyer, Die Landschaft Babylonien, 270ff.]

559. For the fetus being then discernible, the son is fit to be called a father, and is no longer liable, as stated above. v. Yeb. 35a.

560. Whose pregnancy lasts nine months, the fetus thus not being discernible before three months, when the son becomes fit to be called a father and no longer liable to the law of a rebellious son.

561. Num. XXXV, 25f; this is taken to mean, that in doubt, the accused be given the benefit.

562. V. *supra* 40a.

563. Jewish months are of either twenty-nine or thirty days duration. As the sanctification of the new month depended on the direct testimony of witnesses, each new month being proclaimed by the Sanhedrin. it well might happen that a witness had not known that the preceding month had consisted of thirty days, and hence thought that the day of the crime was the third, instead of the second, of the new month.

564. I.e. that since there is a minority that does not err in respect of the length of the month, why not assume that each knows the length of the preceding month?

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Sanhedrin 69b

But why so: may she not prove[1] to be barren, her husband not having married her on such a condition?[2] Hence it must be that we take into account only the majority, and the majority of women are not constitutionally barren! No. The penalty incurred on her account is a sacrifice, [but not death]. But it is explicitly stated, 'They are executed on her account?' — That refers to incest by her father. But the statement is, If any of the forbidden degrees had intercourse with her?[3] — Hence this

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[Mishnah] refers to a husband who explicitly accepted her under all conditions.

Our Rabbis taught: If a woman sported lewdly with her young son [a minor], and he committed the first stage of cohabitation with her, — Beth Shammai say, he thereby renders her unfit to the priesthood.[4] Beth Hillel declare her fit. R. Hiyya the son of Rabbah b. Nahmani said in R. Hisda's name; others state, R. Hisda said in Ze'iri's name: All agree that the connection of a boy aged nine years and a day is a real connection; whilst that of one less than eight years is not:[5] their dispute refers only to one who is eight years old, Beth Shammai maintaining, We must base our ruling on the earlier generations, but[6] Beth Hillel hold that we do not.

Now, whence do we know that in the earlier generations [a boy of eight years] could beget children? Shall we say since it is written: [i] [And David sent and inquired after the woman, And one said:] Is not this Bath Sheba, the daughter of Eliam, the wife of Uriah the Hittite?[7] And it is written, [ii] Eliam, the son of Ahitophel the Gilonite;[8] and it is written, [iii] And he sent by the hand of Nathan the prophet; and he called his name Jedidiah [afterwards Solomon] because of the Lord;[9] and it is written, [iv] And it came to pass, after two full years [after Solomon's birth], that Absalom had sheepshearers;[10] and it is written, [v] So Absalom fled and went to Geshur and was there three years;[11] and it is written [vi] So Absalom dwelt two full years in Jerusalem, and saw not the king's face;[12] and it is written, [vii] And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord in Hebron; and it is written,[13] [viii] And when Ahitophel saw that his counsel was not followed, he saddled his ass, and arose, and got him home to his house, to his city and put his household in order, and hanged himself;[14] and it is written, [ix] Bloody and deceitful men shall not live out half their days.[15] And it has been taught: Doeg lived but thirty-four years, and Ahitophel thirty-three. Hence deduct seven years, Solomon's age when [Ahitophel] committed suicide,[16] which leaves [Ahitophel] twenty-six years old at his birth. Now deduct two years for the three pregnancies, leaving each eight years old when he begot a child.[17] But why so? Perhaps both [Ahitophel and Eliam] were nine years old [at conception], Bath Sheba being only six years when she conceived, because a woman has more [generative] vitality; the proof being that she bore a child before Solomon?[18] — But it is deduced from the following: Now these are the generations of Terah: Terah begat Abram, Nahor and Haran.[19] Now Abraham must have been [at least] one year older than Nahor, and Nahor one year older than Haran;[20] hence Abraham was two years older that Haran. And it is written, And Abram and Nahor took them wives: the name of Abram's wife was Sarai,' and the name of Nahor's wife Milcah, the daughter of Horan, the father of Milcah, and the father of Iscah.[21] Whereon R. Isaac observed: Iscah was Sarai, and why was she called Iscah? Because she foresaw [the future] by holy inspiration;[22] hence it is written, In all that Sarah hath said unto thee, hearken unto her voice.[23] Another reason is, that all gazed at her beauty. It is also written. Then Abraham fell upon his face, and laughed and said in his heart, shall a child be born unto him that is on hundred years old? and shall Sarah, that is ninety years old bear?[24] Hence, Abraham was ten years older than Sarah, and two years older than her father [Haran]. Therefore, Sarah must have been born when Haran was eight years old. But why so: perhaps Abram was the youngest of the brethren, the Writ giving them in order of wisdom? In proof of this contention, it is written, And Noah was five hundred years old, and Noah begat Shem, Ham and Japheth; hence [if the order is according to age], Shem was at least a year older than Ham, and Ham a year older than Japheth, so that Shem was two years older than Japheth. Now, it is written, And Noah was six hundred years old when the flood of water was upon the earth;[25] and it is written, These are the generations of Shem. Shem was a hundred years old, and begat Arphaxad two years after the flood.[26] But was he a hundred years old? He must have been a hundred and two years old?[27] Hence thou must say that they are enumerated in order of wisdom [not age];[28] then here too [in the case of Terah's sons], they are stated in order of wisdom.

R. Kahana said: I repeated this discussion before R. Zebid of Nahardea. Thereupon he said to me: You deduce [that the order is according to wisdom] from these verses, but we deduce it from the following: Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even unto him were children born;[29] this means that he was the eldest of the brothers.

Then [the difficulty remains,] whence do we know it?[30] — From this; [i] And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;[31] and it is written, [ii] And when Azubah [Caleb's wife] was dead, Caleb took unto him Ephrath, which bore him Hur.[32] Now, how old was Bezaleel when he made the Tabernacle? Thirteen years, for it is written, [iii] And all the wise men, that wrought all the work of the Sanctuary, came every man from his work which they made.[33] And it has been taught: [iv] In the first year after the Exodus, Moses made the Tabernacle; in the second, he erected it and sent out the spies. And it is written, [v] [And Caleb … said …] Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land,[34] … and now lo, I am this day fourscore and five years old.[35] Now, how old was he when sent as a spy? Forty. Deduct fourteen, Bezaleel's age at the time,[36] this leaves twenty-six [as Caleb's age at Bezaleel's birth]. Now, deduct two years for the three pregnancies; hence each must have begotten at the age of eight.[37]

A SON', BUT NOT A DAUGHTER. It has been taught: R. Simeon said, Logically, a daughter should come within the scope of a 'stubborn and rebellious child',

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Original footnotes renumbered. See Structure of the Talmud Files

Dilling discussion of highlighted text

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565. V. *supra* 55b.

566. In which case the marriage is null.

567. This includes the violation of the marriage bond.

568. I.e., she becomes a harlot, whom a priest may not marry (Lev. XXI, 7).

569. So that if he was nine years and a day or more, Beth Hillel agree that she is invalidated from the priesthood; whilst if he was less that eight, Beth Shammai agree that she is not.

570. When a boy of that age could cause conception.

571. II Sam. XI, 3.

572. Ibid. XXIII, 34.

573. Ibid. XII, 25.

574. Ibid. XIII, 23.

575. Ibid. 38.

576. Ibid. XIV, 28.

577. Ibid. XV, 7.

578. Ibid. XVII, 23.

579. Ps. LV, 24. This is quoted in support of the next statement that Ahitopel did not reach thirty-five, half the normal span.

580. This is arrived at by comparing verses iv, v and vi: Absalom slew Amnon two years after Solomon's birth (iv); he was exiled for three years (v); he then lived two years in Jerusalem before his rebellion (vi), in consequence of which Ahitophel hanged himself soon after (viii). Hence, Solomon was seven years old at the time.

581. For Ahitopel begat Eliam (ii), Eliam begat Bath Sheba (i), and Bath Sheba begat Jedidiah, i.e., Solomon (iii). Now even allowing only seven months for each pregnancy, these three must have taken nearly two years (Rashi tries to prove that it would take exactly two years, by allowing an additional month in each case for pre-conception menstruation and purification; but this is difficult, and it is preferable to assume with Tosaf. that the two years are approximate). Thus twenty four years are left for the three generations, giving eight years for each: Ahitopel must have been eight years at the conception of Eliam; Eliam eight years at the conception of Bath Sheba; Bath Sheba eight years at the conception of Solomon.

582. So that in any ease we are bound to assume a lower age for her conception.

583. Gen. XI, 27.

584. On the assumption that they are stated according to seniority.

585. Ibid. 29.

586. [H] is derived from the Aramaic root [H] to gaze, to look.]

587. Ibid XXI, 12.

588. Ibid. XVII, 17.

589. Ibid. VII, 6.

590. Ibid. XI, 10.

591. Since Noah was five hundred years old when Shem was born, and six hundred when the flood commenced, Shem must have been a hundred then. Consequently, two years later he was a hundred and two years old.

592. So that Shem as the youngest, not the eldest.

593. Ibid. X, 21.

594. That in the earlier generations, a boy of eight could beget child.

595. Ex. XXXVIII, 22.

596. Chron. II, 19.

597. Ex. XXXVI, 4; In the Heb. 'every man' is expressed by ish ish, the doubling of the word emphasising that he had just reached manhood.

598. Josh. XIV, 7.

599. Ibid. 10.

600. Deduced from iii and iv.

601. i shews that Caleb was Bezaleel's great-grandfather, and iii and iv shew that he was twenty-six at Bezaleel's birth, within which three generations were born.

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The messiah that the Jews are looking for today will be the Antichrist, because they rejected their true Messiah when He came to His own 2,000 years ago and they crucified Him. Jews today still practice idolatry. In fact, it's epidemic! Here's an article written by Jewish Rabbi Shraqa Simmons titled, **WHY WE DON'T BELIEVE IN JESUS**...

> http://www.aish.com/spirituality/philosophy/Why_Dont_Jews_Believe_In_Jesus$.asp

This is the heart of Judaism... CHRIST REJECTION!

The Jewish *American Defamation League* (ADL) would go ballistic if someone produced a show called “Good Jewish Bitches,” but that is exactly what the Jews have done toward Christians. The new sitcom TV series called ***'GCB'*** (Good Christian Bitches) debuted on March 4, 2012 on *ABC* television. It's ok to slander and blaspheme Christians in America, but not Jews nor Muslims. The Jewish ADL doesn't say a word when Christians are attacked, because the director of programming at ABC is Jewish. The director and producers of GCB are also Jewish (and homosexuals). Truly, we are quickly approaching the end times.

Nearly every Hollywood movie today curses in God's name, blaspheming the holy name of Jesus Christ. Jewish comedian Sarah Silverman says...

"Good! I hope the Jews did kill Christ, I'd do it again. I'd F*cking do it again in a second!"
—Jewish comedian, Sarah Silverman, *Jesus is Magic*; 72-minute movie, 2006

Christians are so hated amongst Talmud Jews that they're spitting on them in Israel still today, just as they spat in Jesus' face. Christians In Jerusalem Want Jews To Stop Spitting On Them (literally). Nearly all TV networks are owned by Jews who exploit teen girls for profits. They have no respect for Christians. The Disney corporation is of the Devil. They'd never produce a show called "Good Muslim Bitches." It would NEVER happen! But they can degrade Christian women and no one gets angry. What's wrong with our churches today?

You'll Never Hear the Truth About Israel Made Any Simpler Than This

Millions of U.S. churchgoers and Christians mindless sing praises to present-day secular Israel and Christ-rejecting Jews, ignorantly misunderstanding the Words of God concerning Israel. **Exodus 19:5** plainly states, **"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."** Notice the conditional promise... IF, IF, IF!!! If the Jews obeyed God, only then would they be a peculiar treasure above all people on earth, as God's ambassadors to the Gentiles. Their elevated status was not because they were biological Jews; but rather, because they were doing God's work as an obedient people of God. The very notion that Jews are superior merely because of their biological origin is insane.

The unbelieving Jews in the New Testament had the same arrogant attitude that so many have today, and John the Baptist sharply rebuked them, calling them nothing. **Matthew 3:9, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."** Wow! John the Baptist told the Jewish religious leaders that they were NOTHING, and that God could raise up some rocks to be Abraham's children. If God can give life to a clump of dust and make a man, and can calm the winds and waves as Christ did, He can certainly raise up some stones as Abraham's physical descendants if He wanted to. John rebuked the arrogant Christ-rejecting Jewish leaders, who thought they were something special merely because they were biological Jews.

As Pastor J. Vernon McGee Biblically points out in the following article and MP3 clip, God promises to restore future Israel to the Promised Land when they turn to God. Pastor J. Vernon McGee Refutes Zionism (present-day Israel is NOT the fulfillment of Bible prophecy). There has been no genuine turning to God in Israel. In fact, it is quite the contrary today. Dr. McGee, before his passing into Heaven in 1988, firmly believed that there were less than 300 born-again Christians in all of modern-day Israel. The truth is that The Council On Foreign Relations (who started the United Nations after World War II) put secular Israel back on the map in 1948, not the Lord God of the Holy Bible. Present-day Israel is a Satanic counterfeit, awaiting their counterfeit Messiah, i.e., the Antichrist.

If you want to see just how sick-minded some pastors are spiritually, read about Pastor James Modlish, who said that he wanted to hire a Jewish man to witness only to Jews in his church, so that God would bless their church. That is Satanic heresy! As if hiring a black man to witness to African-Americans won't bring the same kind of blessings from God. The Biblical truth is found in **Romans 10:11, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."** Did you read that... THERE IS NO DIFFERENCE!!! God blesses soul-winning, and race has no issue nor merit in the degree of God's blessings. 1st Corinthians 3:7-8 places the emphasis upon God rewarding our labours, because only God can give the increase. That is, only God can save a soul from sin and Hell. Witnessing to Jews doesn't bring any additional rewards than witnessing to Chinese, Iranians, Koreans or Africans.

Please note that I don't believe in *Replacement Theology* (i.e., the belief that the Church replaces Israel). The Biblical truth is that believing Gentiles (the branches) are grafted into true Israel (the olive tree). **Romans 11:22-23, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again."**

It is common knowledge that the religious cult of Mormonism is a front for a massive child-molesting ring financed mostly by the wealthy elite from around the world (many of which are Jews). In fact, Mormonism is rooted in the Jewish Talmud and Kaballa. This in part is why Mormonism is extremely secretive and protective against the public entering into their temples. It is not hard to understand why Mormonism is connected with the Jewish Talmud when the Talmud openly teaches that Rabbis can have sex with 3-year-old girls. The Talmud also teaches that Jesus is the bastard son of a Roman soldier, and that Jesus was boiled in urine and dung and went to hell forever. This is the Jews so-called "most holy book.”

Also, the sex-sicko infamous Mormon religion is rooted in Jewish Kabbalah. I'm sick of hearing Zionist-fed evangelical Christians talk about how evil Arabs are, while totally ignoring the sex-perverted Talmud and Christ-rejecting nature of Judaism. Judaizers are liars and antichrists just as are followers of Islam! **1st John 2:22, “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”**

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Talmud Permits Child-Adult Sex

Talmud law permits sexual intercourse between children and adults. This doctrine is contained in a number of Mishnahs. Before we examine them, however, it is necessary that the reader be familiar with the word *kethubah*.

According to the Soncino Talmud Glossary:

> KETHUBAH (Lit., 'a written [document]'); (a) a wife's marriage settlement which she is entitled to recover on her being divorced or on the death of her husband. The minimum settlement for a virgin is two hundred *zuz*, and for a widow remarrying one hundred zuz; (b) the marriage contract specifying the mutual obligations between husband and wife and containing the amount of the endowment and any other special financial obligations assumed by the husband.

— Babylonian Talmud, Soncino Talmud Glossary

Zuz is a unit of currency. We see, then, that a dollar (or *zuz*) value is put on virginity.

Now let's look at a Mishnah from Kethuboth 11a:

> ***MISHNAH.*** WHEN A GROWN-UP MAN (7) HAS HAD SEXUAL INTERCOURSE WITH (8) A LITTLE GIRL, (9) OR WHEN A SMALL BOY (10) HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR [WHEN A GIRL WAS ACCIDENTALLY] INJURED BY A PIECE OF WOOD (11) — [IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ] …

— Babylonian Talmud, Tractate Kethuboth 11a
Soncino 1961 Edition, page 57

The translator, Rabbi Dr. Samuel Daiches, amplifies the text with footnotes:

602. A man who was of age.

603. Lit., 'who came on'.

604. Less than three years old.

605. Less than nine years of age.

606. Lit., 'One who was injured by wood', as a result of which she injured the hymen.

— Rabbi Dr. Daiches

Let's review the above-cited Mishnah: "When a grown-up man has had sexual intercourse with a little girl, or when a small boy has intercourse with a grown-up woman …" It is obvious that sex activity between a grown man and a little girl, and between a grown woman and a little boy, is a part of the woof and the warp of everyday Talmud life; such relationships, in the eyes of the Sages, are unremarkable. There is no prohibition on sexual activity between adults and young children — it is simply regulated. Recall the words of the Very Reverend the Chief Rabbi of the British Empire the late Dr. Joseph Herman Hertz:

> Religion in the Talmud attempts to penetrate the whole of human life with the sense of law and right. Nothing human is in its eyes mean or trivial; everything is regulated and sanctified by religion. Religious precept and duty accompany man from his earliest years to the grave and beyond it. They guide his desires and actions at every moment.

— Rabbi Dr. Hertz (38)

Thus, if the Talmud permits girls three years old and younger to be sexually used by adults, that is the law. The concern of the Sages is to ensure that the adult is not, technically speaking, in violation of any of the rules.

Regenerating Virginity

In the Gemara that follows the Mishnah of Kethuboth 11a (cited above), the Sages discuss the issues. They say having intercourse with a girl younger than three is like putting a finger in the eye. Rabbi Dr. Daiches explains in the footnotes that, just as tears come to the eye again and again, so does virginity come back to the little girl under three years.

> ***GEMARA***. Rab Judah said that Rab said: A small boy who has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood. (1) When I said it before Samuel he said: 'Injured by a piece of wood' does not apply to (2) flesh. Some teach this teaching by itself: (3) [As to] a small boy who has intercourse with a grown-up woman, Rab said, he makes her [as though she were] injured by a piece of wood; whereas Samuel said: 'Injured by a piece of wood' does not apply to flesh. R. Oshaia objected: WHEN A GROWN-UP MAN HAS HAD INTERCOURSE WITH A LITTLE GIRL, OR WHEN A SMALL BOY HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR WHEN A GIRL WAS ACCIDENTALLY INJURED BY A PIECE OF WOOD — [IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ]; SO ACCORDING TO R. MEIR. BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD — HER KETHUBAH IS A MANEH! (4) Raba said, It means (5) this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this, (6) it is as if one puts the finger into the eye; (7) but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood,' and [with regard to the case of] 'a girl injured by a piece of wood,' itself, there is the difference of opinion between R. Meir and the Sages.

— Babylonian Talmud, Tractate Kethuboth 11b
Soncino 1961 Edition, page 57-58

Rabbi Dr. Samuel Daiches amplifies the text with footnotes (page 58):

> 607. Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood.
>
> 608. Lit., 'is not in'.
>
> 609. I.e., the difference of opinion between Rab and Samuel with regard to that question was recorded without any reference to R. Judah.
>
> 610. The Sages differ only with regard to a girl injured by a piece of wood, but not with regard to a small boy who has intercourse with a grown-up woman. This shows that the latter case cannot be compared with the former case. The Mishnah would consequently be against Rab and for Samuel.
>
> 611. Lit., 'says'.
>
> 612. Lit., 'here', that is, less than three years old.
>
> 613. I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. Nid. 45a.

— Rabbi Dr. Daiches

To a person unaccustomed with the Talmud culture, it may seem that discussion of sexual intercourse between grown men and very young girls is merely theoretical. But as we shall see, cases are cited, judgments are weighed and debated, and the Sages discuss the wounds suffered by the young girls as a result of the intercourse.

More on Regenerating Virginity

We know that the amount of a woman's *kethubah* depends on her virginity on her wedding day. But what of a woman who, as a little girl below the age of three years, was raped or otherwise subjected to sexual intercourse? The Sages rule that the *kethubah* of such a woman is set as if she were still a virgin.

> ***MISHNAH***. A WOMAN PROSELYTE, A WOMAN CAPTIVE, AND A WOMAN SLAVE, WHO HAVE BEEN REDEEMED, CONVERTED, OR FREED [WHEN THEY WERE] LESS THAN THREE YEARS AND ONE DAY OLD — THEIR *KETHUBAH* IS TWO HUNDRED [*ZUZ*]. AND THERE IS WITH REGARD TO THEM THE CLAIM OF [NON-]VIRGINITY. (17)

— Babylonian Talmud, Tractate Kethuboth 11a
Soncino 1961 Edition, page 54

This seems like a generous and humanitarian ruling, the creation of a legal fiction of virginity when the woman is no longer physiologically a virgin. But Dr. Daiches corrects us. He tells us that, according to the Sages, the hymen of a girl younger than three *literally* grows back again.

> 614. If they had sexual intercourse before they were three years and one day old the hymen would grow again, and they would be virgins. V. 9a and 11b and cf. Nid. 44b and 45a.

— Rabbi Dr. Daiches (25)

See also the discussion of Niddah 44b and 45a, below.

As we continue to explore the Talmud doctrines on child-adult sex, we will see further confirmation that the Talmud Sages believed that the hymen regenerates in a girl younger than three.

"… Of Lesser Age, No Guilt is Incurred"

In modern America, sex between an adult and a child is condemned in proportion to the youth of the child. That is, Americans generally consider sex with a fifteen year old, a twelve year old, a six year old, and a three-year-old on a continuous scale of condemnation. The younger the child, the greater the condemnation.

Talmudic law works on the reverse scale: sex with younger children is less significant than sex with older children. How did this doctrine come about?

Scripture states thus:

> 615. Thou shalt not lie with mankind, as with womankind: it is abomination.

— Leviticus 18:22 (KJV)

The Old Testament prohibits a man lying with a man; but notice, the Old Testament does not prohibit a man lying with a boy. Thus, the Talmud Sages arrive at their position on pederasty. In the following, bestiality said to be committed "naturally" when a man uses the vaginal passage of the beast, and "unnaturally" when a man uses the anal passage of the beast. The Sages make a similar distinction for the couplings of a woman with a beast.

> ***GEMARA.*** … Rab said: Pederasty with a child below nine years of age is not deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that. (2) What is the basis of their dispute? — Rab maintains that only he who is able to engage in sexual intercourse, may, as the passive subject of pederasty throw guilt [upon the active offender]; whilst he who is unable to engage in sexual intercourse cannot be a passive subject of pederasty [in that respect]. (3) But Samuel maintains: Scripture writes, [*And thou shalt not lie with mankind*] *as with the lyings of a woman*. (4)
>
> It has been taught in accordance with Rab: Pederasty at the age of nine years and a day; [55a] [he] who commits bestiality, whether naturally or unnaturally; or a woman who causes herself to be bestially abused, whether naturally or unnaturally, is liable to punishment. (5)

— Babylonian Talmud, Tractate Sanhedrin 54b - 55a
Soncino 1961 Edition, page 371

The translator, Rabbi Dr. H. Freedman, amplifies the text with footnotes. Note particularly footnote 2: "… but if one committed sodomy with a child of lesser age, no guilt is incurred." See also the final sentence of footnote 5: "… nine years (and a day) is the minimum age of the passive partner for the adult to be liable." (See Soncino Talmud Glossary for definition of Baraitha.)

> 616. I.e., Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum.
>
> 617. At nine years a male attains sexual matureness.
>
> 618. Lev. XVIII, 22. Thus the point of comparison is the sexual matureness of woman, which is reached at the age of three.
>
> 619. (Rashi reads [H] instead of the [H] in our printed texts. A male, aged nine years and a day who commits etc.] There are thus three distinct clauses in this Baraitha. The first — a male aged nine years and a day —

> > refers to the passive subject of pederasty, the punishment being incurred by the adult offender. This must be its meaning — because firstly, the active offender is never explicitly designated as a male, it being understood, just as the Bible states, *Thou shalt not lie with mankind*, where only the sex of the passive participant is mentioned; and secondly, if the age reference is to the active party, the guilt being incurred by the passive adult party, why single out pederasty: in all crimes of incest, the passive adult does not incur guilt unless the other party is at least nine years and a day? Hence the Baraitha supports Rab's contention that nine years (and a day) is the minimum age of the passive partner for the adult to be liable.

— Rabbi Dr. Freedman

The plain English meaning of the Talmud text is clear, but if there is any doubt, the Soncino scholars put the matter to rest: No guilt is incurred with a boy child younger than nine, even in incest. Thus we see that Orthodox Jewish doctrines concerning homosexuality are not accurately represented by Dr. Laura and other Orthodox spokesmen.

Out of Context?

When quoted, those passages in Tractate Sanhedrin 54b and 55a are sometimes said to be taken out of context. Theologian James Trimm is one who makes this protest.(6) But now the full context of Sanhedrin 54b and 55a — and indeed, the complete Sanhedrin — is available to the readers of Come and Hear™.

Rabbi Michael Rodkinson, whose English translation of the Talmud was republished in 1918, censored the Sages' teaching on this issue. The 1918 Edition of Rabbi Rodkinson's Talmud was published under the editorship of Rabbi Dr. I. M. Wise, the pioneer of Reform Judaism. Rabbi Rodkinson explains his censorship in a footnote:

> We deem it expedient not to translate about two pages of the text preceding the next Mishna, treating of miserable crimes with men and animals, and giving the discussion with questions and answers, it would be undesirable to express in the English language …

— Rabbi Rodkinson (26)

For further discussion, see "Rabbi Rodkinson Censors the Talmud" in Do Not Censor the Talmud, Please.

Censorship, expurgation, and denial of the clear and obvious meaning of basic religious text do not help inter-religious understanding. It does not help people of different religions understand each others' faiths. See What We're About.

The lack of reliable authoritative information on the doctrines of Judaic law is a significant problem as American society and law becomes more Talmudized. Such information gaps can cause unwanted societal consequences.

America Is Rapidly Becoming Talmudized

In 1999, the Supreme Court agreed to consider an *amicus* brief based wholly on Talmudic law (see Sentence and Execution).

In November 2002, the American Orthodox Jewish community held a kosher dinner in the Supreme Court building to celebrate the establishment of the National Institute for Judaic Law. (31) The dinner was attended by 200 people, including three Supreme Court Justices. The purpose of the Institute is to introduce Talmudic laws into the US legal system and law schools.

It is thus the clear civic duty of every American to become intimately acquainted with the Talmud. Read articles at:
Death Penalty: http://www.come-and-hear.com/editor/capunish_1.html
Kosher Dinner: http://www.come-and-hear.com/editor/cp-jp-11-09-2002 and http://www.come-and-hear.com/editor/cp-jw-01-08-03

Oedipal Incest

According to Rabbi Dr. H. Freedman (footnote 5, above), in Sanhedrin 54b-55a the Sages confirm, "in all crimes of incest, the passive adult does not incur guilt unless the other party is at least nine years and a day." Therefore, a mother who encourages her son to have sexual intercourse with her incurs no guilt if her son is younger than nine years old and a day. In such an arrangement, the mother would be the "passive" adult, of course.

Adult Male Homosexuality

> ***MISHNAH***. HE WHO COMMITS SODOMY WITH A MALE OR A BEAST, AND A WOMAN THAT COMMITS BESTIALITY ARE STONED.

— Babylonian Talmud, Tractate Sanhedrin 54a
Soncino 1961 Edition, page 367

This clears matters up. Consenting adults who engage in homosexuality suffer the death penalty. But homosexuality with a male child under the age of nine years and a day is not punishable (Sanhedrin 54b-55a, above). Recall Rabbi Dr. Freedman's clear statement of the doctrine:

> 620. I.e., Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum.

— Rabbi Dr. Freedman (21)

Female Homosexuality

But what of female homosexuality?

> ***GEMARA***. … Women who practise lewdness with one another are disqualified from marrying a priest.

— Babylonian Talmud, Tractate Yebamoth 76a
Soncino 1961 Edition, page 512 - 513

The same statement appears in Shabbath 65a, page 311. The ruling, then, is only that a woman who "commits lewdness" with another is disqualified from marrying a priest. Thus a woman who never had ambitions to marry a priest suffers no sanction for her homosexual activity.

All of this paints a different picture of Orthodox Jewish doctrine on homosexuality — as enshrined in the G-d-given law of the Talmud. What would Dr. Laura say if she knew? Or does she?

More on Oedipal Incest

In the following passage, the question before the Sages is this: If a mother committed incest with her son, would she still be eligible to marry a priest? As we shall see, the answer depends on the son's age. Again, incest with a young boy is not a concern, while incest with an older boy brings consequences to the adult. Here, the Sages debate the threshold age.

> ***GEMARA.*** … Our Rabbis taught: If a woman sported lewdly with her young son [a minor], and he committed the first stage of cohabitation with her, — Beth Shammai say, he thereby renders her unfit to the priesthood. Beth Hillel declare her fit. R. Hiyya the son of Rabbah b. Nahmani said in R. Hisda's name; others state, R. Hisda said in Ze'iri's name: All agree that the connection of a boy aged nine years and a day is a real connection; whilst that of one less than eight years is not: (2) their dispute refers only to one who is eight years old, Beth Shammai maintaining, We must base our ruling on the earlier generations, but (3) Beth Hillel hold that we do not.

— Babylonian Talmud, Tractate Sanhedrin 69b
Soncino 1961 Edition, page 470

The translator, Dr. Freedman, uses "cohabitation" to denote sexual intercourse. (32) He amplifies the text with footnotes.

> 621. So that if he was nine years and a day or more, Beth Hillel agree that she is invalidated from the priesthood; whilst if he was less that eight, Beth Shammai agree that she is not
>
> 622. When a boy of that age could cause conception.

— Rabbi Dr. Freedman

> The issue rests on the boy's theoretical ability to cause conception. Since (theoretically) a boy younger than nine cannot cause conception, he cannot (theoretically) engage in sexual intercourse (see above, from page 58, footnote 1, "… the intercourse of a small boy is not regarded as a sexual act"). This is a specialized definition of sexual intercourse.
>
> The boy's youth also exempts the man who sodomizes him — from moral guilt and legal liability. That is, the young boy cannot "throw guilt" on a man who lies with him, and the Scripture does not apply. If the boy is old enough to cause conception, the man who lies with him is in violation of Scripture.
>
> And now we have the answer to a question that might have occurred to the reader when we discussed incest between mother and son, above: Why wouldn't a mother like that be charged with incest? We have seen this explanation from Rabbi Dr. Freedman before, but it warrants further study. In a synthesis of logical premises unique to Talmudism, the translator again helps us out with a footnote. The language is complex, but the meaning of the last few lines is clear: By reckoning back and forth between the definition of "man," "cause conception," "active," and "passive" participants in a sexual act, the conclusion is drawn that incest is not punishable with a boy younger than nine years old.
>
>> 623. [Rashi reads [H] instead of the [H] in our printed texts. A male, aged nine years and a day who commits etc.] There are thus three distinct clauses in this Baraitha. The first — a male aged nine years and a day — refers to the passive subject of pederasty, the punishment being incurred by the adult offender. This must be its meaning — because firstly, the active offender is never explicitly designated as a male, it being understood, just as the Bible states, *Thou shalt not lie with mankind,* where only the sex of the passive participant is mentioned; and secondly, if the age reference is to the active party, the guilt being incurred by the passive adult party, why single out pederasty: in all crimes of incest, the passive adult does not incur guilt unless the other party is at least nine years and a day? Hence the Baraitha supports Rab's contention that nine years (and a day) is the minimum age of the passive partner for the adult to be liable.

— Rabbi Dr. Freedman (24)

American Puritanism vs. Rabbinic Tradition

Forward reports criticism of Young Israel's award to Dr. Laura.

> The problem, according to her liberal critics, is that Ms. Schlessinger pushes a conservative, pro-life platform that is out of touch with the mostly liberal American Jewish public. Worse, they say, is that her "sanctimonious" moralism and harsh style are more a reflection of American Puritanism than the ancient rabbinic tradition.
>
> "It's sad that with all the outstanding individuals doing great work, the National

> Council of Young Israel has chosen someone whose comments have been so divisive within and outside of the Jewish community," said Rabbi Douglas Kahn, the executive director of the Jewish Community Relations Council of San Francisco.
>
> Rabbi Kahn said he was referring in particular to the controversy sparked by Ms. Schlessinger's claim that homosexuality is "deviant" and a "biological error." Last year gay rights organizations and other liberal groups organized a boycott of Ms. Schlessinger's new television show, which was eventually canceled due to poor ratings.
>
> More than a dozen Jewish leaders signed a critical letter to Ms. Schlessinger, including Rabbi Paul Menitoff, the executive vice president of the Reform movement's Central Conference of American Rabbis.

— Forward(5)

Indeed, Rabbis Kahn, Menitoff, and other Reform rabbis are right. Dr. Laura is not representing "the ancient rabbinic tradition," which allows ample room for homosexuality and pederasty. But why didn't Rabbis Kahn and Menitoff and their Reform colleagues publicly correct Dr. Laura and her Orthodox mentors, in particular Rabbi Moshe Bryski, by using the authority of direct quotes from the Talmud?

Children as Concubines, Babies as Wives

The ancient Hebrews were permitted to use children as concubines. Moses established the precedent. In the passage below, the Hebrews have just massacred the Midianite men. They return home with booty, and the Midianite women and children. Moses directs them to slaughter the captive women and children with this exception: virgin girl children are to be kept as concubines for the Hebrews.

> 624. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.
>
> 625. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.
>
> 626. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.
>
> 627. And Moses said unto them, Have ye saved all the women alive?
>
> 628. Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.
>
> 629. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

630. But all the women children, that have not known a man by lying with him, keep alive for yourselves.

— Numbers 31:12-18 (KJV)

In the following, the Talmud Sages reason that, since Phinehas was among the Hebrews who were permitted a child concubine and Phinehas was a priest, Numbers 31:17-18 is Divine sanction for the marriage of priests with girls under the age of three — babies. The rabbis describe the babies as proselytes. The *American Heritage Dictionary* defines *proselyte* as "a Gentile converted to Judaism." In the following passage, a bondman is a male slave, and a bondwoman a female slave.

> ***GEMARA.*** … It was taught: R. Simeon b. Yohai stated: A proselyte who is under the age of three years and one day is permitted to marry a priest, (2) for it is said, *But all the women children that have not known man by lying with him, keep alive for yourselves*, (3) and Phinehas (4) surely was with them. And the Rabbis? (5) — [These were kept alive] as bondmen and bondwomen. (6) If so, (7) a proselyte whose age is three years and one day (8) should also be permitted! — [The prohibition is to be explained] in accordance with R. Huna. For R. Huna pointed out a contradiction: It is written, *Kill every woman that hath known man by lying with him*, (9) but if she hath not known, save her alive; from this it may be inferred that children are to be kept alive whether they have known or have not known [a man]; and, on the other hand, it is also written, *But all the women children, that have not known man by lying with him, keep alive for yourselves*, (3) but do not spare them if they have known. Consequently (10) it must be said that Scripture speaks of one who is fit (11) for cohabitation. (12)

— Babylonian Talmud, Tractate Yebamoth 60b
Soncino 1961 Edition, page 402

This is a special definition of cohabitation. The translator, Rev. Dr. Israel W. Slotki, amplifies the text with footnotes:

631. She is not regarded as a harlot.

632. Num. XXXI, 18.

633. Who was a priest.

634. How could they, contrary to the opinion of R. Simeon b. Yohai, which has Scriptural support, forbid the marriage of the young proselyte?

635. Not for matrimony.

636. That, according to R. Simeon, Num. XXXI, 18 refers to matrimony.

637. So long as she has *'not known man'.*

638. Num. XXXI, 17.

639. To reconcile the contradiction.

640. I.e., one who had attained the age of three years and one day.

641. Not one who had actually experienced it.

— Rev. Dr. Slotki

The doctrine that Jewish men may have sexual intercourse with non-Jewish children ("proselytes") under the age of three is expanded in the following passage; "Rabbi" is Judah the Prince.

> ***GEMARA.*** … R. Jacob b. Idi stated in the name of R. Joshua b. Levi: The *halachah* is in agreement with R. Simeon b. Yohai. (13) Said R. Zera to R. Jacob b. Idi: Did you hear this (13) explicitly or did you learn it by a deduction? What [could be the] deduction? — As R. Joshua b. Levi related: There was a certain town in the Land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Romanos who conducted an enquiry and found in it the daughter of a proselyte who was under the age of three years and one day, (14) and Rabbi declared her eligible to live with a priest. (15)

— Babylonian Talmud, Tractate Yebamoth 60b
Soncino 1961 Edition, page 403

The translator, Rev. Dr. Israel W. Slotki, amplifies the text with footnotes:

642. That a proselyte under the age of three years and one day may be married by a priest.

643. And was married to a priest.

644. I.e., permitted her to continue to live with her husband.

— Rev. Dr. Slotki

Not every Sage agreed with this practice. The Talmud records the words of one Sage who objected to one case, though it does not record the specifics of his objection.

> ***GEMARA.*** … A certain priest married a proselyte who was under the age of three years and one day. Said R. Nahman b. Isaac to him: What [do you mean by] this? (12) — The other replied: Because R. Jacob b. Idi stated in the name of R. Joshua b. Levi that the *halachah* is in agreement with R. Simeon b. Yohai. (13) 'Go', the first said, 'and arrange for her release, or else I will pull R. Jacob b. Idi out of your ear'. (14)

— Babylonian Talmud, Tractate Yebamoth 60b
Soncino 1961 Edition, page 404

The translator, Rev. Dr. Israel W. Slotki, amplifies the text with footnotes:

645. I.e., on what authority did you contract the marriage.

646. V. *supra* p. 403. n. 13.

647. He would place him under the ban and thus compel him to carry out his decision which is contrary to that of R. Jacob b. Idi.

— Rev. Dr. Slotki

How Old Is the Screamer?

In Talmud doctrine, if a wife is a screamer — that is, her voice can be heard by the neighbors — she can be divorced without her *kethubah*.

> ***MISHNAH***. THESE ARE TO BE DIVORCED WITHOUT RECEIVING THEIR KETHUBAH: A WIFE WHO TRANSGRESSES THE LAW OF MOSES OR [ONE WHO TRANSGRESSES] JEWISH PRACTICE … [SUCH TRANSGRESSIONS INCLUDE] ALSO THAT OF A WIFE WHO CURSES HER HUSBAND'S PARENTS IN HIS PRESENCE. R. TARFON SAID: ALSO ONE WHO SCREAMS. AND WHO IS REGARDED A SCREAMER? A WOMAN WHOSE VOICE CAN BE HEARD BY HER NEIGHBOURS WHEN SHE SPEAKS INSIDE HER HOUSE.

— Babylonian Talmud, Kethuboth 72a
Soncino 1961 Edition, page 449

However, in the current context of the child bride, the matter becomes another issue. It is surely possible that a three or four-year-old wife screams in pain when required to perform her marital duties. On reading further, the Gemara explains that if the wife screams during intercourse, it may be a sign of a physical defect.

> ***GEMARA***. … R. TARFON SAID: ALSO ONE WHO SCREAMS. What is meant by a screamer? — Rab Judah replied in the name of Samuel: One who speaks aloud (10) on marital matters. In a Baraitha it was taught: [By screams was meant a wife] whose voice (11) during her intercourse in one court can be heard in another court. But should not this, then, (12) have been taught in the Mishnah (13) among defects? (14) — Clearly we must revert to the original explanation. (15)

— Babylonian Talmud, Tractate Kethuboth 72b
Soncino 1961 Edition, page 453

Rev. Dr. Israel W. Slotki amplifies the above Gemara in the following footnotes. He tells us these were not screams of pleasure — they were screams of pain.

648. Lit., 'makes her voice heard'.

649. Her screams of pain caused by the copulation.

650. Since her screaming is due to a bodily defect.

651. Infra 77a.

652. Of course it should. Such a case in our Mishnah is out of place.

653. That given in the name of Samuel.

— Rev. Dr. Slotki

In some cases, however, the screaming wife may be one who is so young and physically underdeveloped, her sexual organs cannot accommodate those of a grown man. It seems this child is at risk of being divorced without her *kethubah*. That is, of course, a concern.

A Different Viewpoint

There is not Talmud prohibition against sexual activity between an adult and very a young child on the basis that such activity could wound the child. Instead, the concern of the Sages is focused on interpreting Biblical injunctions and technicalities that absolve the adult from guilt or liability: At what age, they ask, does the child begin to cause "defilement" of the adult who uses the child for sex?

This next passage illustrates the point once more. The Sages debate "from what age does a heathen child cause defilement"? Is it nine years, or is it three years? If the correct threshold age is observed, the Jew incurs no guilt for the act of pederasty.

> ***GEMARA***. … From what age does a heathen child cause defilement by seminal emission? From the age of nine years and one day, [37a] for inasmuch as he is then capable of the sexual act he likewise defiles by emission. Rabina said: It is therefore to be concluded that a heathen girl [communicates defilement] from the age of three years and one day, for inasmuch as she is then capable of the sexual act she likewise defiles by a flux. This is obvious! — You might argue that he is at an age when he knows to persuade [a female] but she is not at an age when she knows to persuade [a male, and consequently although she is technically capable of the sexual act, she does not cause defilement until she is nine years and one day old]. Hence he informs us [that she communicates defilement at the earlier age].

— Babylonian Talmud, Tractate Abodah Zarah 36b-37a
Soncino 1961 Edition, pages 178-179

This may surprise the American reader who encounters it for the first time. In our society, of course, an adult who uses a child — particularly a very young child — for sexual activity is criminally censured.

Brother Takes Three-Year-Old Widow

In Tractate Niddah, again there is approval for priests to marry and copulate with baby girls. This passage describes a situation in which a priest dies without children, leaving a three-year-old widow. In such case, the priest's brother (the *yebam*) can acquire the girl by having sexual intercourse with her. *The ellipsis (...) in the following Mishna indicates the omission of non-germane text. The full text is available through the link at the Come and Hear™ link, below.*

> ***MISHNAH.*** A GIRL OF THE AGE OF THREE YEARS AND ONE DAY MAY BE BETROTHED BY INTERCOURSE; … IF SHE WAS MARRIED TO A PRIEST, SHE MAY EAT TERUMAH.

— Babylonian Talmud Tractate Niddah 44b
Soncino 1961 Edition, page 308

Terumah is the word for temple offerings eaten by priests. This statement indicates that the three-year-old bride is the widow of the priest in all respects and privileges.

In the passage below, we see that the widow of a man who is not a priest can be sexually possessed by her erstwhile brother-in-law and thereby become his wife.

> ***GEMARA.*** … R. Joseph said: Come and hear! A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabits with her, she becomes his.

— Babylonian Talmud, Tractate Sanhedrin 55b
Soncino 1961 Edition, page 376

The statement quoted above from Tractate Sanhedrin 55b also appears in Tractate Sanhedrin 69a, Soncino 1961 Edition, page 469.

Wounding Young Brides by Intercourse

The Sages go on to discuss sexual intercourse with a girl younger than three years old: Wounding the child and causing her to bleed is one possible result. From the Sages' description, it is apparent that the baby bleeds again and again from copulation with a grown man, and the Sages, once again, attribute the bleeding to the repetitive rupturing of the hymen (i.e., virginity growing back).

In the following Mishnah, non-germane text is omitted (...). Please follow the source link to view the complete Mishnah.

> ***MISHNAH***. A GIRL OF THE AGE OF THREE YEARS AND ONE DAY MAY BE BETROTHED BY INTERCOURSE; … IF ONE WAS YOUNGER THAN THIS AGE INTERCOURSE WITH HER IS LIKE PUTTING A FINGER IN THE EYE.

— Babylonian Talmud, Tractate Niddah 44b
Soncino 1961 Edition, page 309

The image of "a finger in the eye" is once again explained in the following Gemara. The possibility that the three-year-old committed adultery with a stranger is also addressed:

> ***GEMARA***. … IF ONE WAS YOUNGER THAN THIS AGE, INTERCOURSE WITH HER IS LIKE PUTTING A FINGER IN THE EYE. It was asked, Do the features of virginity disappear and reappear again or is it possible that they cannot be completely destroyed until after the third year of her age? In what practical respect could this matter? — In one, for instance, where her husband had

> intercourse with her before the age of three and found blood, and when he had intercourse after the age of three he found no blood. If you grant that they disappear and reappear again [it might well be assumed] that there 'was not sufficient time for their reappearance, but if you maintain that they cannot be destroyed until after the age of three years it would be obvious that a stranger cohabited with her. Now what is your decision? — R. Hiyya son of R. Ika demurred: But who can tell us that a wound inflicted within the three years is not healed forthwith, seeing it is possible that it is immediately healed and it would thus be obvious that a stranger had cohabited with her? Rather the practical difference is the case, for instance, where her husband had intercourse with her while she was under three years of age and found blood and when he had intercourse after the age of three he also found blood. If you grant that the features disappear and reappear again the blood might well be treated as that of virginity, but if you maintain that they cannot be destroyed until after the age of three years, that must be the blood of menstruation. Now what is your decision? — R. Hisda replied, Come and hear: IF ONE WAS YOUNGER THAN THIS AGE, INTERCOURSE WITH HER IS LIKE PUTTING A FINGER IN THE EYE; what need was there to state, LIKE PUTTING A FINGER IN THE EYE' instead of merely saying: IF ONE WAS YOUNGER THAN THIS AGE, INTERCOURSE WITH HER IS of no consequence'? Does not this then teach us that as the eye tears and tears again so do the features of virginity disappear and reappear again.

— Babylonian Talmud, Tractate Niddah 45a
Soncino 1961 Edition, page 309-310

Rest for the Intercourse Wound

This Gemara from Tractate Kethuboth takes up the discussion of the pre-pubescent bride who is wounded by intercourse.

> ***GEMARA***. … R. Hisda objected: If a girl, whose period to see [blood] had not arrived yet, got married, Beth Shammai say: One gives her four nights, and the disciples of Hillel say: Until the wound is healed up. (1) If her period to see [blood] had arrived and she married, Beth Shammai say: One gives her the first night, and Beth Hillel say: Until the night following the Sabbath [one gives her] four nights.

— Babylonian Talmud, Tractate Kethuboth 6a
Soncino 1961 Edition, page 20-21

The translator, Rabbi Dr. Samuel Daiches, amplifies the text with this footnote.

> 654. The blood that comes out is attributed to the wound and not to menstruation. Ordinarily, after the first intercourse further intercourse is forbidden until the coming out of blood, i.e., menstruation, is over. But in this case, in which the young bride had never yet had any menstruation, it is assumed that the blood is not due to menstruation but to the wound

> caused by the intercourse. According to Beth Shammai this assumption holds good for four nights, and according to Beth Hillel it holds good 'until the wound is healed up.' As to the definition of this phrase, v. Nid. 64b. V. also Nid. 65b, where it is finally decided that after the first coition no further intercourse must take place until the flowing of blood has stopped, even in the case of a young bride who had not yet had any menstruation. V. also Eben ha-'Ezer, 63, and Yoreh De'ah, 193.

— Rabbi Dr. Daiches

We have been told that according to Jewish law, a post-pubescent bride who bleeds after the first intercourse does not have intercourse again until after her next menstrual period (above). The situation is different, however, for a bride who has not reached the age of menstruation. What are the rules concerning the bleeding pre-pubescent bride? Shammai rabbis say the intercourse wound should be given four nights rest. The Hillel rabbis recommend abstinence until the wound is healed (Kethuboth 6a). See also Tractate Niddah, as follows:

> ***MISHNAH***. IF A YOUNG GIRL, WHOSE AGE OF MENSTRUATION HAS NOT YET ARRIVED, MARRIED, BETH SHAMMAI RULED: SHE IS ALLOWED FOUR NIGHTS, AND BETH HILLEL RULED: UNTIL THE WOUND IS HEALED.

— Babylonian Talmud, Tractate Niddah 64b
Soncino 1961 Edition, page 454

Again, there is no prohibition of a sexual practice that would almost certainly cause physical damage to a young girl due to the mismatched sizes of genitals between an adult's penis and a child's vagina or anus.

Old Fashioned Torah Values?

> At a time when Americans are displaying an ever-increasing interest in all things Jewish — from kabbala to Senator Joseph Lieberman to "Kosher Sex" — Dr. Laura is the most popular source for a healthy dose of Jewish nagging, guilt trips and what she presents as lessons in good old-fashioned Torah values.

— Forward(5)

We have seen in Numbers 31:12-18 that Moses permitted grown men to use little girls as concubines. In the Talmud, grown men are permitted to have sexual intercourse with female babies and children, and homosexual relations with boys younger than nine.

Those "good old fashioned Torah values" are not quite as Christian America remembers them.

Marital Duties of the Pre-Pubescent Bride

The marital duties of the pre-pubescent brides are addressed in at least three tractates in almost the same words (Yebamoth 12b and 100b, Niddah 45a, and Kethuboth 39a).

In the following passage, the Sages discuss the use of contraception. All the Sages agree that a wife younger than eleven — a wife who is too young to become pregnant — is required to carry on "marital intercourse" in the normal manner. Recall that those brides can be as young as three, and sometimes younger.

> ***GEMARA***. … Three classes of woman may use an absorbent (1) in their marital intercourse: (2) A minor, and an expectant and a nursing mother. The minor,(3) because otherwise she might become pregnant and die. An expectant mother, (3) because otherwise she might cause her foetus to degenerate into a sandal. (4) A nursing mother, (3) because otherwise she might have to wean her child prematurely, (5) and this would result in his death. And what is the age of such a 'minor'? (6) From the age of eleven years and one day to the age of twelve years and one day. One who is under (7) or over this age (8) must carry on her marital intercourse in a normal manner; so R. Meir. But the Sages ruled: The one as well as the other carries on her marital intercourse in a normal manner and mercy (9) will be vouchsafed from heaven, for it is said in Scripture, *The Lord preserveth the simple* (10) …

— Babylonian Talmud, Tractate Niddah 45a
Soncino 1961 Edition, page 311

The translator, Rev. Dr. Israel W. Slotki, amplifies the text with these footnotes:

655. *Muk*, flax or hackled wool.

656. To avoid conception.

657. Is permitted the use of the absorbent.

658. A fish-shaped abortion. Lit., 'flat-fish'.

659. On account of her second conception which causes the deterioration of her breast milk.

660. Of whom it has been said that she is capable of conception but is thereby exposed to fatal consequences.

661. When conception is impossible.

662. When conception involves no danger.

663. To protect them from harm.

664. Ps. CXVI, 6; *sc*. those who are unable to protect themselves. At any rate it was here stated that a minor under eleven years of age is incapable of conception. …

— Rev. Dr. Slotki

Did Girls Reach Puberty Earlier Then?

It is sometimes claimed that in the days when the Talmud Sages walked the earth, girls matured earlier; hence, sexual intercourse with girls three years old and younger was not inappropriate. However, the Talmud itself repudiates this assertion.

In Tractate Niddah 45a (quoted above), the Sages argue: "From the age of eleven years and one day to the age of twelve years and one day" a girl may use an "absorbent" (contraception) "because otherwise she might become pregnant and die." The Sages also say girls younger (than eleven) must carry on sexual intercourse "in the normal manner." Therefore, as a general rule, the Sages did not expect a girl younger than eleven could get pregnant. The statements in Niddah 45a indicate that sexual maturation of women in the time of the Talmud Sages compares with sexual maturation of women in our own day.

Or consider the passage that appears just previous in Niddah 45a:

> ***GEMARA***. … It is related of Justinia the daughter of 'Aseverus son of Antonius that she once appeared before Rabbi. 'Master', she said to him, 'at what age may a woman marry?'. 'At the age of three years and one day', he told her. 'And at what age is she capable of conception?' 'At the age of twelve years and one day', he replied. 'I', she said to him, 'married at the age of six and bore a child at the age of seven; alas for the three years that I have lost at my father's house'. But can a woman conceive at the age of six years?

— Babylonian Talmud, Tractate Niddah 45a
Soncino 1961 Edition, page 310

Justinia's assertion that she had a child at seven is surprising, and it even surprises the Sages ("But can a woman conceive at the age of six years?"). But note that Rabbi (Judah the Prince), who was familiar with far more than a single girl's experience, estimated twelve as the earliest age for childbearing. Rabbi would of course be familiar with all phases of human life from his career of counseling, judging, and recording. Remember (Talmud Laws of Menstruation), the rabbis were intimately familiar with the physiological details of their female parishioners, consulted even on specimens of a woman's vaginal discharge. Rev. Dr. Slotki remarks on the above Gemara in footnote 10 on the following page:

> 665. … At any rate it was here stated that a minor under eleven years of age is incapable of conception. How then is Justinia's story to be reconciled with this statement?

— Rev. Dr. Slotki (3)

The Rights of the Child

The treatment of children in Orthodox Judaism has caused concern in Italy. A Genoa court, ruling in a custody dispute, accepted the report of psychologists that Orthodox Judaism views "exploitation and cruelty to minors as legitimate … and perverted behavior as normal." For more details, see Appendix: The Rights of the Child.

The Rudin Standard

Let us consider again *Forward*'s coverage of Dr. Laura's National Heritage award from Young Israel.

> With 20 million listeners and a tendency to present her conservative views as an outgrowth of her Orthodox Jewish faith, Dr. Laura may well be Judaism's top ambassador to middle America.

— Forward (5)

But we notice Dr. Laura never tells Middle America about the doctrines of Orthodox Judaism on child-adult sex. We wonder how things would work out for her ratings if she followed the advice of Rabbi A. James Rudin, Senior Interreligious Adviser of the American Jewish Committee.

In February 2002, Rabbi Rudin wrote an article for *Forward*, commenting on the Vatican's decision to open its World War II archives — partially. In that context, Rabbi Rudin offered the Vatican the following advice:

> … one thing is clear. Partial, incomplete or pre-selected archival records will not be enough in a world where transparency and full disclosure is now the norm if an institution — whether political, financial, or spiritual — is to maintain its integrity.

— Rabbi A. James Rudin (8)

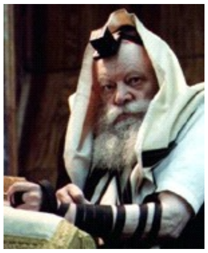
If it is important to fully disclose records of historical events, surely it is more important to fully disclose fundamental religious doctrines that may soon be embodied in US law — especially when those doctrines are controversial.

On the subject of child-adult sex, there is a great divide between Talmud culture and American culture. However, the extent of that divide is known only to one side. Rabbis in America know and understand American culture, Americans know almost nothing about Talmud culture. When the fundamental doctrines of the Talmud are examined carefully, we find that feminist writer Judith Levine, author of *Not Harmful to Minors: The Perils of Protecting Kids from Sex*, is truer to classical Judaism than Dr. Laura.

Jewish leadership — from the most liberal of the Reform rabbis to the most conservative of the Orthodox rabbis — have done Judaism a disservice by not coming forward with the facts and applying Rabbi Rudin's standard of full disclosure. How can we achieve understanding between people of different religious faiths if we do not take courage and stand behind our own religious convictions?

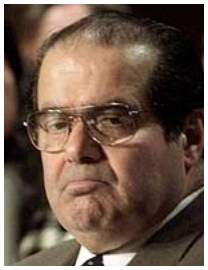
1. **America's New Government Church** - AntiMatrix

There are changes in the wind. Some people may be happy, some may be unhappy. Let's go directly to the Talmud to see its laws on some social concerns.



Rabbi Menachem Mendel Schneerson, (2) the Lubavitcher Rebbe, 1902-1994. His birthday has been regularly recognized by special Congressional declarations. These were effected by declaring his birthday "Education Day." The proclamations go as far back as 1976. Rabbi Schneerson's name appears in every bill and the date moves about on the Julian calendar to follow the wandering cycles of the Babylonian lunar calendar used by Judaism. In 1991, Congress coupled Rabbi Schneerson's birthday recognition with a declaration stating that the Talmud Noahide Laws are "the basis of civilized society and upon which our great Nation was founded". — US Congress (1)

The package on the Rebbe's forehead is a *tephillin* (or phylactery) which, as described by Reverend Dr. Abraham Cohen, "consists of two small leather cases with straps attached, in each of which is inserted parchment inscribed with four Biblical passages: Exod. xiii. 1-10, 11-16; Deut. vi. 4-9, xi. 13-21. That is the traditional method of fulfilling the law: 'Thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes.' (Deut. vi. 8)" — Reverend Dr. Cohen (3)



Antonin Scalia, Supreme Court judge, is said to be a devout Catholic with a fascination for Jewish law. Under circumstances that are not explained, Justice Scalia developed a correspondence with Rabbi Noson Gurary (a disciple of the late Rabbi Schneerson). During this exchange, Scalia mentioned his "fascination with Jewish law." That prompted Rabbi Garary to found the National Institute for Judaic Law (NIJL). (45) The Institute promotes courses on Talmud-based law in American law schools and otherwise injects Talmud-based law into American society.

The founding of NIJL was celebrated by a gala kosher dinner on November 5, 2002. Justice Scalia and two other Supreme Court judges were among 200 dinner guests. Where was the dinner held? In the Supreme Court building.

Site of Kosher Banquet

The American public first learned of the Supreme Court kosher dinner by reading the news in *The Jerusalem Post*, November 9, 2002. (45) This remarkable event was not reported contemporaneously by either *The Washington Post* or *The Washington Times*. Missing from *The Jerusalem Post* coverage was the role Scalia may have played in securing the use of the Supreme Court building as a banquet hall for Rabbi Gurary.

Why a devout Catholic like Justice Scalia would promote Talmud-based law is not clear. The Talmud classifies Christians as idolaters, and the Noahide regulations require that idolaters — devout Catholics, for example, people exactly like Justice Scalia — be put to death. Could it be that Rabbi Gurary did not tell Justice Scalia about the Noahide provisions to execute people like Scalia?

Justice Scalia has demonstrated a soft spot for Judaism in other ways. He was the first judge to use the world *chutzpah* in a Supreme Court decision. (41)

According to an article in *Jewish Law*, "… Justice Scalia … has repeatedly called for more expressions of tradition and religion in American society. The use of the word *chutzpah*, with its historical roots and association with Judaism, may fulfill such a role. It also comports with his legal philosophy. He favors the 'nonpreferentialist' view, which posits that government may support religion in general but not in a way that prefers any particular religion. For Justice Scalia to use a term of a Jewish cultural language in a Supreme Court decision could be viewed as in keeping with the nonpreferentialist legal doctrine." — Jewish Law (54)

The word *chutzpah* is not a religious word, nor is it a traditional American word. It is a Yiddish word meaning, roughly, "unmitigated gall." It is surprising that *Jewish Law* would attach such significance to the incidental use of a Yiddish word.

If given a judicial opportunity, will Justice Scalia rule in favor of the Noahide Laws? He could describe them as "nonpreferentialist," in the much the same way that Congress described them as "the bedrock of society from the dawn of civilization." That sounds most "nonpreferentialist," provided one does not mention death sentences for Christians.

EQUAL·JUSTICE·UNDER·LAW

Equal Justice Under Law

Talmud law also provides that Jews and non-Jews be judged by dramatically different standards. For example, in capital cases, 23 judges must sit in judgment on a Jew; two eyewitnesses must have witnessed the offense, and warned him of the potential penalty. In contrast, a Gentile gets one judge, and is convicted on the testimony of one eyewitness with no warnings. See US v. Talmud Law for more details on capital cases. See The Talmud Lives for Jews for details on civil cases.

Justice Scalia has sworn an oath to uphold the US Constitution and the Bill of Rights. Given that the words Equal Justice Under Law are emblazoned over the cornice of the very building that houses Scalia's office, Justice Scalia is one **V**ery **I**nteresting **P**erson.

Neatly separating head from shoulders with a single blow of the axe …

"… in speaking of heathens, when the Tanna teaches that they are forbidden to do something, he *ipso facto* teaches that it is punishable by death; for only in speaking of Jews is it necessary to distinguish between prohibition and punishment." — Rabbi Dr. Freedman

"… every death penalty decreed for the sons of Noah is only by decapitation." — Sanhedrin 56a

Rabbi Yitzchok Adlerstein is the director of Project Next Step of the Simon Wiesenthal Center in Los Angeles and a professor of Jewish Law and Ethics at Loyola Law School. Rabbi Adlerstein calls the Talmud, "the world's oldest continuously-practiced legal code." (55)

"For a Jew to be convicted by a Jewish court, two eyewitnesses must have seen the perpetrator about to commit the crime and warned him of the potential penalty. The murderer must verbally answer that he chooses to proceed anyway. (For a non-Jew, only one witness is required and no verbal warning.)" (57)

We can see why a Jew on trial for his life might prefer a Jewish court — but why would a non-Jew? What would Talmud-based law have to offer that is better than trial by a jury of peers, the Bill of Rights, and Equal Justice Under Law?

The National Menorah is now an annual feature on the Ellipse, adjacent to the White House in Washington, DC — it is part of the government-sponsored Christmas/ Hanukkah/ Winter Solstice/ Kwanzaa festivities.

The Washington Times

ANOTHER NIGHT, ANOTHER LIGHT

Saudi diplomat named in suit by U.S. families

The Washington Times, Monday, December 12, 2002, carried a front-page picture and story above the fold of the lighting of the National Menorah. The caption reads: "From left, Rabbi Abraham Shemtov, Rabbi Levi Shemtov, and Undersecretary of Defense Dov Zakheim lit the National Menorah on the Ellipse from a cherry picker to mark the third night of Hanukkah, last night." All three men are Friends of Lubavitch. Other friends of Chabad Lubavitch include former Press Secretary to President Bush Ari Fleischer, and Senator Joseph Lieberman, (D-CT), a possible candidate for the US presidency.

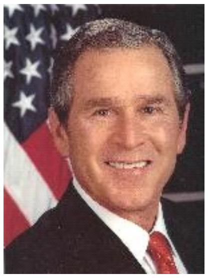
DS of L VITCH

The Washington Times, Monday, December 12, 2002, (detail).

The box carrying the men reads, "Hanukkah - Friends of Lubavitch." As careful as the White House is in their public relations of all matters religious, this seems to be a clear message to the nation: of the three rabbis, all are Orthodox.

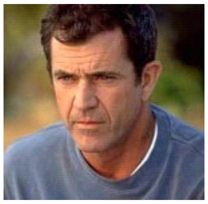
"In the struggle for the soul of American Jewry, the Orthodox model has triumphed." — Samuel G. Freedman (52)

Dov Zakheim is Comptroller of the Pentagon, and an ordained Orthodox rabbi. He is also the Department of Defense "point man" in charge of "rebuilding a terrorist-free Afghanistan" for the Muslim Afghanis. — AFIS (68)



US President George W. Bush "sent greetings and applauded the institute for promoting an 'understanding of Judaism's rich tradition of legal thought. As we face new challenges and welcome new opportunities, our society must continue to promote good character and strong values. Through the study and teaching of Jewish law and philosophy you are contributing to a growing culture of service, citizenship, and responsibility in America,' Bush wrote."

The occasion was a kosher dinner held at the US Supreme Court Building in Washington, DC by the National Institute of Judaic Law to celebrate the occasion of the Institute's founding. According to the Jerusalem Post, the purpose of the Institute is to teach Judaic law to US law students and jurists, and to file legal opinions in US courts. (44)



Mel Gibson is a practicing Roman Catholic Christian. Gibson is currently making a movie about the last day in the life of Jesus.

On March 24, 3003, Abraham Foxman, the National Director of the Anti-Defamation League, wrote Gibson a letter, issuing a thinly veiled demand that Gibson submit his script or a precise for ADL approval. "… we have serious concerns … and would like to be assured … Passion plays have an infamous history of leading to hatred, violence, and even death of Jews."(62)

On the other hand, the ADL publishes a speech given by the First Lady of New York,

Mrs. George (Libby) Pataki. Mrs. Pataki gave her speech upon the acceptance of an award given to her by the ADL for her unwavering support of Israel. In her speech, Mrs. Pataki denounced the Koran and those who practice the Islamic religion. She identified Islam with terrorism, saying in part:

"It leaves us at war with an enemy that has no conscience. They do not deal in reality with statistics and facts. They deal in rhetoric filled with hatred and founded in ignorance. They praise murderers as martyrs. The speak peace and buy illegal weapons … They TARGET women and children for death …

" The fight is not just about Israel. It is about all people that hate terror and love peace. It is about freedom and the right to live one's life without fear. Under the Taliban in Afghanistan, women were forbidden to hold jobs, drive cars, own land, be educated, and for that matter, show their face. They were forbidden from doing things by the Koran, which ironically they are not even allowed to read. If their husband dies they have no way to feed their children. Sometimes, the women beg for enough money to buy stale bread, which they mix with water and feed to their children. In other families the women were forced into prostitution and then charged and executed for the same offense. If any of you have seen Saira Shaw's 'Beneath the Veil,' you know what I am talking about." (65)

Does the ADL worry that First Lady Pataki's message might lead to the "hatred, violence, and even death" of Muslims? We are left with the following alternatives. Either:

a) The ADL is publicizing Mrs. Pataki's speech to incite "hatred, violence, and even death" against Muslim Americans — or

b) The ADL is entirely cynical about the consequences of so-called hate speech.

Abraham H. Foxman is the National Director of the Anti-Defamation League (ADL). The ADL web page carries these words from Mrs. Pataki:

"As a premier civil rights and human relations agency, ADL combats anti-Semitism and racism against all peoples, regardless of background." (65)

We're puzzled. As far as we know, the ADL did not send a letter of protest to Congress when it declared the Talmud's Noahide Laws were the basis "upon which our great Nation was founded." Noahide Law regulations call for the decapitation of practicing Christians — people like Mel Gibson.

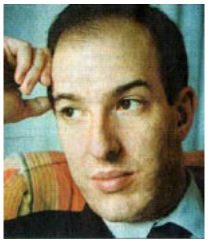
Richard Gephardt, Missouri District 3, served as Democratic Leader of the U.S. House of Representatives, Majority Leader of the House, and as one of the nation's leading Democrats for much of the last two decades.

On March 05, 1991, Rep. Gephardt co-sponsored H.J. Res. 104, which reads in part as follows:

"Whereas Congress recognizes the historical tradition of ethical values and principles which are the basis of civilized society and upon which our great Nation was founded; Whereas these ethical values and principles have been the bedrock of society from the dawn of civilization, when they were known as the **Seven Noahide Laws** …" — US Congress (1)

Congressman Robert Michel (R-Ill.) was first elected in 1956 to the 85th Congress from the 18th congressional district in Illinois. He served from his election in 1956 until his retirement in 1994. He was Minority Whip from the 94th Congress through the 96th. He served as Minority Leader, though he preferred the title Republican Leader, from the 97th through the 103rd Congress.

Rep. Michel was co-sponsor of the 1991 declaration concerning the Noahide Laws, along with Rep. Gephardt.



Anthony Romero, executive director of the American Civil Liberties Union, is quoted in *The Washington Post* caption to this picture, "At the most personal level, I love this country like nothing else."

The ACLU has concerned itself with First Amendment issues in America for almost a century. An advanced search of the ACLU site with google.com reveals 776 references to the Ten Commandments. For example:

"The ACLU opposes the display of the Ten Commandments in public schools, classrooms, and in other public institutions on the ground that such displays violate the First Amendment."

However, a Google search of the ACLU site does not reveal a single mention of the Noahide/ Noachide/ Noachian Laws.

Explanations vary for this singular disinterest. One commentator suggested, "The ACLU concerns itself with Freedom of Speech issues; in contrast, the Noahide Laws involve the freedom to breathe, and that falls outside the ACLU's special interest."

* * *

Do you know the difference between *Talmud* and *Torah* as those words are used by religious Jews? The terms are confusing and if they are confused, no one will understand what is being said. Find out from Critical Words of Talmud Study. (49)

* * *

Rabbi Shmuley Boteach, a Kabbalist, is a disciple of the late Rabbi Menachem Mendel Schneerson. He is friends with Uri Geller, Madonna, and Michael Jackson. According to ABC News, "Boteach's … rabbinical answer to Dr. Ruth began with the 1999 publication of *Kosher Sex*, a best seller that shook the Orthodox Jewish community for stressing, among other things, that oral sex can be very good for a marriage." — ABC (75)

Rabbi Boteach is quoted on the dust jacket of his book, *Judaism for Everyone,* saying, "Sex is the holiest human experience, the highest form of knowledge."

In *Judaism for Everyone,* Rabbi Boteach says that Judaism views Christianity as the "Ultimate Heresy" and says he finds tolerance "repugnant."

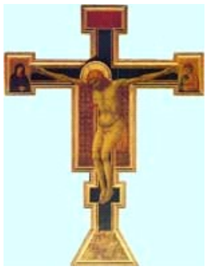
"From the outset Judaism aimed to destroy the idols and false Gods that ancient man was wont to worship. Therefore, no visual images can ever be employed in prayer and religious devotions." — Rabbi Boteach (16)

The Bamayan Buddhas in Afghanistan were destroyed in February 2001, allegedly by the Taliban. It is alleged this statuary was destroyed because Muslims do not like idols. There is room to doubt the allegation, however: Egypt has been occupied by Muslims for more than a thousand years, yet the extensive heathen statuary of ancient Egypt has never been attacked by an Egyptian government.

* * *

Emperor Leo III of the Byzantine ruled from 717 to 741. Following the second Mosaic Commandment forbidding "graven images," Leo instituted a campaign that destroyed much of the arts of that day in Easter Europe.

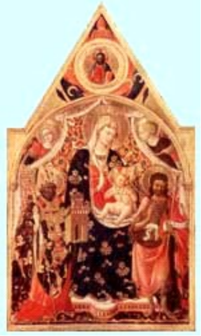
* * *



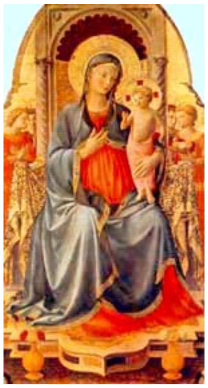
Crucifix by Giotto di Bondone's 1292 in Florence. (38)

Rabbi Boteach says that the religious images of Christianity are in violation of fundamental tenets of Judaism. In particular, the rabbi names the crucifix as objectionable. This causes some concern about the safety of Christian artifacts in the upcoming Jewish Millennium. "From the outset Judaism aimed to destroy the idols …" — Rabbi Boteach (16)

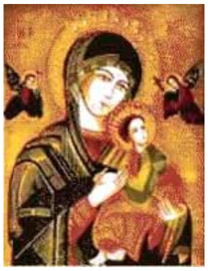
"Therefore, **no visual images** …"



"… can ever be employed …"



"… in prayer and religious devotions." — Rabbi Boteach (16)



MISHNAH. *He who engages in idol-worship [is executed]. It is all one whether he serve it, sacrifice, offer incense, make libations, prostrate himself, accept it as a god, or say to it, 'thou art my God'* … — Babylonian Talmud, Tractate Sanhedrin 60b

Dennis Prager wrote of Rabbi Boteach's book, *Judaism for Everyone*:

"A major achievement. Few books on Judaism convey its essence as clearly, as interestingly, as humanly as *Judaism for Everyone*." — Dennis Prager

According to Dennis Prager's web page, "Dennis Prager has engaged in interfaith dialogue with Catholics at the Vatican, Muslims in the Persian Gulf Hindus in India, and Protestants at Christian seminaries throughout America. For ten years, he conducted a weekly interfaith dialogue on radio, with representatives of virtually every religion in the world. New York's Jewish Week described Dennis Prager as 'one of the three most interesting minds in American Jewish Life.'" (53)

Rabbi Daniel Lapin is author of *America's Real War*. He presents himself as a friend of the Christian right, and is a favorite speaker of organizations such as Concerned Women for America.

"As an Orthodox rabbi, I will make a compelling case for America as a Christian nation and the need for our nation to be based on Judeo-Christian ethic in order to survive." — Rabbi Daniel Lapin

In his book, Rabbi Lapin promotes the Noahide Laws, but fails to tell his Christian readership that the Noahide system requires Christians to be put to death for practicing Christianity.

The Stumbling Block

Rabbi Lapin also mentions the Jewish prohibition against putting a "stumbling block before the blind" — that is, deriving benefit from information deliberately withheld from another. "Thus we see that part of the Jewish contribution to the world has always included 'filling in the blanks.'" — Rabbi Lapin(29)

Selling the world on Noahide Laws and not mentioning the penalty clause — that sounds kind of like a stumbling block, doesn't it?

Don't you wish Rabbi Lapin would "fill in the blanks"?

You can help in the battle for Truth, Justice, and the American Way! Fight the forces of censorship and suppression of the Talmud, and bring about understanding between peoples of different faiths.

Download this site to your desktop computer. Make CDs and distribute them to friends, neighbors, ministers, and community leaders. Email your favorite essay to your email list. Post your favorite essay to discussion forums. Print your favorite essays and give them to those not on the Internet. Flyers advertising Come-and-Hear.com can be distributed throughout your community.

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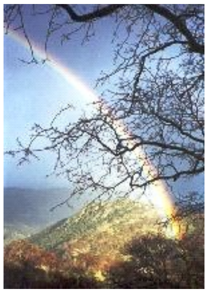


Research Windfall.
The recurring Congressional resolutions honoring Rabbi Schneerson and recognizing the Noahide laws as the basis of our great Nation have been gathered. This collection is a must if you would like to discuss it with your neighbors and be a part of the process. (1)

Max Dimont, author of several books popularizing Jewish history and culture writes in *The Indestructible Jews*, that:

"Jewish history consists of a unique series of events — accidental or purposive — which have had the practical effect of preserving the Jews … to fulfill their avowed mission of ushering in a brotherhood of man.

"Whether this mission was initiated by God or retroactively attributed to God by the Jews themselves in no way alters our thesis of a Jewish manifest destiny." (47)

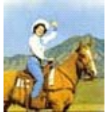
Dimont also quotes Prime Minister Ben Gurion:

"My concept of the messianic idea is not a metaphysical but a social-cultural one … I believe in our moral and intellectual superiority, in our capacity to serve as a model for the redemption of the human race … The glory of the Divine Presence is within us, in our hearts, and not outside us." (47)

Rabbi Noson Gurary is a Chabad Lubavitch rabbi, Director of Chabad of Buffalo, New York, and founder of the National Institute for Judaic Law. The Institute is intended to bring Talmudic law to the attention of US judges and law students. According to Jewish Week:

"'It will be an eye opener for judges, scholars and law students,' he told The Jewish Week. 'Before you know where you're going, you have to know where you came from. And Jewish law is the basis of our legal system in America.' Gurary said that the idea for the institute came in an exchange of letters in which Supreme Court Justice Antonin Scalia, one of the most conservative Justices, expressed his 'fascination with Jewish law.' 'And as a teacher of Judaic studies, I began to see the excitement of students who were being exposed to Jewish law for the first time, who now had a better understanding of where Western law come from,' Gurary said.

"Gurary, who teaches at the University of Buffalo law school, said his target audience includes judges around the country and law students, not politicians and lawmakers." (45)



http://antimatrix.org/Convert/Books/Talmud/editor/index.html#howdy

http://antimatrix.org/Convert/Books/Talmud/editor/index.html#starting

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http://antimatrix.org/Convert/Books/Talmud/editor/index.html#blood

http://antimatrix.org/Convert/Books/Talmud/editor/index.html#america

For Jews, the belief that God can be human
is the ultimate heresy.

— Rabbi Shmuley Boteach, on Christianity (7)

Minuth — Heresy, the belief in more than one Power,
especially Judeo-Christianity.

— Soncino Talmud Glossary

Unbeknownst to most Americans, the US Congress has been gradually changing the fundamentals of American law. The movement for change started as early as 1975, when Congress passed a resolution honoring the birthday of a prominent rabbi, Rabbi Menachem Mendel Schneerson, ("the Rebbe") of the Chabad Lubavitch sect (sometimes this sect is called "ultra-Orthodox"). The movement ratcheted forward in 1991, when Congress coupled Rabbi Schneerson's happy birthday message with a declaration that the United States of America was founded on the seven Noahide Laws. (1)

The Noahide Laws promise deadly consequences for Christians. We shall understand why a little later.

What are the seven Noahide Laws? In brief: LORD God told the Jews they must obey 613 commandments (72) in order to have everlasting life (i.e., "a portion in the-world-to-come"), but decreed that the rest of mankind must obey only seven commandments. Those seven commandments are the Noahide Laws. Furthermore, LORD God tasked the Jews to enforce the seven Noahide Commandments, and to enforce them with liberal use of the death penalty.

While we read of LORD God writing the Ten Commandments on stone tablets with his finger and giving them to Moses (Exodus 31:18, 34:28), there is no parallel Biblical statement of LORD God writing the Noahide Laws on stone tablets and giving them to anybody. Jews believe that the Noahide Laws were either passed down orally (see More Critical Words of Talmud Study, Oral Law), or derived by rabbis (see Israel's "One Indigenous Science" [50]). The authority of the Noahide Laws is not questioned, however. (37)

Here is an excerpt from the 1991 Congressional declaration concerning the Noahide Laws:

> Whereas Congress recognizes the historical tradition of ethical values and principles which are the basis of civilized society and upon which our great Nation was founded;
>
> Whereas these ethical values and principles have been the bedrock of society from the dawn of civilization, when they were known as the Seven Noahide Laws;
>
> …
>
> Whereas the Lubavitch movement has fostered and promoted these ethical values and principles throughout the world;
>
> Whereas Rabbi Menachem Mendel Schneerson, leader of the Lubavitch movement, is universally respected and revered and his eighty-ninth birthday falls on March 26, 1991;
>
> Whereas in tribute to this great spiritual leader, `the rebbe', this, his ninetieth year will be seen as one of `education and giving', the year in which we turn to education and charity to return the world to the moral and ethical values contained in the Seven Noahide Laws; and
>
> Whereas this will be reflected in an international scroll of honor signed by the President of the United States and other heads of state: Now, therefore, be it
>
> *Resolved by the Senate and House of Representatives of the United States of America in Congress assembled,* That March 26, 1991, the start of the ninetieth year of Rabbi Menachem Schneerson, leader of the worldwide Lubavitch movement, is designated as `Education Day, U.S.A.'. The President is requested to issue a proclamation calling upon the people of the United States to observe such day with appropriate ceremonies and activities.

— US Congress, HR 104 Public Law 102-14 (1)

Despite this Congressional declaration, many Americans are still not aware that their country was founded on Talmudic laws. (70) It is still widely believed that America was founded on the principles contained in the Declaration of Independence, the Bill of Rights, the Constitution, and Anglo-Saxon law generally. Some of the Founding Fathers even thought they had been influenced by the writings of John Locke, a Scot. Help clear up this misunderstanding. A copy of that 1991 resolution, Joint House Resolution 104 Public Law 102-14, and prior Congressional Schneerson birthday resolutions are available for easy download and study. (1)

RABBI MENACHEM M. SCHNEERSON
THE LUBAVITCHER REBBE
לתקן העולם
BENEVOLENCE
ETHICS
LEADERSHIP
SCHOLARSHIP
ACT OF CONGRESS

Congressional Gold Medal (brass replica) awarded posthumously to Rabbi Schneerson in August 1994. The legend on the obverse reads "Benevolence Ethics Leadership Scholarship" in English, and "To improve the home" in Hebrew.

To see how one of Judaism's most prominent and charming spokesmen is currently promoting the Noahide Laws, study the May 8, 2001 speech of the Very Reverend the Chief Rabbi of the United Hebrew Congregations of the British Commonwealth, Professor Jonathan Sacks. The speech is entitled *Jewish Identity — The Concept of a Chosen People*. (42)

A Description of the Noahide Laws

The Noahide Laws are defined in the Talmud, largely in Chapter VII of Tractate Sanhedrin, particularly: 56a, 56b, and 57a.

(*Note: When excerpting quotations from the Talmud, we sometimes omit non-germane text and footnotes. An omission of text is indicated by an ellipsis (...). To see the full text and footnotes, follow the hot link at the end of the excerpt. It is our pleasure to make available on line a number of Talmud tractates, so that excerpts used in these Come and Hear™ articles and Elizabeth's Dilling's ../dilling/index.html*The Jewish Religion: Its Influence Today *can be seen in full context. We indicate unprintable Hebrew characters, words, and phrases with the symbol* [H].)

> ***GEMARA.*** … Our Rabbis taught: seven precepts were the sons of Noah

> commanded: social laws; to refrain from blasphemy, idolatry; adultery; bloodshed; robbery; and eating flesh cut from a living animal …

— Babylonian Talmud, Tractate Sanhedrin 56a
Soncino 1961 Edition, pages 381-382

A contemporary promoter of the Noahide Laws, Rabbi Shmuley Boteach, is a Hasidic Jew, a Kabbalist, (43) and a disciple of the late Rabbi Schneerson. (58) Rabbi Boteach expresses the Noahide Laws in this language:

> The Jews have the 613 commandments of the Torah to observe. Non-Jews have the Noahide commandments, included within which are prohibitions against idolatry, theft, murder, adultery and incest, cruelty to animals, blasphemy and the responsibility to establish and maintain courts of justice in a just society.

— Rabbi Boteach (9)

Jewish Law Enforced on Non-Jews

In the following Talmud excerpt, we see that Jews have Divine authority to enforce the Noahide Laws on non-Jews.

> ***GEMARA***. … If a heathen [son of Noah] blasphemed, employing substitutes of the ineffable Name, he is in the opinion of the Sages punishable by death. Why so? — Because it is written, *as well the stranger, as he that is born in the land [when he blasphemeth the name of the Lord, shall be put to death]*.

— Babylonian Talmud, Tractate Sanhedrin 56a
Soncino 1961 Edition, page 381

One Witness — Death for Gentile

Rabbi Yitzchok Adlerstein is the director of Project Next Step of the Simon Wiesenthal Center in Los Angeles and a professor of Jewish Law and Ethics at Loyola Law School. Rabbi Adlerstein presents the basic principle of equal protection under Jewish law.

> For a Jew to be convicted by a Jewish court, two eyewitnesses must have seen the perpetrator about to commit the crime and warned him of the potential penalty. The murderer must verbally answer that he chooses to proceed anyway. (For a non-Jew, only one witness is required and no verbal warning.)

— Rabbi Adlerstein, as told to Naomi Pfefferman (57)

So then, Jewish law is not based on "Equal Justice for All." Different standards are used to judge Jews and non-Jews. To convict a Gentile, all that is needed is one accuser. See US v. Talmud Law for further discussion. (66) Thus, it is very easy to convict a Gentile, but much more difficult to convict a Jew.

Now the Talmud Sages tell us that a single judge decides a Gentile's fate. There is no provision for a jury in Talmud law.

> ***GEMARA***. … R. Jacob b. Aha found it written in the scholars' Book of Aggada: A heathen is executed on the ruling of one judge, on the testimony of one witness, without a formal warning, on the evidence of a man, but not of a woman, even if he [the witness] be a relation. On the authority of R. Ishmael it was said: [He is executed] even for the murder of an embryo. Whence do we know all this? — Rab Judah answered: The Bible saith, And surely your blood of your lives will I require; this shows that even one judge [may try a heathen].

— Babylonian Talmud, Tractate Sanhedrin 57b
Soncino 1961 Edition, page 390

Gentiles Executed for Violating Noahide Laws

Here the rabbis argue and decide that heathens are put to death for idolatry, and any other violation of the Seven Laws, as well:

> ***GEMARA.*** … With respect to idolatry, such acts for which a Jewish court decrees sentence of death [on Jewish delinquents] are forbidden to the heathen. This implies that they are merely forbidden, but their violation is not punished by death! - R. Nahman b. Isaac answered: Their prohibition is their death sentence. (1)
>
> R. Huna, Rab Judah, and all the disciples of Rab maintained: A heathen is executed for the violation of the seven Noachian laws; the Divine Law having revealed this of one [murder], it applies to all.

— Babylonian Talmud, Tractate Sanhedrin 57a
Soncino 1961 Edition, pages 387-388

The translator, Rabbi Dr. H. Freedman, amplifies the text in a footnote:

> 666. I.e., in speaking of heathens, when the Tanna teaches that they are forbidden to do something, he *ipso facto* teaches that it is punishable by death; for only in speaking of Jews is it necessary to distinguish between prohibition and punishment.

— Rabbi Dr. H. Freedman

Death Sentence Endorsed Today

It would be a mistake to believe that contemporary promoters of the Noahide Laws have abandoned the Talmud doctrine that idolaters (i.e., Christians) be put to death for practicing their religion. The *Noah's Covenant* web site calls for the banning of Christmas and other Christian holidays, and endorses the call for the death sentence for Christians. *Noah's Covenant* quotes Rabbi Schneerson from Volume VIII of *Likkutei Sichos*, an anthology of the Schneerson's works. (71) Rabbi Schneerson in turn quotes Maimonides (the Rambam).

> … according to the known Jewish ruling that Christians are idol worshippers.

— Maimonides, quoted by Rabbi Schneerson (63)

> A gentile … is liable for the death penalty … if he has invented a religious holiday for himself … The general principle is we do not allow them to make new religious rituals and to make 'mitzvahs' for themselves by their own devices. Rather they may either become a Ger Tzeddek and accept all the Mitvahs; or [t]he (the Noahide) should stand fast in his Torah (the seven Noahide Laws) without adding or diminishing … and if he does make some new 'mitzvah,' we lash him, punish him, and inform him that he is obligated with the death penalty for this …

— Maimonides (the Rambam) (64)

Gentiles vs. the Beasts of the Field

In Tractate Sanhedrin 57b (cited above), we learned that a "heathen" is executed on the ruling of *one* judge. Let's compare that rule with the treatment of Jews and oxen accused of capital crimes. (Footnotes, except for footnote 7, have been omitted from this excerpt. To read the footnotes and the full context of the tractate, follow the hot link on the cite.)

> ***MISHNAH***. … CAPITAL CASES ARE ADJUDICATED BY TWENTY-THREE. THE PERSON OR BEAST CHARGED WITH UNNATURAL INTERCOURSE, BY TWENTY-THREE, AS IT IS WRITTEN, THOU SHALT KILL THE WOMAN AND THE BEAST, AND ALSO, AND YE SHALL SLAY THE BEAST.
>
> THE OX TO BE STONED (7) IS TRIED BY TWENTY-THREE, AS IT IS WRITTEN, THE OX SHALL BE STONED AND ITS OWNER SHALL BE PUT TO DEATH (8) — AS THE DEATH OF THE OWNER, SO THAT OF THE OX, CAN BE DECIDED ONLY BY TWENTY-THREE.
>
> THE DEATH SENTENCE ON THE WOLF OR THE LION OR THE BEAR OR THE LEOPARD OR THE HYENA OR THE SERPENT IS TO BE PASSED BY TWENTY-THREE. (9) R. ELIEZER SAYS: WHOEVER IS FIRST TO KILL THEM [WITHOUT TRIAL], ACQUIRES MERIT, R. AKIBA, HOWEVER, HOLDS THAT THEIR DEATH IS TO BE DECIDED BY TWENTY-THREE.

— Babylonian Talmud, Tractate Sanhedrin 2a
Soncino 1961 Edition, page 2

Rabbinical scholar and translator, Jacob Shachter, amplifies the text with these footnotes.

> 667. If he gored a person. Ex. XXI, 28.
>
> 668. Ex. XXI, 29.

669. Which has killed a human being.

— Jacob Shachter

A further perspective in traditional Jewish laws and attitudes concerning Gentiles is contained in What About Gentiles? (67) See also US v. Talmud Law. (66)

Noahides Killed by Decapitation

In this passage, we see that heathens (or "sons of Noah") must be killed by decapitation.

> ***GEMARA***. … Our Rabbis taught: [*Any man that curseth his God, shall bear his sin.* (3) It would have been sufficient to say], 'A man, etc.:' What is taught by the expression *any man*? (4) The inclusion of heathens, to whom blasphemy is prohibited just as to Israelites, and they are executed by decapitation; for every death penalty decreed for the sons of Noah is only by decapitation.(5)

— Babylonian Talmud, Tractate Sanhedrin 56a
Soncino 1961 Edition, page

The translator, Rabbi Dr. H. Freedman, explains in a footnote that the expression "sons of Noah" means non-Israelites.

670. Leviticus XXIV, 15

671. Lit., *'A man, a man'*, Heb. *ish ish,* [H] [H]

672. The only place where death is explicitly decreed for non-Israelites is in Gen. IX, 6: *Whoso sheddeth man's blood, by man shall his blood be shed.* It is a general law, applicable to all, having been given in the pre-Abrahamic era; his blood shall be shed must refer to the sword, the only death whereby blood is shed.

— Rabbi Dr. Freedman

The Sages consider decapitation to be the most hideous way to die because it so disfigures the corpse. In contrast, Jews who commit idolatry are stoned. (23) To see footnotes, please follow link at the bottom of the excerpt.

> ***MISHNAH***. EXECUTION BY THE SWORD WAS PERFORMED THUS: THE CONDEMNED MAN WAS DECAPITATED BY THE SWORD, AS IS DONE BY THE CIVIL AUTHORITIES. R. JUDAH SAID: THIS IS A HIDEOUS DISFIGUREMENT; BUT HIS HEAD WAS LAID ON A BLOCK AND SEVERED WITH AN AXE. THEY REPLIED, NO DEATH IS MORE DISFIGURING THAN THIS.

— Babylonian Talmud, Tractate Sanhedrin 52b
Soncino 1961 Edition, page 380

Axe or sword, the end result is the same.

"Grunts" Push for Decaptitation

If it seems fantastic that decapitations might be carried out in the US, the reader's attention is called to the July 26, 2003 edition of Defense Watch ("The Voice of the Grunt"). In an article entitled "Anti-Terror Weapon: Off With Their Heads," Robert G. Williscroft argues that the US military decapitate "terrorists."

> We should have beheaded Saddam's monster sons, and placed their pigskin-draped heads atop long poles in the center of Baghdad. Then, one by one, as we capture other high-ranking members of the old regime, their pigskin-draped heads should join the rotting heads of the Hussein brothers.

— Robert G. Williscroft (73)

Of course, all of the "terrorists" so far are Gentiles. And once decaption is used by American officials on Iraqi Gentiles, the precedent is established. Decaption becomes an American practice, and may be used other Gentiles as well.

Defense Watch ("The Voice of the Grunt") is published by Soldiers For The Truth (SFTT), which claims to be "a grass-roots educational organization started by a small group of concerned veterans and citizens to inform the public, the Congress, and the media on the decline in readiness of our armed forces … SFTT is headed by retired Army Colonel David H. Hackworth." (74)

Jesus Led Israel to Apostasy

Should Christians be particularly concerned about all this? As we learned in Jesus' Membrum in the Talmud, (34) and Elizabeth Dilling's *The Jewish Religion: Its Influence Today*, Chapter III, Jewish teaching holds that Jesus of Nazareth ("Balaam," "Ben Stada," etc.) was a false god. He was the bastard son of a woman who played the harlot with carpenters, He worshipped a brick, performed magic with his sex organ, had sexual intercourse with his donkey, and attempted to seduce women. He was a sorcerer who led Israel to apostasy.

> ***GEMARA***. … On the eve of the Passover Yeshu (6) was hanged. For forty days before the execution took place, a herald went forth and cried, 'He is going forth to be stoned because he has practised sorcery and enticed Israel to apostasy. Any one who can say anything in his favour, let him come forward and plead on his behalf.' But since nothing was brought forward in his favour he was hanged on the eve of the Passover!

— Babylonian Talmud, Tractate Sanhedrin 43a
Soncino 1961 Edition, page 281

The translator, Rabbi Dr. H. Freedman amplifies the text in a footnote, citing the Munich codex of the Talmud (the identity of Jesus is clarified by calling him "the Nazarean"):

> 673. [Ms M. adds 'the Nazarean'.]

— Rabbi Dr. Freedman

Certainly, Jewish views of Jesus and His mother are allowable under the Bill of Rights. Christians have their opinions about other religions, too. However, the present-day Jewish view of Christianity has consequences in a way that the present-day Christian view of Judaism does not. Under Judaism, what happens to those who worship a false god?

> ***MISHNAH.*** HE WHO ENGAGES IN IDOL-WORSHIP [IS EXECUTED]. IT IS ALL ONE WHETHER HE SERVE IT, SACRIFICE, OFFER INCENSE, MAKE LIBATIONS, PROSTRATE HIMSELF, ACCEPT IT AS A GOD, OR SAY TO IT, 'THOU ART MY GOD' …

— Babylonian Talmud, Tractate Sanhedrin 60b
Soncino 1961 Edition, page 410

Min, Minim, Minuth

In the Talmud, Christians are specifically described as "Judeo-Christians" or "min" (plural "minim"). The following definition of "*minuth*" in the Glossary for the Soncino Talmud makes the Talmudic attitude to Christianity clear:

> **Minuth** — Heresy, the belief in more than one Power, especially Judeo-Christianity.

— Soncino Talmud Glossary

Idolater — Word Covers Many People

Some may assume that "idolatry" refers to the worship of idols. While that definition is correct, the word takes on metaphorical application, and may refer to anyone whose theology differs from that of the Pharisees. For example, Jews who reject the Talmud and wish to base their law and practices on the Old Testament only, have in the past, been labeled "idolaters" by the Pharisaic (Talmud) Jews. See the information on Sadducees and Karaites in Critical Words of Talmud Study.

Personal Virtue vs. Enforcement

Before taking up the next point, let us consider some aspects of religion. There is one aspect of religion that intends the betterment of the individual through prayer, meditation, right action, faith, hope, charity, etc. Let us call this aspect of religion the "religion of personal virtue."

There is, however, a second aspect of religion. This aspect requires one person to use force against his fellow, either individually, or more often, through the power of the state. Let us call this aspect of religion the "religion of enforcement."

Personal Virtue Religion

None of the teachings of Jesus require men to use force against one another; instead, Jesus directed the individual to acquire personal virtue. Among many other things, he said:

> 674. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
>
> 675. Blessed are they that mourn: for they shall be comforted.
>
> 676. Blessed are the meek: for they shall inherit the earth.
>
> 677. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
>
> 678. Blessed are the merciful: for they shall obtain mercy.
>
> 679. Blessed are the pure in heart: for they shall see God.
>
> 680. Blessed are the peacemakers: for they shall be called the children of God.
>
> 681. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
>
> 682. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

— Matthew 5:3-11

This writer knows of not one case of a government attempting to enforce any of the Beatitudes. Nor do we find Jesus of Nazareth directing His followers to convert others at the point of a sword, or to kill others because they do not follow His way. (61)

Enforcement Religion

In contrast, many of the commands in the Old Testament contain enforcement clauses. For example, this commandment —

> 683. Thou shalt not suffer a witch to live.

— Exodus 22:18

That commandment requires the force of the state to carry out the death sentence on a "witch." The following passage from Deuteronomy 13 *requires* Old Testament believers to kill unapproved prophets, miracle workers, and anyone who preaches another religion.

> 684. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,
>
> 685. And the sign or the wonder come to pass, whereof he spake unto thee,

> saying, Let us go after other gods, which thou hast not known, and let us serve them;
>
> 686. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.
>
> 687. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.
>
> 688. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.
>
> 689. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;
>
> 690. Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;
>
> 691. Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:
>
> 692. But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.
>
> 693. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
>
> 694. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

— Deuteronomy 13:1-11 (KJV)

There are many similar injunctions in the Old Testament. In the history of Christendom, we can see when the Old Testament doctrines dominated the minds of Christian leadership. When Christendom neglected Old Testament enforcement doctrines, religious freedom blossomed. Each man looked to the perfection of his own soul, and left his neighbor's soul to the care of his neighbor.

But now, with the rise of Judaism in the halls of power, we are looking at a return to Old Testament state-religion. Particularly, given the strain of Orthodox Judaism in ascendance, we are looking toward a re-unification of church and state, with priestly enforcement of Old Testament and Talmudic commandments.

America Is Rapidly Becoming Talmudized

In 1999, the Supreme Court agreed to consider an *amicus* brief based wholly on Talmudic law (see Sentence and Execution).

In November 2002, the American Orthodox Jewish community held a kosher dinner in the Supreme Court building to celebrate the establishment of the National Institute for Judaic Law. (44) The dinner was attended by 200 people, including three Supreme Court Justices. The purpose of the Institute is to introduce Talmudic laws into the US legal system and law schools.

It is thus the clear civic duty of every American to become intimately acquainted with the Talmud. Read articles at:
Death Penalty: http://www.come-and-hear.com/editor/capunish_1.html
Kosher Dinner: http://www.come-and-hear.com/editor/cp-jp-11-09-2002 and
http://www.come-and-hear.com/editor/cp-jw-01-08-03

The Planners

We have already met Rabbi Shmuley Boteach (above), a disciple of the late Rabbi Schneerson and promoter of the Noahide Laws. In *Judaism for Everyone* published in 2002, Rabbi Boteach begins by stating:

> This book is written in the belief that the next thousand years will be a Jewish millennium. For the first time in its long and trying history, the world's oldest monotheistic faith is going mainstream.

— Rabbi Boteach (11)

Rabbi Boteach explains in his own words why Jews should be in the position of control during this millennium. In the following, be aware that the word "Torah" is used to denote "Talmud" (see Critical Words of Talmud Study). (49)

> The world cannot be run at human whim. It needs an ultimate plan and a regulator who can determine whether it is progressing or regressing. This is the role of the Torah, the divine law, which puts each contribution into perspective. It organizes all human actions so that they coalesce into one supremely redeeming blueprint …
>
> … There had to be one people whose supreme purpose was to reveal this master plan to the world. History required a nation whose entire purpose was to teach the world Godly ethics and the contribution the nation could make toward the perfection of the earth …
>
> … The task of the Jews is to be a light unto the nations. Light is an apt metaphor

> because it shows the way and provides guidance. It allows us to clean the room and arrange the furniture so that the home becomes fit for human habitation. God, too, desires to reside among man. But we must first make the earth fit to be a royal residence.

— Rabbi Boteach (12)

Rabbi Boteach goes on to remind us of the two-track system: Jews are governed by 613 commandments, Noahides by seven. (12) Curiously, Rabbi Boteach does not mention the landmark 1991 Congressional declaration concerning the Noahide Laws on the occasion of his own mentor's birthday (Rabbi "The Rebbe" Schneerson). Nor does he mention that Noahides found in violation of the Noahide Laws are sentenced to death under a one-witness, one-judge, fast-track justice system. That is quite an oversight!

We are now at the beginning of the Jewish Millennium. What will life bring in a decade or two? Possibly, things will be quite all right, in light of Rabbi Boteach's following statement.

Rabbi Boteach: Judaism Teaches Tolerance

On page 393 of *Judaism for Everyone*, Rabbi Boteach praises tolerance.

> Tolerance is an important lesson that Judaism can teach all world religions. Despite Judaism's being the world's oldest monotheistic faith, the Jews have never insisted that their beliefs are superior to others … Coercion is as foreign to Judaism as Christmas.

— Rabbi Boteach (18)

Rabbi Boteach: Tolerance Is "Repugnant"

Now let us turn to page 280 of *Judaism for Everyone* and read as Rabbi Boteach condemns tolerance.

> In today's society people pride themselves on their *tolerance*. They believe they have progressed beyond the prejudices of the past. They have learned to allow those opinions that do not necessarily accord with their own to be voiced. But is this progress?
>
> I find this definition of tolerance repugnant. Rather than find enrichment or redemption in another's differences, one *tolerates*, or *stomachs*, their differences. One swallows hard, one suffers — tolerates — another's right to be different. This is hardly recognizing the virtue than [sic] can be extracted from another party's distinctiveness. This is a philosophy of segregation rather than multicultural enrichment. Tolerating another person implies that though one allows his opinions or differences today, if tomorrow he were to disappear from the face of the earth, one would hardly notice his absence. There is nothing to be learned from his conflicting opinion or uniqueness, and his absence in no way compromises or

> impairs one's own state of completion. Promoting or defending the modern definition of tolerance is really a license to indifference. It is not a call to harmony or multicultural enrichment.

— Rabbi Boteach (8)

This may be a little worrisome. It seems Rabbi Boteach does not know his own mind. Or does he?

Christians Make Jews Uncomfortable

Toward the conclusion of *Judaism for Everyone*, Rabbi Boteach tells us "why Jews are uncomfortable with Christianity." (13) Christians make Jews "uncomfortable" in ten ways summarized in the Appendix: Why Christianity Makes Jews Uncomfortable. Since Jews will have the power of life and death over Christians in the upcoming Jewish millennium, Jewish uncomfortable-ness matters.

Christianity Is the Ultimate Heresy

Now let us turn to page 401 of *Judaism for Everyone* and read as Rabbi Boteach says that Jews condemn Christianity as the Ultimate Heresy.

> Certain beliefs have been deeply engrained into the Jewish psyche for so many thousands of years, that even the most secular and disinterested of Jews accept them as axiomatic. Foremost among these is the simple belief that no man could ever be God. … Man is free, but his liberty cannot be taken for license.

— Rabbi Boteach (6)

> The idea that a man could be God is anathema to everything that Judaism stands for and everything that Judaism came into this world to accomplish.

— Rabbi Boteach (57)

> For Jews the Belief That God Can Be Human Is the Ultimate Heresy … The belief that God could have been born of a human womb, or could once have walked the earth, is so foreign to Judaism that it is rejected even by the most assimilated Jews. … Christianity, however, sees in Jesus the incarnation and embodiment of the Second Person of the Trinity, the Son.

— Rabbi Boteach (15)

What answer does Judaism have for the Bible literalist, who can point to the many human manifestations of God recorded in the Bible? (31)

> The ancient Rabbis were at pains to emphasize that the various anthropomorphic descriptions of the Creator in the Bible — the face of God, His outstretched hand, His back — were nothing more than allegorical language designed to make the Creator accessible to the human mind.

— Rabbi Boteach (20)

On other issues, however, Judaism accepts the Bible literally:

> In Egypt, God manifested strict justice toward the wicked Egyptians, destroying their lives and property through ten plagues. At the splitting of the Red Sea, He showed Himself to be a warrior who effortlessly decimated Pharaoh's legions, and simultaneously as a caring Father who rescued the forlorn Israelites who were plunged in the Red Sea. At Sinai He was a lawgiver …

— Rabbi Boteach (21)

Can We Know God's Mind?

Rabbi Boteach tells us this about Judaism:

> Judaism accepts the idea that there can be no positive description of God. We cannot say what God *is*, only what He *is not*. His being completely transcends human apprehension.

— Rabbi Boteach (21)

If this is true, and God transcends human apprehension, how can Judaism be so certain He would never want to take human form, or could not do so if He wanted to? Christians may be puzzled by this.

Is God Man, or Is Man God?

The concept that God cannot take on *man* characteristics is an interesting one — Rabbis believe man can take on *God* characteristics. That belief is illustrated in the following passages. In the first passage, we learn that Raba says it is possible for man to create, and we learn that Rabbah created a man. We also learn two other rabbis created a calf and ate it.

> ***GEMARA***. … Raba said: If the righteous desired it, they could [by living a life of absolute purity] be creators, for it is written, *But your iniquities have distinguished between etc.* (7) Rabbah created a man, (8) and sent him to R. Zera. R. Zera spoke to him, but received no answer. Thereupon he said unto him: 'Thou art a creature of the magicians. Return to thy dust.'
>
> R. Hanina and R. Oshaia spent every Sabbath eve in studying the 'Book of Creation', (9) by means of which they created a third-grown calf (10) and ate it.

— Babylonian Talmud, Tractate Sanhedrin 65b
Soncino 1961 Edition, page 446

Talmud translator Rabbi Dr. H. Freedman amplifies the text with footnotes.

695. Isa. LIX, 2.

> 696. Ibid. Raba understands *mabadilim* in the sense of 'draw a distinction'. But for their iniquities, their power would equal God's, and they could create a world.
>
> 697. By means of the *Sefer Yezirah*, Book of Creation. V. next note.
>
> 698. The Book of Creation, Heb. *Sefer Yezirah*, is the title of two esoteric books. The older, referred to here, was a thaumaturgical work popular in the Talmudic period. It was also known as *Hilkoth Yezirah* (Laws of Creation), and is so called in the same story quoted on [Sanhedrin] 67b. Rashi there states that the creation was performed by means of mystic combinations of the Divine Name, which does not come under the ban of witchcraft. Its basic idea is that the Creation was accomplished by means of the power inherent in those letters (Cf. Rab's saying: 'Bezalel knew how to combine the letters by which heaven and earth were created'. Ber. 55a. Cf. also Enoch LXI, 3 *et seq*.; Prayer of Manasseh: Ecc. R. III, 11 on the magic power of the letters of the Divine Name), and that this same power could be utilised in further creation. The work was ascribed to Abraham, which fact indicates an old tradition, and the possible antiquity of the book itself. It has affinities with Babylonian, Egyptian, and Hellenic mysticism and its origin has been placed in the second century B.C.E., when such a combination of influences might be expected. It is noteworthy that Raba's statement above, though not mentioning the Sefer Yezirah, insists on freedom from sin as a prerequisite of creation by man, v. J.E., XII, 602.
>
> 699. (I.e., a calf that has reached one third of its full growth; others interpret: (i) in its third year; (ii) third born, fat].

— Rabbi Dr. Freedman

Note Rabbi Dr. Freedman's mention of *Sefer Yezirah*, a translation of which is on line at Come and Hear™. (59) The reader may also be interested in Elizabeth Dilling's comments on the *Sefer Yezirah*. (60) This account of the rabbis creating a calf and eating it is repeated in Tractate Sanhedrin 67b.

In the following passage, someone called Jannai changes a woman into an ass and rides her. He is apparently embarrassed when someone else breaks his spell, the woman becomes human again, and he is seen "riding upon a woman in public."

> ***GEMARA***. … Jannai came to an inn. He said to them, 'Give me a drink of water,' and they offered him *shattitha*. Seeing the lips of the woman [who brought him this] moving, he [covertly] spilled a little thereof, which turned to snakes. Then he said, 'As I have drunk of yours, now do you come and drink of mine.' So he gave her to drink, and she was turned into an ass. He then rode upon her into the market. But her friend came and broke the charm [changing her back into a human being], and so he was seen riding upon a woman in public.

— Babylonian Talmud, Tractate Sanhedrin 67b
Soncino 1961 Edition, pages 460-461

Tripartite God Is Illogical, Unacceptable

Leaving aside the question of whether God could take human form if He wanted to, Judaism teaches that God cannot manifest himself in three aspects

> *Judaism Conceives of God as an Absolute Unity* … Christianity, however, maintains a divine Trinity of three Persons, the Father, the Son, and the Holy Spirit, which together form the *mysterium tremendum* (overwhelming mystery) of Christian beliefs … Christianity thus affirms a belief in a tripartite God, which to Judaism is illogical and unacceptable.

— Rabbi Boteach (7)

Bi-partite, Poly-partite God is Logical, Acceptable

While repudiating the idea that God can manifest in three aspects, Judaism sidesteps the "Ultimate Unity" to assert that God can easily manifest in numbers other than three. For example, God can assume Male and Female emanations. It's time to meet the Shechinah, the female emanation of God (some say Her name is pronounced "Shock 'N Awe"). Rabbi Boteach introduces Her in *Judaism for Everyone*:

> The idea of a woman reflecting a female component in the Godhead is a central idea of the Kabbalah. The woman is the Shekhinah, the Divine Presence, commanding increased respect. The *Zohar*, the key work of Jewish mysticism, in a famous passage, says:
>
> > It is incumbent on a man to be ever "male and female" [married] in order that his faith may be firm, and that the Shekhinah may never depart from him. What, then, will you say, of a man who goes on a journey and, being absent from his wife, is no longer "male and female"? His remedy is to pray to God before he starts his journey, while he is still "male and female," in order to draw to himself the presence of his Maker. When he has offered his prayer and thanksgiving and the Shekhinah rests on him, then he can depart, for through his union with the Shekhinah he has become "male and female" in the country as he was "male and female" in the town … When he does return home again, it is his duty to give his wife pleasure, because it was she who acquired for him his heavenly partner. (*Zohar*, Genesis, 49b-50a)

— Rabbi Boteach (14)

In his Foreword to the Soncino Talmud (1935), the Very Reverend the Chief Rabbi of the British Empire, the late Dr. Joseph H. Hertz, quotes the Talmud Sage Rab to the effect that God (male) and the Shechinah (female) can be feeling and doing different things simultaneously, as though they were separate entities:

> 'Since the Exile,' he declares, 'the Shechinah mourns, and God prays: Be it My will that in My dealings with My children My mercy overcome My justice.'

— Rabbi Dr. Hertz (51)

The Shechinah appears in the Talmud. She is mentioned seventy times in the 1952 General Index, and once again under an alternate spelling, "Shekinah."

> Shechinah, Ber. 191, Shab. 141, 152,
> 257, 298, 319. 411f, 415, 'Er.
> 444, Pes. 32, 279, Yom. 11,
> 95, 102, 121, 421, Suk. 15,
> 210, Meg. 132, 157, 175,
> MK. 48, 156, 192, Hag. 98,
> 100, Yeb. 304, 320, 412f,
> Sot. 11, 18f, 43f, 52, 63, 65,
> 68, 197 et passim, Kid. 150,
> 153, BK. 471, BB. 124f, 127,
> 233, San. 27f, 46, 83, 85, 121,
> 230, 245, 249f, 271, 304,
> 652, 659f, 664, 700, 702,
> 705f, 720, 733, 755f, Ab. 30f,
> Zeb. 489, 577, Tam. 8, 22,
> Nid. 87. See also Shekinah.
> — qualifications for reception
> of, Shab. 441, Pes. 599f.
> …
> Shekinah, AZ. 69. See also Shechinah.

— Soncino Talmud General Index
Soncino 1961 Edition, page 376, 377

To learn about the Shechinah in the Talmud, use the Come and Hear™ Search page.

Rabbi Boteach also describes other manifestations of the Godhead (En-Sof), including the ten *sefirot*, or mystic spheres, or colors, or emotions. (22)

> The relationship between God's essence, referred to by the Kabbalists as the En Sof (literally, "there is no end"), and the ten *sefirot* is analogous to clear water being placed into ten glasses, each of different color. Red would represent God's anger, blue His compassion, green His splendor, and so on. Viewed from the outside, the water will invariably appear red, blue, green, or yellow, depending on the color of glass into which it is placed. In reality, however, the water has not changed color at all and only appears this way to the outside observer.

— Rabbi Boteach (20)

So then, Rabbi Boteach tells us that some people are on the outside of God, and some are on the inside. He also identifies two other manifestations of the Ein-Sof: the Tetragrammaton (YHWH) and Elokim. YHWH is the attribute of Mercy, and Elokim the attribute of Justice.

Elizabeth Dilling, the Protestant Christian author of *The Jewish Religion: Its influence Today*, believes that Judaism is not monotheistic. For further information, see Chapter VI, *Judaism Not Monotheistic*, Chapter VII, *Judaism and Paganism*, and Chapter VIII, *Demonology of the Pharisees*. (35)

What is the truth, then? Can God manifest Himself as three, or more than a dozen? It is beyond the scope of Come and Hear™ to settle these issues. We mention them simply to help achieve Rabbi Sachs' goal: that we find out about each other's faiths (see What We're About (36)).

No Original Sin

In the following, be aware that the word "Torah" is often used to denote Talmud. See Critical Words of Talmud Study. (49) The following statements were excerpted from three contiguous pages — the ellipses (…) indicate omitted text, following a thread in Rabbi Boteach's thinking.

> *Jews Do Not Believe in Original Sin and the Fall of Man, a Cornerstone of Christian Faith*. … Judaism does not promote the idea that people are born either meritorious or sinful. Rather the individual is born innocent … The Torah does speak of Adam's sin. But it teaches that man can rise above it. Righteousness may be challenging, but it was for this treason that God gave humankind the Torah.

— Rabbi Boteach (17)

Original Sin is a critical point of departure between Christians and Jews. Many Christians believe Original Sin prevents man from attaining perfection, and that political power must be limited for fear of doing evil on a grand scale. Without the Original Sin doctrine, men have no inhibition about the concentration of political power.

Jews Focus on This World, Christians the Next

To understand the import of the following, be aware that the word "Torah" is most commonly used to denote the Talmud. See Critical Words of Talmud Study. (49)

> Christianity Is Oriented Toward the Next World, Judaism Toward This World. Christianity posits that the purpose of man is to achieve the salvation of his soul and to attain everlasting life in Paradise … Judaism is oriented toward this world and steadfastly promotes the idea that **man's purpose is to perfect the world** and bring godliness into an otherwise un-Godly planet.

— Rabbi Boteach, (10) (emphasis added)

So then, we understand that since Judaism introduces God into this un-Godly heathen world, Jews have a special mission. They must assume authority over all mankind, lest un-Godliness prevail. Jews remember what Jesus said:

> 700. My Kingdom is not of this world.

— Jesus of Nazareth, as quoted in John 18:36 (KJV)

But the Jews know their kingdom *is* of this world. Talmud Law assumes authority over all mankind, not just those who agree with it; Just as explorers in the New World lay claim to lands that are new to them, and lay claim to the native populations, the Jews lay claim to this world, and all its native populations.

We now understand Rabbi Boteach's interest in the distinction — those who believe in "this world" will rule over those who believe in the "next world."

Rabbi Jacob Neusner, writing in 1995, expresses the same thought in almost the same words.

> The Talmud is a public, political, anonymous, collective, social statement; its compilers intended to define the life of the public polity by forming the kingdom of God in the here and now …

— Rabbi Dr. Neusner (46)

A kingdom of God in the here and now, based on the Talmud.

Judaism Is the Universal Religion

In the Jewish Millennium, there is no need for a religion other than Judaism.

> Christianity is a supremely proselytizing faith. Since Christianity affirms that none shall come unto the Father except through the Son, it takes the view that there is only one road to truth, one path to salvation.
>
> Judaism, however, is a supremely universalist religion, teaching that there are several paths to the one, true God. A non-Jew does not enhance his existence by becoming Jewish, and indeed a righteous Gentile who leads a godly and moral life will inherit the same place in the world-to-come as a Jew.
>
> Nine hundred years ago, Maimonides wrote that non-Jews who live by the seven Noahide commandments would inherit the same place in heaven as a Jew.

— Rabbi Boteach (19)

But in reality, the "several" paths to Heaven are just one for each: Rabbinical Judaism for Jews, and rabbinical Noahidism for Gentiles. With a death penalty for people who stray from the path, it's a simple, workable system.

Judaism and Tolerance

Before we go on to meet our next guest, Rabbi Daniel Lapin, let us review some facets of Jewish law concerning the treatment of those who will not conform to the Jewish religion. We have already read Deuteronomy 13:1-11, wherein we learn that if our brother, our son, our daughter, or our wife strays from the path of Judaism, we must kill them — without hesitation.

> 701. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,
>
> 702. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;
>
> 703. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.
>
> 704. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.
>
> 705. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.
>
> 706. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;
>
> 707. Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;
>
> 708. Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:
>
> 709. But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.
>
> 710. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
>
> 711. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

— Deuteronomy 13:1-11 (KJV)

It's different from what we're used to, yes. Among Christians, Protestant and Catholics sometimes marry and one party consents to the religion of the other. Even if one family might regard the in-laws' religion as heresy, people try to get along without killing each other.

Building on the work of other researchers, we have collected some references showing Jewish tolerance for other religious faiths and cultures. See In His Own Image (32) and What About Gentiles? (67)

The second half of Deuteronomy 13 deals with the treatment of whole towns and tribes that fall into idolatry, and as we shall see in a moment, it is the subject of particular attention by the Talmud Scribes.

> 712. If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,
>
> 713. Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;
>
> 714. Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;
>
> 715. Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.
>
> 716. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.
>
> 717. And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;
>
> 718. When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

— Deuteronomy 13:11-18 (KJV)

The Talmud implements this Biblical passage as Judaic law in the Mishnah for Sanhedrin 111b, with some details and modifications. (33) The Jewish state must exterminate "false prophets" and entire tribes and cities who have fallen into idolatry. (For further discussion on this point, see Holy Atrocities and Judaism.) Sanhedrin 2a lays down some regulations. (*Ellipses indicate we have omitted text. To see the full text and the footnotes, follow the link at the end of the excerpt*.)

> ***MISHNAH***. … A TRIBE, A FALSE PROPHET AND A HIGH PRIEST CAN

> ONLY BE TRIED BY A COURT OF SEVENTY-ONE …[text omitted]… SMALL SANHEDRINS FOR THE TRIBES CAN BE INSTITUTED ONLY BY A COURT OF SEVENTY-ONE …[text omitted]… NO CITY CAN BE DECLARED CONDEMNED SAVE BY A DECREE OF A COURT OF SEVENTY-ONE. A FRONTIER TOWN CANNOT BE CONDEMNED NOR THREE CITIES AT A TIME, BUT ONLY ONE OR TWO.

— Babylonian Talmud, Tractate Sanhedrin 2a
Soncino 1961 Edition, pages 1-2

We wonder how the Simon Wiesenthal Center's Museum of Tolerance would address these matters. (24)

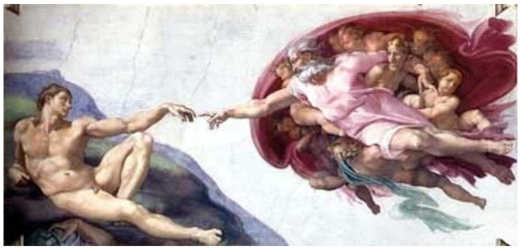
No Images or Icons, Ever

It seems that not only are Jews uncomfortable with Christianity, they are *very* uncomfortable with Christianity. Now Rabbi Boteach expands. He says from the beginning of their history, Jews have sought to destroy the religious artifacts of non-Jewish religions. Notice that he says Judaism forbids the use of visual images in any religion, ever.

> Images and icons — the image of the crucifix foremost among them — are absolutely central to Catholicism and figure prominently in Protestantism as well … From the outset Judaism aimed to destroy the idols and false Gods that ancient man was wont to worship. Therefore, no visual images can ever be employed in prayer and religious devotions.

— Rabbi Boteach (16)

One wonders what will happen to the great works of art produced by the West — the ceiling of the Sistine chapel, the Madonnas of the Italian masters, the religious statuary — during the Jewish millennium? Will Judaism destroy those works of art, those "idols"? Though Rabbi Boteach is silent on the issue, the implication is worrisome.



Creation of Man by Michelangelo di Lodovico Buonarroti

Simoni, 1508-12, Fresco, Cappella Sistina, Vatican.

We need to understand that Rabbi Boteach is well positioned and not at all a "loose cannon." *Judaism for Everyone* was published by Basic Books, and his *Kosher Sex* was published by Doubleday. The flyleaf of *Judaism for Everyone* indicates thirteen published works by Rabbi Boteach. According to the dust jacket, "In 2000, he became the first Rabbi ever to win the highly prestigious *London Times* Preacher of the Year Award, garnering more points than anyone in the competition's history."

Rabbi Lapin Loves Christianity

Rabbi Daniel Lapin is a radio talk show host, lecturer, President of Toward Tradition, and the author of *America's Real War* (published in 1999). Rabbi Lapin says he is an ally of the Christian right, and he is a favorite speaker of organizations such as Concerned Women for America.

In *America's Real War*, Rabbi Lapin says there is a real war is between those who want a secular nation and those who stand for "a spiritual America." (25) Rabbi Lapin's book is clearly intended to be read by right-wing Christians. Here, Rabbi Lapin states that he is deeply puzzled by Jewish organizations that engage in anti-Christian bigotry.

> Although many of them were founded explicitly to fight bigotry, and for many years did just that, today the shrill rhetoric and hate-filled propaganda found in their direct mail is discriminatory and divisive … God's blueprint clearly included the emergence of Christianity. After all, Christianity has brought monotheism to more people than any other force during the past two millennia.

— Rabbi Lapin (page 12) (26)

> As an Orthodox rabbi, I will make a compelling case for America as a Christian nation and the need for our nation to be based on Judeo-Christian ethic in order to survive.

— Rabbi Lapin (page 14) (26)

Rabbi Lapin entitles Chapter Six of *America's Real War,* "The Curious Rise of Anti-Christianism." He informs his readers that the American Jewish Committee (AJC) and the Anti-defamation League (ADL) have attacked the Christian Right because the Christian right attacks homosexuality. He makes common cause:

"For over three thousand years, Jewish tradition and Jewish law have been unambiguous about homosexuality. It is a sin." This is not quite true — Judaism permits homosexuality provided the passive partner is under nine years of age. Consenting adults are given the death penalty. See Sex with Children by Talmud Rules

According to his own words, Rabbi Lapin spent "many years of study at the theological academy (or yeshiva) of Kfar Hassidim in Israel." (39) He comes from a family of rabbis. His two brothers are rabbis. His father was a rabbi, his uncles and cousins taught Talmud at the Gateshead Talmudic Academy in England; (28) he is a disciple of his great uncle Rabbi Eliyahu Lapian, whose works are in the Chabad Lubavitch library in Brooklyn, New York. (40) See the biography of Rabbi Eliyahu Lapian at the Union of Orthodox Jewish Congregations of America ("Orthodox Union") web site. (69)

In light of his background, Rabbi Lapin must know the Talmud is anti-Christian. The rise of anti-Christianism could not be "curious" to him. See, for example, the Jewish attitudes and laws concerning Gentiles discussed in What About Gentiles? (67)

In Chapter Thirty-Two, "Sex Is Everyone's Business," Rabbi Lapin mentions the Noahide Laws:

> Known collectively as the Seven Laws of the Sons of Noah, these laws are indispensable for the survival of any human society. One of the seven establishes courts of law. Another rejects homosexuality as a valid lifestyle.

— Rabbi Lapin (27)

We have already seen the Soncino Talmud translation of the Noahide Laws, and there is no mention of homosexuality.

> ***GEMARA.*** … Our Rabbis taught: seven precepts were the sons of Noah commanded: social laws; to refrain from blasphemy, idolatry; adultery; bloodshed; robbery; and eating flesh cut from a living animal …

— Babylonian Talmud, Tractate Sanhedrin 56a
Soncino 1961 Edition, pages 381-382

We wonder which of these Rabbi Lapin is interpreting as a prohibition of homosexual lifestyle. Could he have arrived at the prohibition through exegesis? (See Israel's "One Indigenous Science".)

Like Rabbi Boteach, Rabbi Lapin does not mention the landmark 1991 Congressional declaration concerning the Noahide Laws, and he does not mention every Christian who practices his faith will suffer the death penalty.

If Rabbi Lapin sincerely wants Christianity to survive, we cannot help but notice:

719. Rabbi Lapin is a heretic to Judaism, and

720. Rabbi Lapin is overwhelmingly negligent: he promotes the Noahide laws when he should be warning Christian that the Noahide system will spell the end of Christianity.

A Stumbling Block

Rabbi Lapin mentions the Jewish prohibition against putting a stumbling block before the blind:

> … this law simply prohibits us from deriving economic benefit from information that we have deliberately withheld for another. In other words, do not "trip" up someone economically after you have made him "blind" — Feeling assured that your colleague is not concealing material information from you certainly makes it more likely that you would trade with him. Thus we see that part of the Jewish contribution to the world has always included "filling in the blanks."

— Rabbi Lapin(29)

We cannot explain why Rabbis Boteach and Lapin have omitted the vital information about the enforcement of the Noahide Laws while promoting them as a panacea to humankind. The enforcement clause of any set of laws is essential to their workability, and is always vitally interesting to anyone studying them. Failing to provide that vital data about enforcement the Noahide Laws may well qualify as putting "a stumbling block before the blind."

It may be that the rabbis are embarrassed about the Talmud prescribing decapitation for recalcitrant Noahides — decapitation is, after all, old fashioned. If, however, Jewish leadership has other plans for the punishment of Christians, it would be best to disclose them. We clearly prefer the principles of openness and full disclosure that Rabbi A. James Rudin, Senior Interreligious Advisor recommends to the Vatican. On the Vatican's decision to partially open its wartime archives, Rabbi Rudin states:

> … one thing is clear. Partial, incomplete or pre-selected archival records will not be enough in a world where transparency and full disclosure is now the norm if an institution — whether political, financial or spiritual — is to maintain its integrity. What is needed now is for the Vatican to fully open its World War II records.

— Rabbi Rudin (41)

But even more importantly, the omission of vital information about the death penalty provisions of the Noahide Laws prevents us from learning about each others' faiths. Recall that this website was inspired by the Very Rev. the Chief Rabbi of United Hebrew Congregations, Jonathan Sachs. Rabbi Sachs' declared goal is to improve religious tolerance worldwide.

Rather than find fault with the efforts of Rabbis Boteach and Lapin to teach the public about the Noahide Laws, let us help them to fill in the information gaps. Print out a copy of this article and give it to your Christian friends, your ministers, and anyone of good faith who sincerely loves the Bill of Rights. Download a copy of this web site to your own disc, make CDs, and put them in the hands of responsible organizations throughout the country.

Further distribution suggestions are to be found on the Download page. (5)

For more information on the Noahide Law popularizers and advocates, see Merry Christmas, and Off with Your Head! (37) and *The Noah's Covenant Web Site* (48) An Internet search engine will bring up many other references as well, using all the alternate spellings.

Thank you for your consideration of the above,
Carol A. Valentine, Ear@Come-and-Hear.com
July 14, 2003 (This article is on line at http://www.come-and-hear.com/editor/america_1.html)

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Appendix: Why Christianity Makes Jews Uncomfortable

Here are the "Ten Essential Differences" that make Jews uncomfortable about Christianity, according to Rabbi Shmuley Boteach (see *Judaism for Everyone*, pages 403 through 412). In *Judaism for Everyone*, each point is followed by a short essay explaining the issue. The point headings are copied verbatim from the book and appear in *italics*. The supporting comments are summarized in the Come and Hear™ editor's own words, or in a phrase excerpted from the essay.

721. *Judaism Conceives of God as an Absolute Unity.* (No Father, Son, and Holy Ghost.)

722. *For Jews, the Belief That God Can Be Human Is the Ultimate Heresy.* (No Jesus, no icons, no Crucifix.)

723. *Jews Do Not Believe in Original Sin and the Fall of Man, a Cornerstone of Christian Faith.* (Judaism believes man is born innocent.)

724. *In Judaism, the Messiah Has a Political and Physical Role, Not a Spiritual One.* (The real Messiah establishes Jewish political autonomy, restores the Jewish monarchy, gathers the Jewish exiles from the Diaspora, and rebuilds the Temple.)

725. *To Christians, Jesus Was the Messiah, or Christ, Predicted by the Prophets of the Bible and Awaited by the Jews.* (The Messiah will not be the Son of God, but human.)

726. *Jews Believe the Covenant Between God and the People of Israel Embodied in the Hebrew Scriptures to Be Eternally Valid.* (The land of Canaan belongs to the Jews. New Testament teachings are unacceptable.)

727. *Christianity is Oriented Toward the Next World, Judaism toward This World.* ("Judaism is oriented towards this world and steadfastly promotes the idea that that man's purpose is to perfect the world and bring Godliness to an otherwise un-Godly planet.")

728. *In Contrast to Judaism, Christianity Advocates an Intermediary between God and Man.* (Rabbi Boteach does not explain the role of the Talmudic Sages who reveal the very Word of God. See Critical Words More Critical Words. Nor does he explain the role of Moses, the prophets of the Old Testament, or the

rabbis who interpret the Talmud/Torah. In Judaism, intermediaries happen.)

729. *Historically, Jews have Been the Objects of Christian Missionary Activities.* (See The 613 Commandments, numbers 37 through 41, which command Jews "Not to love the missionary," "Not to cease hating the missionary," "Not to save the missionary," "Not to say anything in his defense," "Not to refrain from incriminating him.")

730. *Judaism is based on God's revelation to and Covenant with the People.* ("Judaism is predicated on the belief of a collective divine revelation at the foot of Mount Sinai to the entire assembled House of Israel … Christianity, in contrast, is predicated on the teachings of a single man/deity as revealed to the apostles." Of course, God spoke only to *Moses* on Mt. Sinai, and the conversations at the *foot* of Mount Sinai were between *Moses* and "the entire assembled House of Israel;" and Jesus spoke not just to the apostles, but to everyone who would listen …)

Title: *America's New Government Church*
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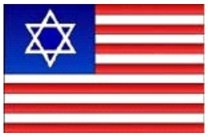

There are changes in the wind. Some people may be happy, some may be unhappy. Let's go directly to the Talmud to see its laws on some social concerns.

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Judith Levine, author of *Harmful to Minors: The Perils of Protecting Children from Sex*, is a Jewish "bad guy." Critics attacked Ms. Levine's book, saying it advocated sex between children and adults. Newhouse News quoted Ms. Levine on the Roman Catholic pedophilia scandal: "'Yes, conceivably, absolutely' a boy's sexual experience with a priest could be positive."(19) Ms. Levine later said the reporter had misunderstood her.

Dr. Laura Schlessinger, radio talk show host, is a Jewish "good guy." She is one of the most prominent Orthodox Jews in America, and famous for her denunciation of homosexuality. From her radio show, Dr. Laura attacked a study of pederasty, published in *Psychological Bulletin* in 1998, claiming it advocated sex between children and adults. The US House of Representatives went on to pass a resolution unanimously rejecting the study. (19)

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Dr. Laura with her husband, Dr. Louis Bishop, and her rabbi, Dr. Moshe Bryski at the Chabad of Conejo in Agoura Hills, California. An article in defense of Dr. Laura published in the *Jewish Homemaker* states:

"Her approach has earned her the respect of her largely Christian audience, which sees in her a kindred spirit. 'People have a newfound respect and understanding for Judaism,' she says … How does she reconcile Jewish law with her largely non-Jewish audience? 'I always say to callers, according to Jewish law, this is the law; let's see how we can extrapolate to your situation.' Dr. Laura admits that she is a novice when it comes to the Jewish view of things. 'Sometimes during a break I call Rabbi Bryski and say, "I have ten seconds; here's the situation. What's the law?"' … She professes astonishment at her lack of support from Orthodox Jewish quarters. 'I have been disappointed at how silent the Orthodox community has been. The people to come to my defense, and in defense of G-d's laws, have been basically Christian Protestant.'" (33)

Perhaps the explanation for Dr. Laura's lack of Orthodox support is that Jewish law permits and condones many of the behaviors Dr. Laura and her Christian listeners condemn.

Orthodox Rabbi Daniel Lapin, author of *America's Real War* and director of Toward Tradition, presents himself as a Jewish "good guy" to conservative Christian audiences. He is a favored speaker with Concerned Women for America (CWA), the Christian Coalition, and similar groups. Those groups condemn homosexuality and child-adult sex.

"For over three thousand years Jewish tradition and Jewish law have been unambiguous about homosexuality: it is a sin," (9) states Rabbi Lapin. However, Rabbi Lapin fails to quote the Talmud law, which makes it clear that male homosexuality is not an offense if the adult man uses a boy below the age of nine years and a day. Homosexuality is only a capital offense when committed between consenting adult males. Talmud law also authorizes adult men to have sexual intercourse with girls three years old and younger.

Homosexual Couple. (15) Married in 1999, these consenting adults would be put to death under Talmud law.

HE WHO COMMITS SODOMY WITH A MALE OR A BEAST, AND A WOMAN THAT COMMITS BESTIALITY ARE STONED. (Sanhedrin 54a)

However, if a grown man were to have sexual relations with a boy younger than nine, the man would incur no guilt.

Young Boy by Elisabeth Louise Vigee-Le Brun, 1817

Leviticus 18:22 prohibits a man lying with a man, but not with a young boy. Thus the Talmud Sages reason:

Pederasty with a child below nine years of age is not deemed as pederasty ... Sanhedrin 54b

Rabbi Dr. Freedman, Talmud scholar and translator, explains in his running commentary that "… if one committed sodomy with a child of lesser age, no guilt is incurred."(13)

Image.(10)

Young Girl

In the world of the Talmud Sages, grown men have sexual intercourse with girls younger than three years old. The young girls are wounded and bleed from the activity, but the Talmud Sages were of the opinion that in one so young, virginity comes back: "Intercourse with her is like putting a finger in the eye," (Niddah 44b) and the tears come back again and again. Apparently the Sages attributed the repeated bleeding during copulations to the repeated rupture of the regenerated hymen.

Another Sweet Baby

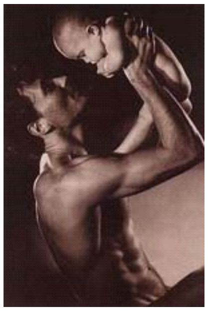
Come and hear! A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabits with her, she becomes his. — Sanhedrin 55b

MISHNAH *A girl of the age of three years and one day may be betrothed by intercourse* … (Niddah 44b)

Fillette à la Gerbe by Renoir, 1888

Regardless how young, the Talmud wife is required to carry out her "marital duties" regularly and normally. Any problems are consigned to the lap of G-d.

One who is under [eleven] or over [twelve] must carry on her marital intercourse in a normal manner; so R. Meir. But the Sages ruled: The one as well as the other carries on her marital intercourse in a normal manner and mercy will be vouchsafed from heaven, for it is said in Scripture, The Lord preserveth the simple. — Niddah 45a



Man Holding Baby, showing relative sizes

R. Simeon b. Yohai stated: A proselyte who is under the age of three years and one day is permitted to marry a priest, for it is said, But all the women children that have not known man by lying with him, keep alive for yourselves, and Phinehas [a High Priest] surely was with them ...
There was a certain town in the Land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Romanos who conducted an enquiry and found in it the daughter of a proselyte who was under the age of three years and one day, and Rabbi [Judah the Prince] declared her eligible to live with a priest.

Rev. Dr. Israel W. Slotki adds in a footnote: "I.e., permitted her to continue to live with her husband." — Yebamoth 60b

Rabbi Yitzchok Adlerstein is the director of Project Next Step of the Simon Wiesenthal Center in Los Angeles and a professor of Jewish Law and Ethics at Loyola Law School. Rabbi Adlerstein writes:

"… many of the pressing moral, ethical, and legal issues that are front-burner today were already painstakingly and lovingly considered by savants of the past. Jewish law in particular surprises and delights moderns, because it not only suggests solutions, but teaches how complex moral issues can be attacked and dissected. Within its ancient legal code are deep and detailed considerations of issues like privacy, allocating medical resources, the causes of violence, and many more. So much of the future stands to be illuminated by the minds of those who specialized in pondering deeply and subtly." — Rabbi Adlerstein (37)

Homosexuality between women is not forbidden in the Talmud. Some Sages disapprove, but the Talmud contains no ruling against it, and no punishment, save this:

Women who practise lewdness with one another are disqualified from marrying a priest. — Yebamoth 76a, Shabbath 65a

One wonders: Does Rabbi Bryski withhold these facts from Dr. Schlessinger, or does Dr. Schlessinger know and withhold it from her Christian listeners?

Jennifer Oneill and her son

The purity of the relationship between mother and child is implicit in a portrait like this.

To Americans, there is no suggestion of eroticism. Yet the Talmud indicates that eroticism between mother and son is not unexpected. It is not an actionable offense and the Sages have only the slightest condemnation for the mother. Depending on the son's age — is he older than eight years? — the mother may be ineligible to marry a priest.

> *Our Rabbis taught: If a woman sported lewdly with her young son [a minor], and he committed the first stage of cohabitation with her — Beth Shammai [Sages] say, he thereby renders her unfit to the priesthood. Beth Hillel [Sages] declare her fit. ... All agree that the connection of a boy aged nine years and a day is a real connection; whilst that of one less than eight years is not: their dispute refers only to one who is eight years old ...* — Sanhedrin 69b

Such practice is foreign to the standards of most Americans. It will take some getting used to.

You can help in the battle for Truth, Justice, and the American Way! Fight the forces of censorship and suppression of the Talmud, and bring about understanding between peoples of different faiths.

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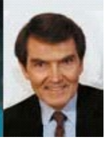
Robert Knight is the director of the Culture and Family Institute, an affiliate of Concerned Women for America. Knight told CNN that Judith Levine's book, *Harmful to Minors: The Perils of Protecting Children from Sex*, gives "academic cover to child molestation."(28) However, Knight has high praise for Rabbi Daniel Lapin's Toward Tradition organization, which he describes as "revolutionizing relations between Christians and Jews and fueling a rebirth of traditional Judaism." (29) Rabbi Lapin was a featured speaker at the October 26-27, 2002 World Conference of Families meeting in Washington, DC, which was co-sponsored by CWA, Toward Tradition and others. (30) Lapin was quoted in CWA's commemorative news article. (12)

Orthodox Judaism, to which Rabbi Lapin subscribes, teaches that the Talmud is the Word of God. The Talmud authorizes and sanctifies sexual intercourse between adults and very young children, including homosexual intercourse. Has Rabbi Lapin neglected to tell Concerned Women for America about those Jewish doctrines? Americans must get beyond fear of rejection and be open and frank with each other if we are to have real understanding between different religious faiths.



Beverly LaHaye (left) is the founder of Concerned Women for America. Her husband, **Tim LaHaye** (right), is co-author of the *Left Behind* novels, fictionalized accounts of End Times and the Rapture of true believers.

One wonders: Does Rabbi Lapin withhold these facts from the LaHayes, or do the LaHayes know and withhold it from their CWA members?

Dr. Sigmund Freud

Of all the complexes Dr. Freud allegedly found in the human subconscious, the Oedipus complex is probably the most well-known. According to Freud, a child lusts carnally for the flesh of his mother and yearns to replace his father in the marriage bed. The world was deeply shocked by Freud's statement when he published it. Freud said the world's denial was really an affirmation of his theory, but some scholars have a different perspective.

"One of the cornerstones of psychoanalysis is the Oedipus complex. According to the generally accepted version during a session of self-analysis Freud unearthed a childhood memory of being sexually aroused by seeing his mother naked (Ernest Jones, 1961). However, as Webster pointed out there is no evidence whatsoever that this episode ever occurred. What Freud wrote about his discovery to Fliess was that he remembered a long train journey, and because it was so long he deduces that he might have had the opportunity of seeing his mother naked. He then deduced further that he might have been aroused by the scene. Although the incident might have happened there is a good probability that the memory Freud recovered was in fact false (Webster, 1996). Soon after Freud uncovered these memories from his own childhood he postulated a universal law — the Oedipus complex." (34)

Dr. Freud's work loses the sparkle of originality when seen in the light of the Talmud doctrines that formed a part of his cultural background.

Oedipus gouges out his own eyes (unidentified dramatic production).

Sophocles (the playwright, 496-406 BC), his Greek audience, and the hundred generations of audiences since that time have viewed the life of Oedipus as a profound tragedy. His unintentional marriage with his mother is not the fulfillment of a subconscious wish for either of them, but an accident ordained by the Fates. When they learn the truth, Oedipus blinds himself in grief and horror, and his mother, Jocasta, commits suicide.

In contrast, the Talmud Sages discuss Oedipal intercourse casually as though it were a common occurrence in family life. The issue of concern for the Sages is whether such a woman is still fit to marry a priest:

If a woman sported lewdly with her young son [a minor], and he committed the first stage of cohabitation with her, — Beth Shammai say, he thereby renders her unfit to the priesthood. Beth Hillel declare her fit. — Sanhedrin 69b

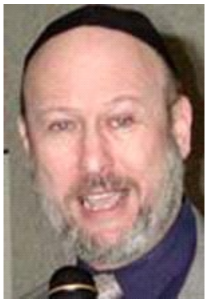
House of Freud's birth, 1859, in Pribor, Czech Republic, formerly known as Freiberg, Moravia. (20)

Freud came from a Hasidic family and always asserted his Jewishness, joining B'nai B'rith in his later years. Using a search string such as "Freud Hasidic" with an Internet search engine brings up a wealth of information. The American Jewish Congress publishes an article that states, "Freud saw psychoanalysis as a 'metamorphosed extension of Judaism'." (17) As Rabbi Adin Steinsaltz tells us, "In many ways the Talmud is the most important book in Jewish culture, the backbone of creativity and of national life. No other work has had a comparable influence on the theory and practice of Jewish life, shaping spiritual content and serving as a guide to conduct." (35) The Talmud discusses sexual activity between mother and son as a commonplace.

Some of Freud's borrowings from Judaism seem to have been even more direct — During his lifetime, a guest once found seminal books on Jewish mysticism in Freud's personal library. (18) The links between psychoanalysis and Judaic religion, both direct and indirect, are recognized by many scholars.

"The Lurianic Kabbalah represents the most complex and sophisticated variant of Jewish mystical theosophy. As transmitted by his disciples (notably Chayyim Vital, 1542-1620, see Menzi and Padeh, 1999), and later interpreted by the Hasidim, Isaac Luria's dynamic understanding and reformulation of the symbols of the Zohar, provides a theological scheme which cries out to be interpreted in psychological terms. Freud is reported to have exclaimed 'This is gold!' when presented with a German translation of one of the Lurianic works (Bakan, 1971), and Jung once wrote that 'a full understanding of the Jewish origins of psychoanalysis would carry us beyond Jewish Orthodoxy into the subterranean workings of Hasidism and then into the intricacies of the Kabbalah which still remain unexplored psychologically' (Jung, 1975, p. 358-9)." — Dr. Drob (16)

Upon learning of these things, one is confronted with two questions: Why didn't Freud tell us the source of his doctrines, and why didn't rabbis who were familiar with Jewish mysticism, point out the similarities at the time?



Rabbi Daniel Lapin, "national radio talk show host on political, economic, and cultural values, and the author of two best sellers … Rabbi Lapin was recently appointed by President Bush to a three-year term on the Government's Commission on U.S. Heritage." (14)

"Rabbi Daniel Lapin is President of Toward Tradition, a national educational movement of Jews and Christian Americans seeking to advance the nation toward traditional, faith based principles of government, the rule of law, and a moral public culture."(30)

In reading this, a Christian might not inquire to which traditions and laws Rabbi Lapin would advance the country. Christian traditions and laws concerning sex and children are very different from Jewish law.

The Very Reverend The Chief Rabbi of the British Empire, the late Dr. Joseph H. Hertz

"This is not the place to speak of the influence of the Talmud; how throughout the centuries of persecution and darkness, it saved Israel from intellectual and moral degradation. My purpose is merely to give a brief presentation of the Talmud as a book. I shall therefore conclude with the words of I. Abrahams. 'The Talmud,' he says, 'is one of the great books of the world. Rabbinism was a sequel to the Bible; and if, like all sequels, it was unequal to its original, it nevertheless shares its greatness. The works of all Jews up to the modern period were the sequel to this sequel. Through them all may be detected the unifying principle that literature in its truest sense includes life itself; that intellect is the handmaid to conscience; and that the best books are those which best teach men how to live. The maxim, *Righteousness delivers from death,* applies to books as well as to men. A literature whose consistent theme is Righteousness, is immortal." — Rabbi Hertz (32)

We are told there is a movement afoot to make pederasty (child-adult sex) socially acceptable and legally permissible. Researching the issue, we find that many dominant voices on both sides of the controversy are Jewish.

How is this possible? Which voices speak for the core values of Judaism? Our questions are not prompted by idle curiosity, but by social concern. America is rapidly becoming Talmudized, and we should understand the direction in which our social policies are moving.

Let us start with an article in the *Washington Times*, a major newspaper that espouses conservative Christian values. The *Times* provides a useful starting point because they name names. Let us borrow the *Times*' viewpoint.

Jewish Bad Guys

> Feminist writer Judith Levine's book *Not Harmful to Minors: The Perils of Protecting Kids from Sex* has been condemned by those who say she excuses sexual abuse of children — a charge she strongly denies.
>
> Ms. Levine says she was "misunderstood" after a news article last month quoted her saying a boy's sexual experience with a priest "conceivably" could be positive.

— Washington Times (1)

The *Washington Times* depicts Harris Mirkin as follows:

> Harris Mirkin, a professor at the University of Missouri-Kansas City, published a 1999 article in the Journal of Homosexuality complaining that boys who have sex with men "are never considered willing participants, even if they are hustlers." He has also written that "children are the last bastion of the old sexual morality."

— Washington Times (1)

The Washington Times cites a controversial psychology research study:

> A 1998 "meta-analytic" study in an American Psychological Association (APA) journal argued, among other things, that "value-neutral" language such as "adult-child sex" should be used to describe child molestation if it was a "willing encounter."

— Washington Times (1)

The study was conducted by Bruce Rind, Robert Bauserman, and Philip Tromovitch, and was published in the *Psychological Bulletin* in 1998 under the editorship of Nancy Eisenberg.(4)

Jewish Good Guys

Here come the good guys. Meet Joy Silberg.

> Ms. Levine's book favorably cites the Rind study and, in a telephone interview, she defended the study as "methodologically meticulous." But Baltimore psychologist Joy Silberg, whose clinical practice involves treating child-abuse victims, says the study is "horribly flawed."
>
> "I can't call it science," she said.
>
> … Ms. Silberg, the Baltimore psychologist, agrees that the "whole academic movement" to legitimize sex with children "is growing."

— Washington Times (1)

Now comes Dr. Laura Schlessinger:

> Radio host Laura Schlessinger led a campaign against that study by Temple University psychology professor Bruce Rind and two other academics. Congress eventually voted unanimously to condemn the Rind study — which has already been used as evidence to defend accused child molesters in at least three court cases.

— Washington Times (1)

Dr. Laura is, of course, widely considered a shining example of moral rectitude. She is famous for her denunciation of homosexuality, (7) and very popular with those who call themselves fundamentalist Christians. As one of America's best-known Orthodox Jews, Dr. Laura received the 2001 National Heritage Award from the National Council of Young Israel, an organization of 150 Orthodox synagogues in the US. The executive vice president of Young Israel is Rabbi Pesach Lerner. The following report comes from the *Jewish Telegraphic Agency.*

> The program for the National Council of Young Israel dinner described Schlessinger as "a powerful source of inspiration and pride for all Jews." The mainly right-leaning Orthodox Jews filling the large room applauded her, and many approached her afterward to ask for autographs and declare their admiration …

— Jewish Telegraphic Agency (2)

We are told that Schlessinger is a member of a Lubavitch synagogue, Chabad of Agoura, in suburban Los Angeles. Then:

> Schlessinger's rabbi, Moshe Bryski, insists that his most famous congregant is serious about the moral questions she receives, researching Jewish ethics and frequently calling him to consult on issues that arise on her show.
>
> "There is a sense of responsibility because at times she'll call me about specific questions, and I realize the answer is going to be broadcast to 20 million people, and I better get it right," Bryski says.

— Jewish Telegraphic Agency (2)

The Jewish publication, *Forward*, also covered Dr. Laura's Young Israel award.

> The executive director of Young Israel, Rabbi Pesach Lerner, said Ms. Schlessinger was chosen because of her success "in changing the moral compass of this country," on issues such as abortion, abstinence and homosexuality. He also cited her personal religious journey that eventually led her to adopt an Orthodox lifestyle.

— Forward(5)

No doubt Rabbi Bryski listens to Dr. Laura' show to see how his student is doing. Given her fame as an Orthodox Jew, we might expect that some of the rabbis affiliated with the 150 Orthodox synagogues in the Young Israel organization would listen in, too.

Jewish law, of course, is based primarily on the Talmud, which Jews often call the "Torah." (48) Let's follow Dr. Laura, Rabbi Bryski, and Young Israel directly to the source of their doctrines, the Talmud. We will ask the reader to be patient and tolerant when reading this material, even though some of these ideas may be very new.

(*Note: When excerpting quotations from the Talmud, we sometimes omit non-germane text and footnotes. Omission of text is indicated by an ellipsis (...). To see the full text and footnotes, follow the hot link at the end of the excerpt. It is our pleasure to make available on line a number of Talmud tractates, so that you can see the excerpt in full context. We indicate unprintable Hebrew characters, words, and phrases with the symbol* [H].)

Talmud Permits Child-Adult Sex

Talmud law permits sexual intercourse between children and adults. This doctrine is contained in a number of Mishnahs. Before we examine them, however, it is necessary that the reader be familiar with the word *kethubah*.

According to the Soncino Talmud Glossary:

> KETHUBAH (Lit., 'a written [document]'); (a) a wife's marriage settlement which she is entitled to recover on her being divorced or on the death of her husband. The minimum settlement for a virgin is two hundred *zuz*, and for a widow remarrying one hundred zuz; (b) the marriage contract specifying the mutual obligations between husband and wife and containing the amount of the endowment and any other special financial obligations assumed by the husband.

— Babylonian Talmud, Soncino Talmud Glossary

Zuz is a unit of currency. We see, then, that a dollar (or *zuz*) value is put on virginity.

Now let's look at a Mishnah from Kethuboth 11a:

> ***MISHNAH.*** WHEN A GROWN-UP MAN (7) HAS HAD SEXUAL INTERCOURSE WITH (8) A LITTLE GIRL, (9) OR WHEN A SMALL BOY (10) HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR [WHEN A GIRL WAS ACCIDENTALLY] INJURED BY A PIECE OF WOOD (11) — [IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ] …

— Babylonian Talmud, Tractate Kethuboth 11a
Soncino 1961 Edition, page 57

The translator, Rabbi Dr. Samuel Daiches, amplifies the text with footnotes:

> 731. A man who was of age.
>
> 732. Lit., 'who came on'.

733. Less than three years old.

734. Less than nine years of age.

735. Lit., 'One who was injured by wood', as a result of which she injured the hymen.

— Rabbi Dr. Daiches

Let's review the above-cited Mishnah: "When a grown-up man has had sexual intercourse with a little girl, or when a small boy has intercourse with a grown-up woman …" It is obvious that sex activity between a grown man and a little girl, and between a grown woman and a little boy, is a part of the woof and the warp of everyday Talmud life; such relationships, in the eyes of the Sages, are unremarkable. There is no prohibition on sexual activity between adults and young children — it is simply regulated. Recall the words of the Very Reverend the Chief Rabbi of the British Empire the late Dr. Joseph Herman Hertz:

> Religion in the Talmud attempts to penetrate the whole of human life with the sense of law and right. Nothing human is in its eyes mean or trivial; everything is regulated and sanctified by religion. Religious precept and duty accompany man from his earliest years to the grave and beyond it. They guide his desires and actions at every moment.

— Rabbi Dr. Hertz (38)

Thus, if the Talmud permits girls three years old and younger to be sexually used by adults, that is the law. The concern of the Sages is to ensure that the adult is not, technically speaking, in violation of any of the rules.

Regenerating Virginity

In the Gemara that follows the Mishnah of Kethuboth 11a (cited above), the Sages discuss the issues. They say having intercourse with a girl younger than three is like putting a finger in the eye. Rabbi Dr. Daiches explains in the footnotes that, just as tears come to the eye again and again, so does virginity come back to the little girl under three years.

> ***GEMARA***. Rab Judah said that Rab said: A small boy who has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood. (1) When I said it before Samuel he said: 'Injured by a piece of wood' does not apply to (2) flesh. Some teach this teaching by itself: (3) [As to] a small boy who has intercourse with a grown-up woman, Rab said, he makes her [as though she were] injured by a piece of wood; whereas Samuel said: 'Injured by a piece of wood' does not apply to flesh. R. Oshaia objected: WHEN A GROWN-UP MAN HAS HAD INTERCOURSE WITH A LITTLE GIRL, OR WHEN A SMALL BOY HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR WHEN A GIRL WAS ACCIDENTALLY INJURED BY A PIECE OF WOOD — [IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ]; SO

> ACCORDING TO R. MEIR. BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD — HER KETHUBAH IS A MANEH! (4) Raba said, It means (5) this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this, (6) it is as if one puts the finger into the eye; (7) but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood,' and [with regard to the case of] 'a girl injured by a piece of wood,' itself, there is the difference of opinion between R. Meir and the Sages.

— Babylonian Talmud, Tractate Kethuboth 11b
Soncino 1961 Edition, page 57-58

Rabbi Dr. Samuel Daiches amplifies the text with footnotes (page 58):

> 736. Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood.
>
> 737. Lit., 'is not in'.
>
> 738. I.e., the difference of opinion between Rab and Samuel with regard to that question was recorded without any reference to R. Judah.
>
> 739. The Sages differ only with regard to a girl injured by a piece of wood, but not with regard to a small boy who has intercourse with a grown-up woman. This shows that the latter case cannot be compared with the former case. The Mishnah would consequently be against Rab and for Samuel.
>
> 740. Lit., 'says'.
>
> 741. Lit., 'here', that is, less than three years old.
>
> 742. I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. Nid. 45a.

— Rabbi Dr. Daiches

To a person unaccustomed with the Talmud culture, it may seem that discussion of sexual intercourse between grown men and very young girls is merely theoretical. But as we shall see, cases are cited, judgments are weighed and debated, and the Sages discuss the wounds suffered by the young girls as a result of the intercourse.

More on Regenerating Virginity

We know that the amount of a woman's *kethubah* depends on her virginity on her wedding day. But what of a woman who, as a little girl below the age of three years, was raped or otherwise subjected to sexual intercourse? The Sages rule that the *kethubah* of such a woman is set as if she were still a virgin.

> ***MISHNAH***. A WOMAN PROSELYTE, A WOMAN CAPTIVE, AND A

> WOMAN SLAVE, WHO HAVE BEEN REDEEMED, CONVERTED, OR FREED [WHEN THEY WERE] LESS THAN THREE YEARS AND ONE DAY OLD — THEIR *KETHUBAH* IS TWO HUNDRED [*ZUZ*]. AND THERE IS WITH REGARD TO THEM THE CLAIM OF [NON-]VIRGINITY. (17)

— Babylonian Talmud, Tractate Kethuboth 11a
Soncino 1961 Edition, page 54

This seems like a generous and humanitarian ruling, the creation of a legal fiction of virginity when the woman is no longer physiologically a virgin. But Dr. Daiches corrects us. He tells us that, according to the Sages, the hymen of a girl younger than three *literally* grows back again.

> 743. If they had sexual intercourse before they were three years and one day old the hymen would grow again, and they would be virgins. V. 9a and 11b and cf. Nid. 44b and 45a.

— Rabbi Dr. Daiches (25)

See also the discussion of Niddah 44b and 45a, below.

As we continue to explore the Talmud doctrines on child-adult sex, we will see further confirmation that the Talmud Sages believed that the hymen regenerates in a girl younger than three.

"… Of Lesser Age, No Guilt is Incurred"

In modern America, sex between an adult and a child is condemned in proportion to the youth of the child. That is, Americans generally consider sex with a fifteen year old, a twelve year old, a six year old, and a three-year-old on a continuous scale of condemnation. The younger the child, the greater the condemnation.

Talmudic law works on the reverse scale: sex with younger children is less significant than sex with older children. How did this doctrine come about?

Scripture states thus:

> 744. Thou shalt not lie with mankind, as with womankind: it is abomination.

— Leviticus 18:22 (KJV)

The Old Testament prohibits a man lying with a man; but notice, the Old Testament does not prohibit a man lying with a boy. Thus, the Talmud Sages arrive at their position on pederasty. In the following, bestiality said to be committed "naturally" when a man uses the vaginal passage of the beast, and "unnaturally" when a man uses the anal passage of the beast. The Sages make a similar distinction for the couplings of a woman with a beast.

> ***GEMARA.*** … Rab said: Pederasty with a child below nine years of age is not

> deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that. (2) What is the basis of their dispute? — Rab maintains that only he who is able to engage in sexual intercourse, may, as the passive subject of pederasty throw guilt [upon the active offender]; whilst he who is unable to engage in sexual intercourse cannot be a passive subject of pederasty [in that respect]. (3) But Samuel maintains: Scripture writes, [*And thou shalt not lie with mankind*] *as with the lyings of a woman*. (4)
>
> It has been taught in accordance with Rab: Pederasty at the age of nine years and a day; [55a] [he] who commits bestiality, whether naturally or unnaturally; or a woman who causes herself to be bestially abused, whether naturally or unnaturally, is liable to punishment. (5)

— Babylonian Talmud, Tractate Sanhedrin 54b - 55a
Soncino 1961 Edition, page 371

The translator, Rabbi Dr. H. Freedman, amplifies the text with footnotes. Note particularly footnote 2: "… but if one committed sodomy with a child of lesser age, no guilt is incurred." See also the final sentence of footnote 5: "… nine years (and a day) is the minimum age of the passive partner for the adult to be liable." (See Soncino Talmud Glossary for definition of Baraitha.)

745. I.e., Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum.

746. At nine years a male attains sexual matureness.

747. Lev. XVIII, 22. Thus the point of comparison is the sexual matureness of woman, which is reached at the age of three.

748. (Rashi reads [H] instead of the [H] in our printed texts. A male, aged nine years and a day who commits etc.] There are thus three distinct clauses in this Baraitha. The first — a male aged nine years and a day — refers to the passive subject of pederasty, the punishment being incurred by the adult offender. This must be its meaning — because firstly, the active offender is never explicitly designated as a male, it being understood, just as the Bible states, *Thou shalt not lie with mankind*, where only the sex of the passive participant is mentioned; and secondly, if the age reference is to the active party, the guilt being incurred by the passive adult party, why single out pederasty: in all crimes of incest, the passive adult does not incur guilt unless the other party is at least nine years and a day? Hence the Baraitha supports Rab's contention that nine years (and a day) is the minimum age of the passive partner for the adult to be liable.

— Rabbi Dr. Freedman

The plain English meaning of the Talmud text is clear, but if there is any doubt, the Soncino scholars put the matter to rest: No guilt is incurred with a boy child younger than nine, even in incest. Thus we see that Orthodox Jewish doctrines concerning homosexuality are not accurately represented by Dr. Laura and other Orthodox spokesmen.

Out of Context?

When quoted, those passages in Tractate Sanhedrin 54b and 55a are sometimes said to be taken out of context. Theologian James Trimm is one who makes this protest.(6) But now the full context of Sanhedrin 54b and 55a — and indeed, the complete Sanhedrin — is available to the readers of Come and Hear™.

Rabbi Michael Rodkinson, whose English translation of the Talmud was republished in 1918, censored the Sages' teaching on this issue. The 1918 Edition of Rabbi Rodkinson's Talmud was published under the editorship of Rabbi Dr. I. M. Wise, the pioneer of Reform Judaism. Rabbi Rodkinson explains his censorship in a footnote:

> We deem it expedient not to translate about two pages of the text preceding the next Mishna, treating of miserable crimes with men and animals, and giving the discussion with questions and answers, it would be undesirable to express in the English language …

— Rabbi Rodkinson (26)

For further discussion, see "Rabbi Rodkinson Censors the Talmud" in Do Not Censor the Talmud, Please.

Censorship, expurgation, and denial of the clear and obvious meaning of basic religious text do not help inter-religious understanding. It does not help people of different religions understand each others' faiths. See What We're About.

The lack of reliable authoritative information on the doctrines of Judaic law is a significant problem as American society and law becomes more Talmudized. Such information gaps can cause unwanted societal consequences.

America Is Rapidly Becoming Talmudized

In 1999, the Supreme Court agreed to consider an *amicus* brief based wholly on Talmudic law (see Sentence and Execution).

In November 2002, the American Orthodox Jewish community held a kosher dinner in the Supreme Court building to celebrate the establishment of the National Institute for Judaic Law. (31) The dinner was attended by 200 people, including three Supreme Court Justices. The purpose of the Institute is to introduce Talmudic laws into the US legal system and law schools.

It is thus the clear civic duty of every American to become intimately acquainted with the Talmud. Read articles at:
Death Penalty: http://www.come-and-hear.com/editor/capunish_1.html
Kosher Dinner: http://www.come-and-hear.com/editor/cp-jp-11-09-2002 and

Oedipal Incest

According to Rabbi Dr. H. Freedman (footnote 5, above), in Sanhedrin 54b-55a the Sages confirm, "in all crimes of incest, the passive adult does not incur guilt unless the other party is at least nine years and a day." Therefore, a mother who encourages her son to have sexual intercourse with her incurs no guilt if her son is younger than nine years old and a day. In such an arrangement, the mother would be the "passive" adult, of course.

Adult Male Homosexuality

> ***MISHNAH***. HE WHO COMMITS SODOMY WITH A MALE OR A BEAST, AND A WOMAN THAT COMMITS BESTIALITY ARE STONED.

— Babylonian Talmud, Tractate Sanhedrin 54a
Soncino 1961 Edition, page 367

This clears matters up. Consenting adults who engage in homosexuality suffer the death penalty. But homosexuality with a male child under the age of nine years and a day is not punishable (Sanhedrin 54b-55a, above). Recall Rabbi Dr. Freedman's clear statement of the doctrine:

> 749. I.e., Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum.

— Rabbi Dr. Freedman (21)

Female Homosexuality

But what of female homosexuality?

> ***GEMARA***. … Women who practise lewdness with one another are disqualified from marrying a priest.

— Babylonian Talmud, Tractate Yebamoth 76a
Soncino 1961 Edition, page 512 - 513

The same statement appears in Shabbath 65a, page 311. The ruling, then, is only that a woman who "commits lewdness" with another is disqualified from marrying a priest. Thus a woman who never had ambitions to marry a priest suffers no sanction for her homosexual activity.

All of this paints a different picture of Orthodox Jewish doctrine on homosexuality — as enshrined in the G-d-given law of the Talmud. What would Dr. Laura say if she knew? Or does she?

More on Oedipal Incest

In the following passage, the question before the Sages is this: If a mother committed incest with her son, would she still be eligible to marry a priest? As we shall see, the answer depends on the son's age. Again, incest with a young boy is not a concern, while incest with an older boy brings consequences to the adult. Here, the Sages debate the threshold age.

> ***GEMARA.*** … Our Rabbis taught: If a woman sported lewdly with her young son [a minor], and he committed the first stage of cohabitation with her, — Beth Shammai say, he thereby renders her unfit to the priesthood. Beth Hillel declare her fit. R. Hiyya the son of Rabbah b. Nahmani said in R. Hisda's name; others state, R. Hisda said in Ze'iri's name: All agree that the connection of a boy aged nine years and a day is a real connection; whilst that of one less than eight years is not: (2) their dispute refers only to one who is eight years old, Beth Shammai maintaining, We must base our ruling on the earlier generations, but (3) Beth Hillel hold that we do not.

— Babylonian Talmud, Tractate Sanhedrin 69b
Soncino 1961 Edition, page 470

The translator, Dr. Freedman, uses "cohabitation" to denote sexual intercourse. (32) He amplifies the text with footnotes.

> 750. So that if he was nine years and a day or more, Beth Hillel agree that she is invalidated from the priesthood; whilst if he was less that eight, Beth Shammai agree that she is not
>
> 751. When a boy of that age could cause conception.

— Rabbi Dr. Freedman

The issue rests on the boy's theoretical ability to cause conception. Since (theoretically) a boy younger than nine cannot cause conception, he cannot (theoretically) engage in sexual intercourse (see above, from page 58, footnote 1, "… the intercourse of a small boy is not regarded as a sexual act"). This is a specialized definition of sexual intercourse.

The boy's youth also exempts the man who sodomizes him — from moral guilt and legal liability. That is, the young boy cannot "throw guilt" on a man who lies with him, and the Scripture does not apply. If the boy is old enough to cause conception, the man who lies with him is in violation of Scripture.

And now we have the answer to a question that might have occurred to the reader when we discussed incest between mother and son, above: Why wouldn't a mother like that be charged with incest? We have seen this explanation from Rabbi Dr. Freedman before, but it warrants further study. In a synthesis of logical premises unique to Talmudism, the translator again helps us out with a footnote. The language is complex, but the meaning of the last few lines is clear: By reckoning back and forth between the definition of "man," "cause conception," "active," and "passive" participants in a sexual act, the conclusion is drawn that incest is not punishable with a boy younger than nine years old.

> 752. [Rashi reads [H] instead of the [H] in our printed texts. A male, aged nine years and a day who commits etc.] There are thus three distinct clauses in this Baraitha. The first — a male aged nine years and a day — refers to the passive subject of pederasty, the punishment being incurred by the adult offender. This must be its meaning — because firstly, the active offender is never explicitly designated as a male, it being understood, just as the Bible states, *Thou shalt not lie with mankind,* where only the sex of the passive participant is mentioned; and secondly, if the age reference is to the active party, the guilt being incurred by the passive adult party, why single out pederasty: in all crimes of incest, the passive adult does not incur guilt unless the other party is at least nine years and a day? Hence the Baraitha supports Rab's contention that nine years (and a day) is the minimum age of the passive partner for the adult to be liable.

— Rabbi Dr. Freedman (24)

American Puritanism vs. Rabbinic Tradition

Forward reports criticism of Young Israel's award to Dr. Laura.

> The problem, according to her liberal critics, is that Ms. Schlessinger pushes a conservative, pro-life platform that is out of touch with the mostly liberal American Jewish public. Worse, they say, is that her "sanctimonious" moralism and harsh style are more a reflection of American Puritanism than the ancient rabbinic tradition.
>
> "It's sad that with all the outstanding individuals doing great work, the National Council of Young Israel has chosen someone whose comments have been so divisive within and outside of the Jewish community," said Rabbi Douglas Kahn, the executive director of the Jewish Community Relations Council of San Francisco.
>
> Rabbi Kahn said he was referring in particular to the controversy sparked by Ms. Schlessinger's claim that homosexuality is "deviant" and a "biological error." Last year gay rights organizations and other liberal groups organized a boycott of Ms. Schlessinger's new television show, which was eventually canceled due to poor ratings.
>
> More than a dozen Jewish leaders signed a critical letter to Ms. Schlessinger, including Rabbi Paul Menitoff, the executive vice president of the Reform movement's Central Conference of American Rabbis.

— Forward(5)

Indeed, Rabbis Kahn, Menitoff, and other Reform rabbis are right. Dr. Laura is not representing "the ancient rabbinic tradition," which allows ample room for homosexuality and pederasty. But why didn't Rabbis Kahn and Menitoff and their Reform colleagues publicly correct Dr. Laura and her Orthodox mentors, in particular Rabbi Moshe Bryski, by using the authority of direct quotes from the Talmud?

Children as Concubines, Babies as Wives

The ancient Hebrews were permitted to use children as concubines. Moses established the precedent. In the passage below, the Hebrews have just massacred the Midianite men. They return home with booty, and the Midianite women and children. Moses directs them to slaughter the captive women and children with this exception: virgin girl children are to be kept as concubines for the Hebrews.

> 753. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.
>
> 754. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.
>
> 755. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.
>
> 756. And Moses said unto them, Have ye saved all the women alive?
>
> 757. Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.
>
> 758. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.
>
> 759. But all the women children, that have not known a man by lying with him, keep alive for yourselves.

— Numbers 31:12-18 (KJV)

In the following, the Talmud Sages reason that, since Phinehas was among the Hebrews who were permitted a child concubine and Phinehas was a priest, Numbers 31:17-18 is Divine sanction for the marriage of priests with girls under the age of three — babies. The rabbis describe the babies as proselytes. The *American Heritage Dictionary* defines *proselyte* as "a Gentile converted to Judaism." In the following passage, a bondman is a male slave, and a bondwoman a female slave.

> ***GEMARA.*** … It was taught: R. Simeon b. Yohai stated: A proselyte who is under the age of three years and one day is permitted to marry a priest, (2) for it is said, *But all the women children that have not known man by lying with him, keep alive for yourselves*, (3) and Phinehas (4) surely was with them. And the Rabbis? (5) — [These were kept alive] as bondmen and bondwomen. (6) If so, (7) a proselyte whose age is three years and one day (8) should also be permitted! — [The

> prohibition is to be explained] in accordance with R. Huna. For R. Huna pointed out a contradiction: It is written, *Kill every woman that hath known man by lying with him*, (9) but if she hath not known, save her alive; from this it may be inferred that children are to be kept alive whether they have known or have not known [a man]; and, on the other hand, it is also written, *But all the women children, that have not known man by lying with him, keep alive for yourselves*, (3) but do not spare them if they have known. Consequently (10) it must be said that Scripture speaks of one who is fit (11) for cohabitation. (12)

— Babylonian Talmud, Tractate Yebamoth 60b
Soncino 1961 Edition, page 402

This is a special definition of cohabitation. The translator, Rev. Dr. Israel W. Slotki, amplifies the text with footnotes:

760. She is not regarded as a harlot.

761. Num. XXXI, 18.

762. Who was a priest.

763. How could they, contrary to the opinion of R. Simeon b. Yohai, which has Scriptural support, forbid the marriage of the young proselyte?

764. Not for matrimony.

765. That, according to R. Simeon, Num. XXXI, 18 refers to matrimony.

766. So long as she has *'not known man'*.

767. Num. XXXI, 17.

768. To reconcile the contradiction.

769. I.e., one who had attained the age of three years and one day.

770. Not one who had actually experienced it.

— Rev. Dr. Slotki

The doctrine that Jewish men may have sexual intercourse with non-Jewish children ("proselytes") under the age of three is expanded in the following passage; "Rabbi" is Judah the Prince.

> ***GEMARA.*** … R. Jacob b. Idi stated in the name of R. Joshua b. Levi: The *halachah* is in agreement with R. Simeon b. Yohai. (13) Said R. Zera to R. Jacob b. Idi: Did you hear this (13) explicitly or did you learn it by a deduction? What [could be the] deduction? — As R. Joshua b. Levi related: There was a certain town in the Land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Romanos who conducted an enquiry and found in it the daughter of a proselyte who was under the age of three years and one day, (14) and Rabbi

> declared her eligible to live with a priest. (15)

— Babylonian Talmud, Tractate Yebamoth 60b
Soncino 1961 Edition, page 403

The translator, Rev. Dr. Israel W. Slotki, amplifies the text with footnotes:

> 771. That a proselyte under the age of three years and one day may be married by a priest.
>
> 772. And was married to a priest.
>
> 773. I.e., permitted her to continue to live with her husband.

— Rev. Dr. Slotki

Not every Sage agreed with this practice. The Talmud records the words of one Sage who objected to one case, though it does not record the specifics of his objection.

> ***GEMARA.*** … A certain priest married a proselyte who was under the age of three years and one day. Said R. Nahman b. Isaac to him: What [do you mean by] this? (12) — The other replied: Because R. Jacob b. Idi stated in the name of R. Joshua b. Levi that the *halachah* is in agreement with R. Simeon b. Yohai. (13) 'Go', the first said, 'and arrange for her release, or else I will pull R. Jacob b. Idi out of your ear'. (14)

— Babylonian Talmud, Tractate Yebamoth 60b
Soncino 1961 Edition, page 404

The translator, Rev. Dr. Israel W. Slotki, amplifies the text with footnotes:

> 774. I.e., on what authority did you contract the marriage.
>
> 775. V. *supra* p. 403. n. 13.
>
> 776. He would place him under the ban and thus compel him to carry out his decision which is contrary to that of R. Jacob b. Idi.

— Rev. Dr. Slotki

How Old Is the Screamer?

In Talmud doctrine, if a wife is a screamer — that is, her voice can be heard by the neighbors — she can be divorced without her *kethubah*.

> ***MISHNAH***. THESE ARE TO BE DIVORCED WITHOUT RECEIVING THEIR KETHUBAH: A WIFE WHO TRANSGRESSES THE LAW OF MOSES OR [ONE WHO TRANSGRESSES] JEWISH PRACTICE … [SUCH TRANSGRESSIONS INCLUDE] ALSO THAT OF A WIFE WHO CURSES HER HUSBAND'S PARENTS IN HIS PRESENCE. R. TARFON SAID: ALSO ONE WHO SCREAMS. AND WHO IS REGARDED A SCREAMER? A

> WOMAN WHOSE VOICE CAN BE HEARD BY HER NEIGHBOURS WHEN SHE SPEAKS INSIDE HER HOUSE.

— Babylonian Talmud, Kethuboth 72a
Soncino 1961 Edition, page 449

However, in the current context of the child bride, the matter becomes another issue. It is surely possible that a three or four-year-old wife screams in pain when required to perform her marital duties. On reading further, the Gemara explains that if the wife screams during intercourse, it may be a sign of a physical defect.

> ***GEMARA***. … R. TARFON SAID: ALSO ONE WHO SCREAMS. What is meant by a screamer? — Rab Judah replied in the name of Samuel: One who speaks aloud (10) on marital matters. In a Baraitha it was taught: [By screams was meant a wife] whose voice (11) during her intercourse in one court can be heard in another court. But should not this, then, (12) have been taught in the Mishnah (13) among defects? (14) — Clearly we must revert to the original explanation. (15)

— Babylonian Talmud, Tractate Kethuboth 72b
Soncino 1961 Edition, page 453

Rev. Dr. Israel W. Slotki amplifies the above Gemara in the following footnotes. He tells us these were not screams of pleasure — they were screams of pain.

777. Lit., 'makes her voice heard'.
778. Her screams of pain caused by the copulation.
779. Since her screaming is due to a bodily defect.
780. Infra 77a.
781. Of course it should. Such a case in our Mishnah is out of place.
782. That given in the name of Samuel.

— Rev. Dr. Slotki

In some cases, however, the screaming wife may be one who is so young and physically underdeveloped, her sexual organs cannot accommodate those of a grown man. It seems this child is at risk of being divorced without her *kethubah*. That is, of course, a concern.

A Different Viewpoint

There is no Talmud prohibition against sexual activity between an adult and very a young child on the basis that such activity could wound the child. Instead, the concern of the Sages is focused on interpreting Biblical injunctions and technicalities that absolve the adult from guilt or liability: At what age, they ask, does the child begin to cause "defilement" of the adult who uses the child for sex?

This next passage illustrates the point once more. The Sages debate "from what age does a heathen child cause defilement"? Is it nine years, or is it three years? If the correct threshold age is observed, the Jew incurs no guilt for the act of pederasty.

> ***GEMARA***. … From what age does a heathen child cause defilement by seminal emission? From the age of nine years and one day, [37a] for inasmuch as he is then capable of the sexual act he likewise defiles by emission. Rabina said: It is therefore to be concluded that a heathen girl [communicates defilement] from the age of three years and one day, for inasmuch as she is then capable of the sexual act she likewise defiles by a flux. This is obvious! — You might argue that he is at an age when he knows to persuade [a female] but she is not at an age when she knows to persuade [a male, and consequently although she is technically capable of the sexual act, she does not cause defilement until she is nine years and one day old]. Hence he informs us [that she communicates defilement at the earlier age].

— Babylonian Talmud, Tractate Abodah Zarah 36b-37a
Soncino 1961 Edition, pages 178-179

This may surprise the American reader who encounters it for the first time. In our society, of course, an adult who uses a child — particularly a very young child — for sexual activity is criminally censured.

Brother Takes Three-Year-Old Widow

In Tractate Niddah, again there is approval for priests to marry and copulate with baby girls. This passage describes a situation in which a priest dies without children, leaving a three-year-old widow. In such case, the priest's brother (the *yebam*) can acquire the girl by having sexual intercourse with her. *The ellipsis (...) in the following Mishna indicates the omission of non-germane text. The full text is available through the link at the Come and Hear™ link, below.*

> ***MISHNAH.*** A GIRL OF THE AGE OF THREE YEARS AND ONE DAY MAY BE BETROTHED BY INTERCOURSE; … IF SHE WAS MARRIED TO A PRIEST, SHE MAY EAT TERUMAH.

— Babylonian Talmud Tractate Niddah 44b
Soncino 1961 Edition, page 308

Terumah is the word for temple offerings eaten by priests. This statement indicates that the three-year-old bride is the widow of the priest in all respects and privileges.

In the passage below, we see that the widow of a man who is not a priest can be sexually possessed by her erstwhile brother-in-law and thereby become his wife.

> ***GEMARA.*** … R. Joseph said: Come and hear! A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabits with her, she becomes his.

— Babylonian Talmud, Tractate Sanhedrin 55b

Soncino 1961 Edition, page 376

The statement quoted above from Tractate Sanhedrin 55b also appears in Tractate Sanhedrin 69a, Soncino 1961 Edition, page 469.

Wounding Young Brides by Intercourse

The Sages go on to discuss sexual intercourse with a girl younger than three years old: Wounding the child and causing her to bleed is one possible result. From the Sages' description, it is apparent that the baby bleeds again and again from copulation with a grown man, and the Sages, once again, attribute the bleeding to the repetitive rupturing of the hymen (i.e., virginity growing back).

In the following Mishnah, non-germane text is omitted (...). Please follow the source link to view the complete Mishnah.

> ***MISHNAH***. A GIRL OF THE AGE OF THREE YEARS AND ONE DAY MAY BE BETROTHED BY INTERCOURSE; … IF ONE WAS YOUNGER THAN THIS AGE INTERCOURSE WITH HER IS LIKE PUTTING A FINGER IN THE EYE.

— Babylonian Talmud, Tractate Niddah 44b
Soncino 1961 Edition, page 309

The image of "a finger in the eye" is once again explained in the following Gemara. The possibility that the three-year-old committed adultery with a stranger is also addressed:

> ***GEMARA***. … IF ONE WAS YOUNGER THAN THIS AGE, INTERCOURSE WITH HER IS LIKE PUTTING A FINGER IN THE EYE. It was asked, Do the features of virginity disappear and reappear again or is it possible that they cannot be completely destroyed until after the third year of her age? In what practical respect could this matter? — In one, for instance, where her husband had intercourse with her before the age of three and found blood, and when he had intercourse after the age of three he found no blood. If you grant that they disappear and reappear again [it might well be assumed] that there 'was not sufficient time for their reappearance, but if you maintain that they cannot be destroyed until after the age of three years it would be obvious that a stranger cohabited with her. Now what is your decision? — R. Hiyya son of R. Ika demurred: But who can tell us that a wound inflicted within the three years is not healed forthwith, seeing it is possible that it is immediately healed and it would thus be obvious that a stranger had cohabited with her? Rather the practical difference is the case, for instance, where her husband had intercourse with her while she was under three years of age and found blood and when he had intercourse after the age of three he also found blood. If you grant that the features disappear and reappear again the blood might well be treated as that of virginity, but if you maintain that they cannot be destroyed until after the age of three years, that must be the blood of menstruation. Now what is your decision? — R. Hisda replied, Come and hear: IF ONE WAS YOUNGER THAN THIS AGE,

> INTERCOURSE WITH HER IS LIKE PUTTING A FINGER IN THE EYE; what need was there to state, LIKE PUTTING A FINGER IN THE EYE' instead of merely saying: IF ONE WAS YOUNGER THAN THIS AGE, INTERCOURSE WITH HER IS of no consequence'? Does not this then teach us that as the eye tears and tears again so do the features of virginity disappear and reappear again.

— Babylonian Talmud, Tractate Niddah 45a
Soncino 1961 Edition, page 309-310

Rest for the Intercourse Wound

This Gemara from Tractate Kethuboth takes up the discussion of the pre-pubescent bride who is wounded by intercourse.

> ***GEMARA***. … R. Hisda objected: If a girl, whose period to see [blood] had not arrived yet, got married, Beth Shammai say: One gives her four nights, and the disciples of Hillel say: Until the wound is healed up. (1) If her period to see [blood] had arrived and she married, Beth Shammai say: One gives her the first night, and Beth Hillel say: Until the night following the Sabbath [one gives her] four nights.

— Babylonian Talmud, Tractate Kethuboth 6a
Soncino 1961 Edition, page 20-21

The translator, Rabbi Dr. Samuel Daiches, amplifies the text with this footnote.

> 783. The blood that comes out is attributed to the wound and not to menstruation. Ordinarily, after the first intercourse further intercourse is forbidden until the coming out of blood, i.e., menstruation, is over. But in this case, in which the young bride had never yet had any menstruation, it is assumed that the blood is not due to menstruation but to the wound caused by the intercourse. According to Beth Shammai this assumption holds good for four nights, and according to Beth Hillel it holds good 'until the wound is healed up.' As to the definition of this phrase, v. Nid. 64b. V. also Nid. 65b, where it is finally decided that after the first coition no further intercourse must take place until the flowing of blood has stopped, even in the case of a young bride who had not yet had any menstruation. V. also Eben ha-'Ezer, 63, and Yoreh De'ah, 193.

— Rabbi Dr. Daiches

We have been told that according to Jewish law, a post-pubescent bride who bleeds after the first intercourse does not have intercourse again until after her next menstrual period (above). The situation is different, however, for a bride who has not reached the age of menstruation. What are the rules concerning the bleeding pre-pubescent bride? Shammai rabbis say the intercourse wound should be given four nights rest. The Hillel rabbis recommend abstinence until the wound is healed (Kethuboth 6a). See also Tractate

Niddah, as follows:

> ***MISHNAH***. IF A YOUNG GIRL, WHOSE AGE OF MENSTRUATION HAS NOT YET ARRIVED, MARRIED, BETH SHAMMAI RULED: SHE IS ALLOWED FOUR NIGHTS, AND BETH HILLEL RULED: UNTIL THE WOUND IS HEALED.

— Babylonian Talmud, Tractate Niddah 64b
Soncino 1961 Edition, page 454

Again, there is no prohibition of a sexual practice that would almost certainly cause physical damage to a young girl due to the mismatched sizes of genitals between an adult's penis and a child's vagina or anus.

Old Fashioned Torah Values?

> At a time when Americans are displaying an ever-increasing interest in all things Jewish — from kabbala to Senator Joseph Lieberman to "Kosher Sex" — Dr. Laura is the most popular source for a healthy dose of Jewish nagging, guilt trips and what she presents as lessons in good old-fashioned Torah values.

— Forward(5)

We have seen in Numbers 31:12-18 that Moses permitted grown men to use little girls as concubines. In the Talmud, grown men are permitted to have sexual intercourse with female babies and children, and homosexual relations with boys younger than nine.

Those "good old fashioned Torah values" are not quite as Christian America remembers them.

Marital Duties of the Pre-Pubescent Bride

The marital duties of the pre-pubescent brides are addressed in at least three tractates in almost the same words (Yebamoth 12b and 100b, Niddah 45a, and Kethuboth 39a).

In the following passage, the Sages discuss the use of contraception. All the Sages agree that a wife younger than eleven — a wife who is too young to become pregnant — is required to carry on "marital intercourse" in the normal manner. Recall that those brides can be as young as three, and sometimes younger.

> ***GEMARA***. … Three classes of woman may use an absorbent (1) in their marital intercourse: (2) A minor, and an expectant and a nursing mother. The minor,(3) because otherwise she might become pregnant and die. An expectant mother, (3) because otherwise she might cause her foetus to degenerate into a sandal. (4) A nursing mother, (3) because otherwise she might have to wean her child prematurely, (5) and this would result in his death. And what is the age of such a 'minor'? (6) From the age of eleven years and one day to the age of twelve years

> and one day. One who is under (7) or over this age (8) must carry on her marital intercourse in a normal manner; so R. Meir. But the Sages ruled: The one as well as the other carries on her marital intercourse in a normal manner and mercy (9) will be vouchsafed from heaven, for it is said in Scripture, *The Lord preserveth the simple* (10) …

— Babylonian Talmud, Tractate Niddah 45a
Soncino 1961 Edition, page 311

The translator, Rev. Dr. Israel W. Slotki, amplifies the text with these footnotes:

> 784. *Muk*, flax or hackled wool.
>
> 785. To avoid conception.
>
> 786. Is permitted the use of the absorbent.
>
> 787. A fish-shaped abortion. Lit., 'flat-fish'.
>
> 788. On account of her second conception which causes the deterioration of her breast milk.
>
> 789. Of whom it has been said that she is capable of conception but is thereby exposed to fatal consequences.
>
> 790. When conception is impossible.
>
> 791. When conception involves no danger.
>
> 792. To protect them from harm.
>
> 793. Ps. CXVI, 6; *sc*. those who are unable to protect themselves. At any rate it was here stated that a minor under eleven years of age is incapable of conception. …

— Rev. Dr. Slotki

Did Girls Reach Puberty Earlier Then?

It is sometimes claimed that in the days when the Talmud Sages walked the earth, girls matured earlier; hence, sexual intercourse with girls three years old and younger was not inappropriate. However, the Talmud itself repudiates this assertion.

In Tractate Niddah 45a (quoted above), the Sages argue: "From the age of eleven years and one day to the age of twelve years and one day" a girl may use an "absorbent" (contraception) "because otherwise she might become pregnant and die." The Sages also say girls younger (than eleven) must carry on sexual intercourse "in the normal manner." Therefore, as a general rule, the Sages did not expect a girl younger than eleven could get pregnant. The statements in Niddah 45a indicate that sexual maturation of women in the time of the Talmud Sages compares with sexual maturation of women in our own day.

Or consider the passage that appears just previous in Niddah 45a:

> ***GEMARA***. … It is related of Justinia the daughter of 'Aseverus son of Antonius that she once appeared before Rabbi. 'Master', she said to him, 'at what age may a woman marry?'. 'At the age of three years and one day', he told her. 'And at what age is she capable of conception?' 'At the age of twelve years and one day', he replied. 'I', she said to him, 'married at the age of six and bore a child at the age of seven; alas for the three years that I have lost at my father's house'. But can a woman conceive at the age of six years?

— Babylonian Talmud, Tractate Niddah 45a
Soncino 1961 Edition, page 310

Justinia's assertion that she had a child at seven is surprising, and it even surprises the Sages ("But can a woman conceive at the age of six years?"). But note that Rabbi (Judah the Prince), who was familiar with far more than a single girl's experience, estimated twelve as the earliest age for childbearing. Rabbi would of course be familiar with all phases of human life from his career of counseling, judging, and recording. Remember (Talmud Laws of Menstruation), the rabbis were intimately familiar with the physiological details of their female parishioners, consulted even on specimens of a woman's vaginal discharge. Rev. Dr. Slotki remarks on the above Gemara in footnote 10 on the following page:

> 794. … At any rate it was here stated that a minor under eleven years of age is incapable of conception. How then is Justinia's story to be reconciled with this statement?

— Rev. Dr. Slotki (3)

The Rights of the Child

The treatment of children in Orthodox Judaism has caused concern in Italy. A Genoa court, ruling in a custody dispute, accepted the report of psychologists that Orthodox Judaism views "exploitation and cruelty to minors as legitimate … and perverted behavior as normal." For more details, see Appendix: The Rights of the Child.

The Rudin Standard

Let us consider again *Forward*'s coverage of Dr. Laura's National Heritage award from Young Israel.

> With 20 million listeners and a tendency to present her conservative views as an outgrowth of her Orthodox Jewish faith, Dr. Laura may well be Judaism's top ambassador to middle America.

— Forward (5)

But we notice Dr. Laura never tells Middle America about the doctrines of Orthodox Judaism on child-adult sex. We wonder how things would work out for her ratings if she followed the advice of Rabbi A. James Rudin, Senior Interreligious Adviser of the American Jewish Committee.

In February 2002, Rabbi Rudin wrote an article for *Forward*, commenting on the Vatican's decision to open its World War II archives — partially. In that context, Rabbi Rudin offered the Vatican the following advice:

> … one thing is clear. Partial, incomplete or pre-selected archival records will not be enough in a world where transparency and full disclosure is now the norm if an institution — whether political, financial, or spiritual — is to maintain its integrity.

— Rabbi A. James Rudin (8)

If it is important to fully disclose records of historical events, surely it is more important to fully disclose fundamental religious doctrines that may soon be embodied in US law — especially when those doctrines are controversial.

On the subject of child-adult sex, there is a great divide between Talmud culture and American culture. However, the extent of that divide is known only to one side. Rabbis in America know and understand American culture, Americans know almost nothing about Talmud culture. When the fundamental doctrines of the Talmud are examined carefully, we find that feminist writer Judith Levine, author of *Not Harmful to Minors: The Perils of Protecting Kids from Sex*, is truer to classical Judaism than Dr. Laura.

Jewish leadership — from the most liberal of the Reform rabbis to the most conservative of the Orthodox rabbis — have done Judaism a disservice by not coming forward with the facts and applying Rabbi Rudin's standard of full disclosure. How can we achieve understanding between people of different religious faiths if we do not take courage and stand behind our own religious convictions?

Thank you for your consideration of the above,
Carol A. Valentine, Ear at come-and-hear dot com
July 14, 2003 (This article is on line at http://www.come-and-hear.com/editor/america_2.html)

NEXT: **New America 3: Talmud Laws of Menstruation**

Navigate Carol Valentine's
America Under the Talmud — Will It Work for US?

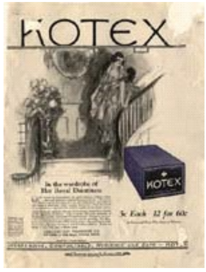
The notorious *burqa*, the head to toe face-and-body hiding gown of Afghanistan, has become a symbol of the oppression of women in Islam.

Let us review the Talmud law of Niddah: a woman is unclean for two weeks out of four, contaminating everything and everyone she touches and sexually forbidden to her husband. When not menstruating, she is inserting rags into her vagina to test for menstrual fluids. If she and her husband violate the law, they are subject to arrest and punishment. When menstruation is complete, she must endure another seven days in the state of uncleanness.

If a woman took the Talmudic laws of menstruation seriously, it would be impossible for her to have a career. For about two weeks ever month, a female doctor would contaminate every patient and every instrument she touched; a female lawyer would contaminate everything she handled in her law office: every chair, desk, telephone, law book, or computer keyboard.

A full-face burqa

Some Muslim women wear cloth *burqas,* but not all *burqas* are made of cloth. Given the restrictions and regulations of the Niddah laws, it is only reasonable for American men and women to ask: Do we want to go there?



Kotex Commercial, c. 1921 (13) "In the wardrobe of Her Royal Daintiness …" With modern sanitary practices, products, and knowledge, it is difficult to understand how the laws of *niddah* would promote hygiene in the contemporary world. It is also hard to understand why those laws would be advocated in 1948 by Rabbi Dr. Epstein, or in 1999 by Rabbi Boteach. And given that many other cultures in the world thrived without the *niddah* laws, it is possible that those laws were not significantly hygienic, even in the days of the Talmud Sages.

Rabbi Noson Gurary is an Orthodox and Hasidic rabbi. He is Executor Director of Chabad of Buffalo, New York, and is quoted by the Jerusalem Post, thus: "By demonstrating the philosophy of Jewish law and its moral values, we can bring a little beacon of light to this world." (6)

Americans are accustomed to considering a woman's menstrual cycle a matter of personal privacy — to be shared with her husband alone, or if need be, her doctor. Americans may have difficulty grasping the profound public concern with *niddah* in New America.

You can help in the battle for Truth, Justice, and the American Way! Fight the forces of censorship and suppression of the Talmud, and bring about understanding between peoples of different faiths.

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Rabbi Shmuel Kaplan officiates in a Chabad Lubavitch center in Potomac, Maryland, a prosperous suburb of Washington, DC. The center hosts a *mitweh* for Orthodox Jewish women to satisfy the *niddah* law.

Violation of the Niddah Law, if deliberate, is punishable by death.

When the *niddah* period is over, the law requires the woman to have a ritual bath, called a *mitweh*. This fine bag of cosmetics is available to help the Orthodox woman make her *mitweh* experience more aesthetic. The vendor, Kosher.com, advertises that they "make kosher a way of life." For many modern American women to whom privacy and freedom is a way of life, Kosher.com's motto might not be a selling point.

Rabbi Dr. Isidore Epstein, editor of the Soncino Talmud, states that the law of Niddah promotes "respect for womanhood." Still, non-Jewish Americans may wonder how respect for womanhood is promoted by declaring a woman unclean for two weeks of every month, and teaching that she defiles everyone and everything she touches. We may respect things that defile, but is this the respect a woman would want?

"[The Niddah ordinances] concern the very being of the soul of the Jew. They safeguard the purity of the Jewish soul, without which no true religious moral and spiritual life — individual or corporate — as Judaism conceives it, is attainable." — Rabbi Dr. Epstein (2)

Rabbi Shmuley Boteach is a disciple of the late Rabbi Menachem Mendel Schneerson. He is friends with Uri Geller, Madonna, and Michael Jackson.

In his book, *Kosher Sex*, Rabbi Boteach writes in glowing terms about the Talmudic prohibition of married sex for two weeks every month. He states that the Bible did mankind a favor by inventing a way to improve a marriage. For two weeks, the couple avoids "monotony" in their marriage by observing abstinence.

Rabbi Boteach omits the harsh rhetoric of a woman's "uncleanness" and her defilement of "every object with which she comes in contact;" he omits mention of the testing rags pushed into the vagina; and he omits the rabbinical judgment about the colors of menstrual blood. He also omits mention of possible arrest and death penalty for violation — surely something that would spice up anyone's sex life.

Rabbi A. James Rudin, National Interreligious Affairs Director of The American Jewish Committee:

"Partial, incomplete or pre-selected archival records will not be enough in a world where transparency and full disclosure is now the norm if an institution … is to maintain its integrity." (10)

Sigmund Freud, founder of psychoanalysis, at a psychoanalytic congress in The Hague, 1920

The Talmudic warning about the desire of snakes to crawl into a woman's vagina is strangely reminiscent of the symbolism of Sigmund Freud:

"Most of those animals which are utilized as genital symbols in mythology and folklore play this part also in dreams: the fish, the snail, the cat, the mouse (on account of the hairiness of the genitals), but above all the snake, which is the most important symbol of the male member." — Sigmund Freud (19)

We might take this as a confirmation both of Freud's thesis about the human subconscious and Talmud mysticism/mythology — if not for the fact that Dr. Freud was Jewish, of Hasidic stock, and living among Jewish compatriots. Nor was this the only instance of Talmud doctrine popping up in Freud's work, masquerading as the subconscious of Mankind. In one of Freud's major theses, he alleged that every child desires sexual intercourse with his mother — the so-called Oedipal complex. From Sex with Children by Talmud Rules, we learn that the Sages of the Talmud accepted Oedipal intercourse as an unremarkable event in the life of a young child.

Unknown to many of Freud's supporters and critics, Freud knowingly used his knowledge of Judaism in the development of psychoanalysis. According to an article published by the Orthodox Union, "Freud saw psychoanalysis as a 'metamorphosed extension of Judaism'." — Gertel (20)

Karl Jung writes, "A full understanding of the Jewish origins of psychoanalysis would carry us beyond Jewish Orthodoxy into the subterranean workings of Hasidism and then into the intricacies of the Kabbalah which still remain unexplored psychologically." — Karl Jung (21)

Rabbi Bloch was once visiting Freud, and was left alone in his library, where "he had nothing to do but to browse through the books on Freud's shelf, amongst which was a French translation of the classical Kabbalistic text, the Zohar, as well as several German language books on Jewish mysticism." — Dr. Sanford Drob (12)

Freud himself asserted his atheism to the end of his days, though he also asserted his Jewishness and in later years (1897), he International Order of B'nai B'rith in Vienna.

Women in Burqas

This picture, allegedly of Afghani women, was captured from the National Organization of Women (NOW) web page, where much text decries the *burqa* and the oppression of women it represents. However, no mention could be found on that site of the niddah laws. (18) As America considers adopting Talmud law and customs, we wonder at the silence.

The law of Niddah, if implemented in the US, would effectively imprison American women in a Talmudic legal *burqa*. Notwithstanding the glowing recommendations from Rabbis Epstein and Boteach, we must ask: Do we want to go there?

Congress has not declared Islamic law to be the basis "upon which our great Nation was founded," nor has the Supreme Court, in its entire history, accepted for consideration a brief based on Islamic law. No National Institute of Islamic Law been established to inject the laws of Islam into the American legal system, and the Supreme Court building has not been used as a banquet hall to celebrate the event.

Perhaps we need to pay more attention to place of women in Judaism and study Judaism's basic book of law, the Talmud. See
- **Talmud Daughters Become Talmud Wives**,
- **And So a Talmud Marriage Ends**,
- **Sex with Children by Talmud Rules**, and
- **Jewish Harems in Talmud Law**.

> Niddah: A woman in the period of her menstruation.
>
> — Soncino Talmud Glossary for the *Babylonian Talmud*

> [The Niddah ordinances] concern the very being of the soul of the Jew. They safeguard the purity of the Jewish soul, without which no true religious moral and spiritual life — individual or corporate — as Judaism conceives it, is attainable.
>
> — Rabbi Epstein, Introduction to Seder Tohoroth (2)

Non-Jewish Americans may find it difficult to comprehend the importance of menstruation in the Jewish religion and culture. One indication of its importance is that an entire tractate of the Babylonian Talmud, the Tractate Niddah, is devoted to menstruation laws. (17)

We do not wish to subject the Talmud Sages to undue scrutiny. Many peoples, from the Australian Aborigines to the South African Bushmen, have put restrictions on menstruating women. (14) However, we in America are not being asked to move closer to the ways of the Australian Aborigines or South African Bushmen, but closer to the ways of the Talmud. Thus, it behooves us to look closely.

Niddah in a Nutshell

The Old Testament stipulates a woman is unclean during menstruation, but the Talmud stipulates her period of uncleanness lasts for an additional week after menstruation has ended. *Niddah* is the word used to denote the menstruating woman *and* her period of uncleanness. The *niddah* defiles everyone and everything she touches. She may not have sexual intercourse with her husband. If she does, he is subject to arrest and perhaps the death penalty. Some *niddah* laws apply to Gentile women, too. In his *Introduction to Tractate Niddah*, Rev. Dr. Israel W. Slotki states:

> Chapter IV is concerned with the condition of uncleanness of non-Jewish women, such as Samaritans, Sadduceans and idolaters …

— Rev. Dr. Slotki (4)

Thus it behooves all American men and women — Jew and Gentile alike — to come to grips with the laws of Niddah.

Meet Typhoid Mary

The Jewish Encyclopedia gives an overview of the law of Niddah. It states that those laws are based on Leviticus 15:19, *et seq.*

> The Pentateuchal code (Lev. xv. 19 et seq.) ordains that a menstruous woman shall be unclean for seven days from the beginning of the period, whether it lasts only one day or all seven.

— Jewish Encyclopedia (5)

Let's look at the Bible verses cited by the Jewish Encyclopedia. Leviticus 15:19 reads:

> 795. And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

— Leviticus 15:19 (KJV)

So then, according to the Old Testament, a woman has to be isolated during her monthly period and she contaminates all who touch her. They also become "unclean."

> 796. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.
>
> 797. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
>
> 798. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

— Leviticus 15:20-22 (KJV)

Now the objects she touches become sources of uncleanness, and the contagion spreads. What happens if an "unclean" man touches other people or objects? Do they also become unclean? Leviticus does not tell us. But let us continue to read:

> 799. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.
>
> 800. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.
>
> 801. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.
>
> 802. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.
>
> 803. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.
>
> 804. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

— Leviticus 15:23-28 (KJV)

At the end of her period, the woman must give two pigeons and two turtles to the priest so he can slaughter them.

> 805. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.
>
> 806. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

— Leviticus 15:29-30 (KJV)

Talmud Laws "More Onerous"

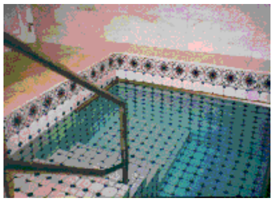
As if all of this were not sobering enough, the *Jewish Encyclopedia* informs us that the Talmud laws are even more onerous:

> In either case she is unclean for seven days only, but during this time her defilement is communicated to every object with which she comes in contact. These laws, however, have been extended in many ways and made more onerous, both by rabbinical traditions and interpretations and by customs which have been

> adopted by Jewish women themselves. According to these more rigid requirements, the woman must reckon seven days after the termination of the period. If, then, this lasts seven days, she can not become pure until the fifteenth day. Purification, furthermore, can be gained only by a ritual bath ("mitweh"); and until the woman has taken this she remains unclean according to the interpretation of R. Akiba (Shabbath 64b), which was accepted by the Rabbis generally. In addition to all this, a woman who does not menstruate regularly is unclean for a certain time before she becomes aware that the period has begun, and objects which she touches are defiled, since there is danger that the menses may have begun a short time before and that she may not have perceived the fact.

— Jewish Encyclopedia (5)

Notice in the above, "Jewish women themselves," are said to have introduced more onerous *niddah* laws. Soncino Translator, Rev. Dr. Israel Slotki, makes the same assertion in his Introduction to Tractate Niddah. (4) Neither cites a source for the assertion. This is a great loss. Why would Jewish women request the Sages to impose more restrictions on their lives? And why would the Sages encode those personal requests in a document that is said to be the Word of God?



A Modern Mitweh
Mikvah Ateres Yisroel (16)
Potomac, Maryland
(Prosperous Suburb
of Washington, DC)

Do your own Internet search on "Jewish ritual bath," "mikvah," "mikveh," "mitweh," "mikwa," etc. You will find many functioning mitwehs around the US, indicating the law of Niddah is very much alive today. A commercially available *mitweh* cosmetic bag is shown in the sidebar.

(*Note: In upcoming Talmud excerpts, we sometimes omit non-germane text and footnotes. Omission of text is indicated by an ellipsis (...). To see the full text and footnotes, follow the hot link at the end of the excerpt (see "Endnotes" for actual URL). It is our pleasure to make available on line a number of Talmud tractates, so that you can see the excerpt in full context. We indicate unprintable Hebrew characters, words, and phrases with the symbol* [H].)

Testing Rags

Because it is an offense to have marital relations during menstruation, and because a woman cannot know with certainty when menstruation has started, she must insert rags into her vagina before intercourse to test for menstrual fluids.

> ***MISHNAH***. IT IS THE CUSTOM OF THE DAUGHTERS OF ISRAEL WHEN HAVING MARITAL INTERCOURSE TO USE TWO TESTING-RAGS, ONE FOR THE MAN AND THE OTHER FOR HERSELF, AND VIRTUOUS WOMEN PREPARE ALSO A THIRD RAG WHEREBY TO MAKE THEMSELVES FIT FOR MARITAL DUTY. IF A VESTIGE OF BLOOD IS FOUND ON HIS RAG THEY ARE BOTH UNCLEAN AND ARE ALSO UNDER THE OBLIGATION OF BRINGING A SACRIFICE. IF ANY BLOOD IS FOUND ON HER RAG IMMEDIATELY AFTER THEIR INTERCOURSE THEY ARE BOTH UNCLEAN AND ARE ALSO UNDER THE OBLIGATION OF BRINGING A SACRIFICE. IF, HOWEVER, …

— Babylonian Talmud, Tractate Niddah 14a
Soncino 1961 Edition, page 92

Punishment

Note in the above Mishnah, Niddah 14a, husband and wife are required to bring a sacrifice if they have intercourse during *niddah*. However, there is also provision to inflict the death penalty, presumably if the transgression was deliberate.

> ***MISHNAH***. THERE ARE IN THE TORAH THIRTY-SIX [TRANSGRESSIONS WHICH ARE PUNISHABLE WITH] EXTINCTION:
> 1. WHEN ONE HAS INTERCOURSE WITH HIS MOTHER,
> …
> 15. OR WITH A MENSTRUOUS WOMAN;

— Babylonian Talmud, Tractate Kerithoth 2b
Soncino 1961 Edition, page 1 (7)

Don't Forget Depressions and Folds

Because infractions of the Niddah laws can lead to consequences, a Jewish woman uses great care not to miss the onset of her menstruation. While using testing rags, she should push them into the depressions and folds of her vagina.

> ***GEMARA***. … AND IF A WOMAN USES TESTING-RAGS WHEN SHE HAS MARITAL INTERCOURSE etc. Rab Judah citing Samuel ruled: A testing-rag used before marital intercourse does not reduce [the doubtful period of retrospective uncleanness] as an examination. What is the reason? — R. Kattina replied: Because the woman is in a hurry to do her marital duty. But what matters it even if she is in a hurry to do her marital duty? — Since she is in a hurry to do it she does not insert the testing-rag into depressions and folds.

— Babylonian Talmud, Tractate Niddah 5a-5b
Soncino 1961 Edition, pages 26-27

You're under Arrest

The Sages arrested those who violated the *niddah* laws. The following account involves a woman who miscarried. The Sage Samuel examined the foetus and found it to be 41 days old. This enabled him to calculate that the couple had conceived the child during the woman's *niddah* period, and so the Sage had the husband arrested.

> ***GEMARA*** … But is it not a fact that when a certain sac was submitted to the Master Samuel he said, 'This is forty-one days old', but on calculating the time since the woman had gone to perform her ritual immersion until that day and finding that there were no more than forty days he declared, 'This man must have had marital intercourse during her menstrual period' and having been arrested he confessed? — Samuel was different from other people because his knowledge was exceptional.

— Babylonian Talmud, Tractate Niddah 25b
Soncino 1961 Edition, page 174

Somehow Samuel knew the date of the wife's last *mitweh* (as above, the ritual bath a woman takes on the completion of her menstruation) and compared that with the developed age of the foetus. How did the Sage know her last Mitweh was 40 days in the past? We are not told.

Neighborhood Watch

The Jews of the Talmud report each other to the authorities for Niddah violations, or suspected Niddah violations. In the first excerpt from Tractate Kethuboth, we learn that a man is flogged because neighbors report he had sexual intercourse with his wife when she was *niddah*.

> ***GEMARA***. … If a woman was known (10) among her neighbours to be a menstruant her husband (11) is flogged on her account for [having intercourse with] a menstruant. (12)

— Babylonian Talmud, Tractate Kethuboth 72a
Soncino 1961 Edition, page 449

Rev. Dr. Israel W. Slotki amplifies the text with footnotes:

807. By her habit or the like.

808. If he had intercourse with her after he had been duly cautioned.

809. Kid. 80a. Our Mishnah would thus refer to a case where the neighbours informed the husband of the facts after the event.

— Rev. Dr. Slotki

The reader might wonder how the neighbors know the wife is menstruating. Rev. Dr.

Slotki refers us to Kiddushin 80a for an explanation (see his footnote 12). Here is the relevant passage from Kiddushin 80a:

> ***GEMARA***. … For R. Hiyya b. Abba said in R. Johanan's name: We flagellate on the strength of presumption, we stone and burn on the strength if presumption, but we do not burn terumah on the strength of presumption. We flagellate on the strength of presumption, as Rab Judah. For Rab Judah said: If a woman is presumed a niddah by her neighbours, her husband is flagellated on her account as a niddah. (1)

— Babylonian Talmud, Tractate Kiddushin 80a
Soncino 1961 Edition, page 411

Kiddushin translator Rabbi Dr. H. Freedman amplifies the text with this footnote:

> 810. V. Glos. If he cohabits with her, though there are no actual witnesses of her menstruation.

— Rabbi Dr. Freedman

The answer is, then, that the neighbors are not certain the wife is menstruating: They presume she is, report the couple, and on the strength of this report, the husband is flogged.

Rabbis Judge Vaginal Discharges

For most of us, the concept of our clergymen taking an interest in the color of our menstrual blood is foreign, but rabbis make rulings on the colors of menstrual blood:

> ***MISHNAH***. FIVE KINDS OF BLOOD IN A WOMAN ARE UNCLEAN: RED, BLACK, A COLOUR LIKE BRIGHT CROCUS, OR LIKE EARTHY WATER OR LIKE DILUTED WINE. BETH SHAMMAI RULED: ALSO A COLOUR LIKE THAT OF FENUGREEK WATER OR THE JUICE OF ROASTED MEAT; BUT BETH HILLEL DECLARE THESE CLEAN. ONE THAT IS YELLOW, AKABIA B. MAHALALEL DECLARES UNCLEAN AND THE SAGES DECLARE CLEAN. R. MEIR SAID: EVEN IF IT DOES NOT CONVEY UNCLEANNESS AS A BLOODSTAIN IT CONVEYS UNCLEANNESS AS A LIQUID. R. JOSE RULED: IT DOES NEITHER THE ONE NOR THE OTHER.
>
> WHAT COLOUR IS REGARDED AS 'RED'? ONE LIKE THE BLOOD OF A WOUND. 'BLACK'? LIKE THE SEDIMENT OF INK; IF IT IS DARKER IT IS UNCLEAN AND IF LIGHTER IT IS CLEAN. 'BRIGHT CROCUS COLOUR'? LIKE THE BRIGHTEST SHADE IN IT. 'A COLOUR LIKE EARTHY WATER'? EARTH FROM THE VALLEY OF BETH KEREM OVER WHICH WATER IS MADE TO FLOAT. 'ONE LIKE DILUTED WINE'? TWO PARTS OF WATER AND ONE OF WINE OF THE WINE OF SHARON.

— Babylonian Talmud, Tractate Niddah 19a

Soncino 1961 Edition, pages 123-124

In the following incident, a Pharisee High Priest stops to talk to a Sadducee. By accident, some spittle from the Sadducee's mouth falls onto the High Priest. The High Priest is frightened that he had been defiled — perhaps the Sadducee has had sexual intercourse with his menstruous wife. On his return home, the High Priest's wife points out to him that the Sadducee wives shows their menstrual blood to the Pharisee Sages.

> ***GEMARA***. … Our Rabbis taught: It once happened that a Sadducee was conversing with a High Priest in the market place when some spittle was squirted from his mouth and fell on the clothes of the High Priest. The face of the High Priest turned yellow and he hurried to his wife who assured him that although they were wives of Sadducees they paid homage to the Pharisees and showed their blood to the Sages. R. Jose observed: We know them better than anybody else [and can testify] that they show their menstrual blood to the Sages. There was only one exception, a woman who lived in our neighborhood who did not show her blood to the Sages but she died.

— Babylonian Talmud, Tractate Niddah 33b
Soncino 1961 Edition, pages 233-234

The Sages also consider the possibility of menstrual blood found shortly after sexual intercourse, causing both spouses to be classified retroactively as unclean. They also consider blood on the testing-rag that might the result of a louse bite or a louse crushed by the husband's penis ("attendant") during sexual intercourse. This passage (from Niddah 14a) is attached in the Appendix: Niddah 14a Excerpt.

Menstruation Frightens Snakes

Talmud passages suggest that the rabbinic horror of menstrual fluids is not merely religious, but genuine and visceral. For example, in the following from the Tractate Shabbath, the possibility is considered of a woman attempting to drive away a snake. The ultimate weapon, according to the Sages, is for the woman to tell the snake, "I am menstruous." (Note that in the following, the translator uses the word "cohabit" to denote sexual intercourse. [15])

> ***GEMARA***. … If a woman sees a snake and does not know whether it has turned its attention to her or not, let her remove her garments and throw them in front of it; if it winds itself around them, its mind is upon her; if not, its mind is not upon her. What can she do? She should cohabit [with her husband] in front of it. Others say, That will even strengthen its instincts. Rather she should take some of her hair and nails and throw them at it and say, 'I am menstruous'.

— Babylonian Talmud, Tractate Shabbath 110a
Soncino 1961 Edition, page 535

Attributing their own attitudes to the snake, the rabbis believe it would be repulsed by a *niddah*. But what threat does the snake offer the woman? Of course, a venomous snake might bite the woman, but the rabbis' explanation continues in the following paragraph.

> ***GEMARA***. … If a snake enters a woman, let her spread her legs and place them on two barrels; fat meat must be brought and cast on the burning coals; a basket of cress must be brought together with fragrant wine and placed there, and be well beaten together. They should take a pair of tongs in their hand, for when it smells the fragrance it will come out, so that it can be seized and burnt in the fire, as otherwise it will re-enter.

— Babylonian Talmud, Tractate Shabbath 110a
Soncino 1961 Edition, page 536

The danger, apparently, is that the snake will crawl up the woman's vagina and take up lodging.

Jung once wrote that "a full understanding of the Jewish origins of psychoanalysis would carry us beyond Jewish Orthodoxy into the subterranean workings of Hasidism and then into the intricacies of the Kabbalah which still remain unexplored psychologically." For more discussion and references on Freud's doctrines and their relation to Orthodox Judaism, see http://www.newkabbalah.com/Jung3.html cached at http://www.come-and-hear.com/editor/freuds-gold-mine

How to Explain?

Rabbi Dr. Epstein, editor of the Soncino Talmud, offers two theories for these interesting laws. The first is the hygiene theory:

> Graver in its consequence and in full force to the present day is the law of Niddah. The reasons for the Niddah ordinances are many and varied. They promote sexual hygiene, physical health, marital continence, respect for womanhood, consecration of married life, and family happiness.

— Rabbi Dr. Epstein (2)

Rabbi Dr. Epstein wrote those words in 1947. Note that he says, "… in full force to the present day is the law of Niddah."

Practical Social Explanation of the Niddah Laws

Let us consider Rabbi Dr. Epstein's points.

Hygiene: Menstruation is not a communicable disease. No one in medical history has been infected with it by contact with a carrier. Menstrual discharges are far less septic than excretory discharges, but we do not have entire tractates devoted to urination and defecation.

Commercial sanitary napkins have been available since the 1920's. The Kimberly-Clark

Corporation's web exhibit displays some early vintage ads for Kotex. (3) By that time, of course, many women of the industrialized world lived with indoor running water. Western literature indicates that maintaining feminine daintiness during menstruation has never been an overwhelming cultural problem.

Marital Continence: Recall Rabbi Dr. Epstein states that "Niddah ordinances … promote … marital continence" as though it were a virtue, but does not explain why abstaining from sexual relations in married life is virtuous or desirable.

Respect for Womanhood: Rabbi Dr. Epstein states that "Niddah ordinances … promote … respect for womanhood." Recall that according to the *niddah* laws, the woman is unclean for about two weeks of every month, and during that time she contaminates — defiles — everyone and everything she touches. Under ordinary circumstances, we would expect that would be a little hard on the self-esteem. But Rabbi Dr. Epstein does not explain how this degrading designation could promote respect for womanhood and we are left puzzled.

Religious Explanation of Niddah Laws

Now Rabbi Dr. Epstein gives another reason why *niddah* laws are seemly.

> But over and above these weighty reasons, they concern the very being of the soul of the Jew. They safeguard the purity of the Jewish soul, without which no true religious moral and spiritual life — individual or corporate — as Judaism conceives it, is attainable.

— Rabbi Epstein (2)

To most Americans, it seems extraordinary that menstruation could affect the soul of an entire people; menstruation is simply a fact of biology, much as saliva is a fact of biology.

Just prior to making the above statement, Rabbi Dr. Epstein elucidates his reasoning. Here are the major points, but it behooves the reader to study the original text.

> [Concerning Jewish religious teachers,] fundamental to their view of life is the close relationship of body and soul, so that what affects the one affects the other … From this conception it follows that the soul is affected by the uncleanness of the body … In general, bodily uncleanness has a contaminating influence on the soul, disqualifying the person thus affected from approaching the sanctuary of God.

— Rabbi Epstein (2)

Rabbi Dr. Epstein offers us a tautology: the menstruating woman is "unclean" because LORD God (who created menstruation) considers menstruation unclean, and doesn't want a *niddah* around His sanctuary.

But even so, we can all agree that the Bill of Rights of the United States of America guarantees the freedom of religion. Every religion embraces beliefs that seem strange or even bizarre to those outside the circle of believers. Judaism, too, has its unique aspects. Let us put into practice the ideal of the Chief Rabbi of the British Commonwealth, Rabbi Professor Jonathan Sacks: Let us be open-minded and learn about each others' religions. (See What We're About.) After all, the menstruation laws are just a Jewish thing, right?

But wait. There is a reason we should all take this personally. It is possible that those laws may be applied to all Americans in the near future.

America Is Rapidly Becoming Talmudized

In 1991, the US Congress declared the Talmudic Noahide Laws to be the basis "upon which our great Nation was founded" (see America's New Government Church). Under Noahide Law regulations, idolaters (which includes Christians by definition) are put to death.

In 1999, the Supreme Court agreed to consider an *amicus* brief based wholly on Talmudic law (see Sentence and Execution).

In November 2002, the American Orthodox Jewish community held a kosher dinner in the Supreme Court building to celebrate the establishment of the National Institute for Judaic Law. (6) The dinner was attended by 200 people, including three Supreme Court Justices. The purpose of the Institute is to introduce Talmudic laws into the US legal system and law schools.

It is thus the clear civic duty of every American to become intimately acquainted with the Talmud. Read articles at:
America's New Government Church: http://www.come-and-hear.com/editor/america_1.html
Death Penalty: http://www.come-and-hear.com/editor/capunish_1.html
Kosher Dinner: http://www.come-and-hear.com/editor/cp-jp-11-09-2002 and http://www.come-and-hear.com/editor/cp-jw-01-08-03

Happy-Face Campaign

There is a campaign afoot to put a happy face on the law of Niddah and promote it to non-Talmudic women. Rabbi Shmuley Boteach, an Orthodox Hasidic and disciple of the late Rabbi Menachem Mendel Schneerson, the "Rebbe" of Chabad Lubavatich — is such a promoter. In his book, *Kosher Sex*, Rabbi Boteach speaks glowingly of the Talmudic prohibition of married sex for two weeks every month. He states that the Bible did mankind a favor by inventing a way to improve a marriage. For two weeks, the couple avoids "monotony" in their marriage by observing abstinence.

Rabbi Boteach omits the harsh rhetoric of a woman's "uncleanness" and her defilement of "every object with which she comes in contact;" he omits mention of the testing rags pushed into the vagina; and he omits the rabbinical judgment about the colors of menstrual blood. He also omits mention of possible arrest and death penalty for violation

— surely something that would spice up anyone's sex life.

Instead, Rabbi Boteach tells his readers:

> While husband and wife are permitted to indulge in sex for two weeks, they will forge deep emotional bonds. They unite physically and feel close emotionally. Their passionate physical life deepens their emotion and feeling for each other.
>
> When the woman's menses begin, their two weeks are up — just before monotony sets in. They must separate for the five days of menstruation and for seven days thereafter and maintain a strict period of sexual abstinence.
>
> … Many women have an innate aversion to sex during menstruation …
>
> As the days pass and they begin to hunger for each other, they don't immediately follow their instincts and grab each other. Rather, they allow their nonphysical communication to build up into an intense longing. Their libidinous reserve replenishes itself until, twelve days after they have separated, their love for each other reaches its crescendo, when their inner fire and passion, which have been escalating, leap out like the eruption of a volcano, and they united together in fiery physical bliss.

— Rabbi Boteach (8)

In another of Rabbi Boteach's books, *Judaism for Everyone*, Rabbi Boteach writes:

> [This book] is my attempt to offer traditional Judaism to a modern Jewish and non-Jewish audience in a rational, intelligible, and inspiring light.

— Rabbi Boteach (9)

What a pity Rabbi Boteach gives such scanty information about the *niddah* laws. His treatment of the Niddah laws does not meet The Rudin Standard. (10) Perhaps Rabbi Boteach is concerned that a non-Orthodox readership would be uncomfortable with the nitty gritty of *niddah*. On the other hand, how can we ever achieve understanding between people of different faiths if we are not open and trusting with each other?

Niddah and Blood Ritual

In Animal Sacrifice and the Third Temple, we learned that after Temple priests kill the sacrificial animal, the priests dismember it, drain the blood, and dip their fingers in the blood to smear and sprinkle it around the Temple. The priests squeeze the blood out of the animal's heart, wash the stomach and other organs, and wash the entrails three times. Specially built channels that look like "nostrils" drain the blood into nearby streams. The Temple, then, and the priests are awash with the blood of slaughter and death.

In Circumcision, we learned that the man who performs the ritual sucks the blood of the infant's bleeding penis with his mouth. That ritual, called *mezizah*, is practiced today, despite the knowledge of Jewish leadership that it can and has spread fatal diseases.

But the blood of menses, which is passed without death, infliction of pain, or mutilation, causes revulsion and restriction.

Visible and Invisible Burqas

The notorious *burqa*, the head to toe face-and-body hiding gown of Afghanistan, has become a symbol of the suppression of women in Islam.

Let us review the Talmud law of Niddah: a woman is unclean for two weeks out of four, contaminating everything and everyone she touches, forbidden to her husband. When not menstruating, she is using testing rags. If she and her husband violate the law, they are subject to arrest and punishment. When menstruation is complete, she must take a ritual bath.

If a woman took the Talmudic laws of menstruation seriously, it would be impossible for her to have a career. A menstruating female doctor would contaminate every patient and every instrument she touched; a menstruating lawyer would contaminate everything she handled in her law office: every chair, desk, telephone, law book, or computer keyboard.

Some Muslim women wear cloth *burqas,* but not all *burqas* are made of cloth. Given the Niddah restrictions and regulations in the Talmud, it is only reasonable for American men and women to ask: Do we want to go there?

Come and Hear

There are 509 pages in Tractate Niddah. (18) Read the laws of *niddah* in context, and research your own topics of interest by using the Come and Hear™ Search Engine.

Thank you for your consideration of the above,
Carol A. Valentine, Ear@Come-and-Hear.com
July 14, 2003 (This article is on line at http://www.come-and-hear.com/editor/america_3.html)

Endnotes:

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Appendix: Niddah 14a Excerpt

Here is a significant excerpt from Tractate Niddah 14a. To see footnotes, follow the link at the end of the excerpt (to http://www.come-and-hear.com/niddah/niddah/niddah_14.html):

> ***MISHNAH***. IT IS THE CUSTOM OF THE DAUGHTERS OF ISRAEL WHEN HAVING MARITAL INTERCOURSE TO USE TWO TESTING-RAGS, ONE FOR THE MAN AND THE OTHER FOR HERSELF, AND VIRTUOUS WOMEN PREPARE ALSO A THIRD RAG WHEREBY TO MAKE THEMSELVES FIT FOR MARITAL DUTY. IF A VESTIGE OF BLOOD IS FOUND ON HIS RAG THEY ARE BOTH UNCLEAN AND ARE ALSO

UNDER THE OBLIGATION OF BRINGING A SACRIFICE. IF ANY BLOOD IS FOUND ON HER RAG IMMEDIATELY AFTER THEIR INTERCOURSE THEY ARE BOTH UNCLEAN AND ARE ALSO UNDER THE OBLIGATION OF BRINGING A SACRIFICE. IF, HOWEVER, ANY BLOOD IS FOUND ON HER RAG AFTER A TIME THEY ARE UNCLEAN BY REASON OF DOUBT BUT EXEMPT FROM THE SACRIFICE. WHAT IS MEANT BY 'AFTER A TIME'? WITHIN AN INTERVAL IN WHICH SHE CAN DESCEND FROM THE BED AND WASH HER FACE. BUT [IF BLOOD WAS FOUND SOME TIME] AFTER SUCH AN INTERVAL SHE CAUSES UNCLEANNESS RETROSPECTIVELY FOR A PERIOD OF TWENTY-FOUR HOURS BUT SHE DOES NOT CAUSE THE MAN WHO HAD INTERCOURSE WITH HER TO BE UNCLEAN. R. AKIBA RULED: SHE ALSO CAUSES THE MAN WHO HAD INTERCOURSE WITH HER TO BE UNCLEAN. THE SAGES, HOWEVER, AGREE WITH R. AKIBA THAT ONE WHO OBSERVED A BLOODSTAIN CONVEYS UNCLEANNESS TO THE MAN WHO HAD INTERCOURSE WITH HER.

GEMARA. But why should not the possibility be considered that the blood might be that of a louse? — R. Zera replied that place is presumed to be tested as far as a louse is concerned. There are others, however, who reply: It is too narrow for a louse. What is the practical difference between them? — The practical difference between them is the case where a crushed louse was found. According to the reply that the place is presumed to be tested, this must have come from somewhere else, but according to the reply that the place is too narrow it might be presumed that the attendant has crushed it.

It was stated: If a woman examined herself with a rag that she had previously examined, and then she pressed it against her thigh on which she found blood on the following day, Rab ruled: She is subject to the uncleanness of a menstruant. Said R. Shimi b. Hiyya to him: But, surely, you told us, 'She has only to take the possibility into consideration'. It was also stated: Samuel ruled: She is subject to the uncleanness of a menstruant. And so they also ruled at the schoolhouse: She is subject to the uncleanness of a menstruant.

It was stated: If a woman examined herself with a rag which she had not previously examined and having put it into a box she found upon it, on the following day, some blood, R. Joseph stated: Throughout all his lifetime R. Hiyya regarded [her] as unclean but in his old age he ruled that [she] was clean. The question was raised: What does he mean: That throughout all his lifetime he regarded [her] as menstrually unclean and in his old age he ruled that [she] was clean as far as menstruation is concerned but unclean on account of the bloodstain, or it is possible that throughout his lifetime he regarded [her] as unclean on account of the stain and in his old age he ruled that [she] was absolutely clean? — Come and hear what was taught: If a woman examined herself with a rag which she had not previously examined and having put it into a box she found upon it, on the following day, some blood, Rabbi ruled: She is

> regarded as menstrually unclean, and R. Hiyya ruled: She is regarded as unclean on account of the bloodstain.

— Babylonian Talmud, Tractate Niddah 14a
Soncino 1961 Edition, pages 92-94

Title: *Talmud Laws of Menstruation*
URL: *http://antimatrix.org/Convert/Books/Talmud/editor/america_3.html*
Version: *February 16, 2004*

NEXT: New America 4: *Jewish Harems in Talmud Law*

ZARAH — A co-wife, a married woman
in relation to the other wives of her husband. — Soncino Talmud Glossary

The late Rabbi Dr. Joseph H. Hertz

"Polygamy seems to have well-nigh disappeared in Israel after the Babylonian Exile … Monogamy in Israel was thus not the result of European contact. As a matter of fact, monogamy was firmly established in Jewish life long before the rise of Christianity." — The Very Reverend the Chief Rabbi of the British Empire, the late Dr. Joseph H. Hertz (13)

MISHNAH. If a man was married to two wives and they died … — Kethuboth 91a

MISHNAH. If a man who was married to three wives died … — Kethuboth 93a

MISHNAH. If a man who was married to four wives died … — Kethuboth 93b

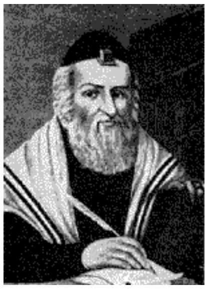
Elizabeth Dilling, in her book, *The Jewish Religion: Its Influence Today*, quotes Columbia University Judaic scholar Salo Wittmayer Baron. Dilling writes:

A 1952 book by Salo Wittmayer Baron, Professor of Jewish History, Literature and Institutions of the Miller Foundation, Columbia University, is entitled, A Social and Religious History of the Jews and is published by the American Jewish Committee's Jewish Publication Society of America. The chapter, "The World of the Talmud," cites the harem of King Solomon (which finished him morally and otherwise), saying its "memory kindled the imagination of polygamous Jews in subsequent ages." Although we are told [page 25] that there was no real difference between Palestinian and Babylonian Jewries fundamentally, the book states, "There are indications that Babylonian Jewish society had more polygamous features than did that of Palestine."

And: "Anecdotes like those current in regard to Rab and Rabbi Nahman [who] after arriving in a foreign city they used to advertise for women ready to marry them for the time of their sojourn ('man havya le-yoma') ... In law, too, the Babylonian emphasis lay upon the Jew's right to 'marry as many wives as he is able to support.'"

... Israel first proposed extra allowances for plural wives but now seems to be screening polygamy from Christian eyes. — Dilling, (c. 1964) (20)

Professor Baron's prestige in his field is evident from the professorial chair in Judaic Studies established in his name at Columbia University. The Salo Wittmayer Baron chair is currently held by Yosef Yerushalmi. (21)



"**The Wilna Gaon**" (the genius of Vilna), is an affectionate name for Rabbi Eliyahu (Elijah) ben Solomon of Vilna, Lithuania, who lived from 1720 to 1797. He is indisputably one of the giants of Judaism. He is quoted as follows:

"If I would be successful, in accomplishing two things I would be idle from Torah and T'fillah and go from city to city [to get them accepted]. One is to eliminate the prohibition of Rabbeinu Gershom against taking two wives for with this the G'ulah (final redemption) will become closer, and the second that they should have bircas Cohanim every day." — as quoted by Emes L'Yaakov (3)

Wives of Tom Green, with children

"Husband to five women, father to twenty-nine children, Tom Green paraded his life-style on television shows, piquing the interest of American audiences and the county prosecutor, who charged Green with bigamy in April 2000 … he was convicted in May 2001 and sentenced to up to five years in prison." — Salt Lake Tribune (7)

Rabina objected: Why not assume that 'kahennah' *implies twelve, and* 'we-kahennah'*, twenty-four? It has indeed been taught likewise: 'He shall not multiply wives to himself beyond twenty-four.' And according to him who interprets the redundant* 'waw'*, it ought to be forty-eight.* — Sanhedrin 21a

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One for sex?

"The first recorded polygamy is that of Lemekh (Genesis 4:19). Why did he do it? A midrash suggests he wanted one wife for procreation and another for sex; the first wife would bear children and then become a living widow because her husband would ignore her, and the second wife would sterilize herself and dress up like a prostitute (Genesis Rabbah 33:2)." — Rabbi Fine (10)

Rabbi David Fine "graduated cum laude with high honors from Brandeis University in Near Eastern and Judaic Studies, received an MA in Jewish history from the graduate school of the Jewish Theological Seminary and was ordained at the Joseph Straus Rabbinical Seminary of Yeshivat HaMivtar in Efrat, Israel." — Jewish Chronicle (10)

Rabbi Fine writes a column for the *Jewish Chronicle*. "No question is too grand or too trivial. Just ask the Rabbi."

Polygamy Happens

The Soncino Talmud was translated by world-renowned Talmud and Hebrew/Aramaic scholars. It was the first complete English translation ever published, and it has been the standard, commonly accepted rabbi-approved English translation for more than six decades.

Accolades for Soncino. Praise for the Soncino Talmud appears on the dust jacket of the 1961 Edition:

"The rendering is accurate and scholarly … In particular the translators deserve praise for their choice of suitable equivalents for technical terms and phrases that are difficult to turn into another language." — The Times Literary Supplement

"… this translation of the Talmud will open up for the English speaking readers the most varied and indispensable index to the collective wisdom of the post-Biblical Hebrew mind, and afford direct knowledge of the ordinances which have governed and continue to govern the religious institutions and social polity of the Jewish people." — the late Rabbi Dr. A. Feldman, Dayan of the Beth Din, London

"I offer my heartiest congratulations to all who have worked together in producing this translation of the Talmud into English. They have dealt with the enormous difficulties of their tasks with remarkable skill." — The Rev. Dr. R. Travers Herford, author of *Christianity in Talmud and Midrash* and *Talmud and Apocrypha*

"The Editor, Dr. Isidore Epstein, and his band of scholars have produced a translation which is a marvel of skill in dealing with the formidable difficulties which the Talmud presents." — The Jewish Chronicle

"The Soncino Talmud is … an adornment for any library, a hallmark of intelligent Jewishness in a family … an unfailing source of inspiring information to the students of every creed and race." — Jewish Forum

"It [the Soncino Talmud] will have value for Gentile as well as Jewish scholars." — The Manchester Guardian

"These volumes are magnificently produced, and will assuredly take their place among the monuments of modern scholarship." — The Yorkshire Post

For an attestation to the usefulness of the Soncino Talmud General Index, see the Very Rev. the Chief Rabbi Dr. Israel Brodie's Foreword. (18)

Polygamy is a Jewish institution. It is practiced, albeit underground, in Israel today. If the present trend to Orthodoxy among Jews continues, we can expect open polygamy to return soon.

Even for the most Westernized Jews, polygamy (polygyny) is difficult to confront. They obviously feel uncomfortable with the subject: we see them minimize it, excuse it, and defend it (for example, see *The Jewish Encyclopedia*, Appendix A).

Writing about marriage, the Very Reverend the Chief Rabbi of the British Empire, the late Dr. Joseph H. Hertz, states:

> The Biblical ideal of human marriage is the monogamous one. The Creation story and all the ethical portions of Scripture speak of the union of a man with one wife. Whenever a Prophet alludes to marriage, he is thinking of such a union — lifelong, faithful, holy. Polygamy seems to have well-nigh disappeared in Israel after the Babylonian Exile. Early Rabbinic literature presupposes a practically monogamic society; and out of 2800 teachers mentioned in the Talmud, one only is stated to have had two wives.
>
> Monogamy in Israel was thus not the result of European contact. As a matter of fact, monogamy was firmly established in Jewish life long before the rise of Christianity …

— Rabbi Dr. Hertz (1)

The Talmud Challenges Rabbi Dr. Hertz

Most rabbinical scholars (including Rabbi Dr. Hertz) attribute the organization of the Mishnahs to Judah the Prince. The year of his birth is given as 132 or 135 A.D. A number of these Mishnahs organized by Judah the Prince address legal problems that arise from the practice of polygamy. That suggests that polygamy was very much alive in the centuries before and after the birth of Jesus.

That polygamy was an ordinary part of Jewish life is also suggested by Rev. Dr. Israel W. Slotki's Introduction to the Tractate Kethuboth. Rev. Dr. Slotki states this of Chapter X:

> CHAPTER X determines the priority of the claims to the recovery of their *kethubahs* and to exemption from oath of two or more wives who were married to the same husband, the relative rights of their respective heirs, and the legal position in the event of the surrender by one of the women of her claim to distrain on the buyer of her deceased husband's estate.

— Rev. Dr. Slotki (17)

(*Note: When excerpting quotations from the Talmud, we sometimes omit non-germane text and footnotes. Omission of text is indicated by an ellipsis (...). To see the full text and footnotes, follow the hot link at the end of the excerpt. It is our pleasure to make available on line a number of Talmud tractates, so that you can see the excerpt in full context. We indicate unprintable Hebrew characters, words, and phrases with the symbol* [H].)

This Mishnah addresses a man with two wives:

> ***MISHNAH***. IF A MAN WAS MARRIED TO TWO WIVES AND THEY DIED, AND SUBSEQUENTLY HE HIMSELF DIED, AND THE ORPHANS [OF ONE OF THE WIVES] CLAIM THEIR MOTHER'S KETHUBAH [BUT THE ESTATE OF THE DECEASED HUSBAND] IS ONLY ENOUGH [FOR THE SETTLEMENT OF THE] TWO KETHUBAHS [ALL THE ORPHANS] RECEIVE EQUAL SHARES.

— Babylonian Talmud, Tractate Kethuboth 91a
Soncino 1961 Edition page 582

This Mishnah addresses a man with three wives:

> ***MISHNAH***. IF A MAN WHO WAS MARRIED TO THREE WIVES DIED, AND THE KETHUBAH OF ONE WAS A MANEH, OF THE OTHER TWO HUNDRED ZUZ, AND OF THE THIRD THREE HUNDRED ZUZ AND THE ESTATE [WAS WORTH] ONLY ONE MANEH [THE SUM] IS DIVIDED EQUALLY.

— Babylonian Talmud, Tractate Kethuboth 93a
Soncino 1961 Edition page 590

This Mishnah addresses a man with four wives:

> ***MISHNAH***. IF A MAN WHO WAS MARRIED TO FOUR WIVES DIED, HIS FIRST WIFE TAKES PRECEDENCE OVER THE SECOND, THE SECOND TAKES PRECEDENCE OVER THE THIRD AND THE THIRD OVER THE FOURTH. …

— Babylonian Talmud, Tractate Kethuboth 93b
Soncino 1961 Edition page 595-595

Here the Sages discuss the justification for marrying multiple wives.

> ***MISHNAH.*** NEITHER SHALL HE MULTIPLY WIVES TO HIMSELF (4) — ONLY EIGHTEEN. R. JUDAH SAID: HE MAY HAVE MORE, PROVIDED THEY DO NOT TURN AWAY HIS HEART. R. SIMEON SAID: HE MUST NOT MARRY EVEN ONE WHO MAY TURN AWAY HIS HEART. WHY THEN IS IT WRITTEN, NEITHER SHALL HE MULTIPLY WIVES TO HIMSELF? (5) — EVEN THOUGH THEY BE WOMEN LIKE ABIGAIL. (6)

— Babylonian Talmud, Tractate Sanhedrin 21a
Soncino 1961 Edition, page 111

Soncino Rabbinical scholar and translator Jacob Shachter amplifies the text with footnotes:

> 811. Deut. XVII, 17.

> 812. Ibid. From which it might be inferred that he may marry a lesser number even if they should corrupt him.
>
> 813. I.e., even of the most virtuous, only eighteen are permitted, and not a single one who misleads is permitted. Abigail was the wife of Nabal the Carmelite. (I Sam. XXV, 3.) She is regarded in the Aggadah as one of the most remarkable women in Jewish history. V. Meg 15a.

— Jacob Shachter

Why Is Polygamy OK?

In the above cited Mishnah, Talmud scholar and translator Jacob Shachter tells us the Sages base their justification of polygamy on Deuteronomy 17:17. For full context, let us look at Deuteronomy 17:14-17.

> 814. When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;
>
> 815. Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.
>
> 816. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.
>
> 817. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

— Deuteronomy 17:14-17 (KJV)

We see that Deuteronomy 17:17 concerns limitation on the number of wives permitted to future kings of Israel. However, the Sages appear to understand Deuteronomy 17:17 as a rule for all men. They also understand it to *permit* rather than *prohibit* multiple wives.

What Is the Limit? 4, 12, 24, 48?

The Sages disagree about the number of wives permitted.

> ***GEMARA.*** … Rabina objected: Why not assume that *'kahennah'* implies twelve, and *'we-kahennah'*, twenty-four? It has indeed been taught likewise: 'He shall not multiply wives to himself beyond twenty-four.' And according to him who interprets the redundant *'waw'*, it ought to be forty-eight.

— Tractate Sanhedrin 21a
Soncino 1961 Edition, page 113

Levirate Marriages

> LEVIRATE MARRIAGE. The marriage between a man and the widow of his dead brother who has died childless. (V. HALIZAH).

— Soncino Talmud Glossary

In Jewish Law, if a husband dies, and he and his wife have had no children, the oldest brother of the dead man may take the widow as a wife, even if the brother is already married. The law is based on Deuteronomy 25:5-10

> 818. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.
>
> 819. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.
>
> 820. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.
>
> 821. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;
>
> 822. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.
>
> 823. And his name shall be called in Israel, The house of him that hath his shoe loosed.

— Deuteronomy 25:5-10

Widow May Be Raped

There is a difference between Old Testament law and Talmud law on levirate marriages. Under Talmud law, the widow who does not want to take the brother as her husband may be raped, thereby effecting the marriage.

> ***GEMARA.*** … A YEBAMAH IS ACQUIRED BY INTERCOURSE. Whence do we know [that she is acquired by intercourse? — Scripture saith, [14a] *Her husband's brother shall go in unto her, and take her to him to wife*. Then perhaps she is like a wife in all respects? (6) — You may not think so. For it was taught: I might think that money or deed can complete her acquisition, just as intercourse

> does; therefore it is written, *and perform the duty of an husband's brother unto her'*, (7) teaching, intercourse alone completes the acquisition of her, but money or deed does not complete the acquisition of her. Yet perhaps what is the purpose of *'and perform the duty of an husband's brother unto her'?* It is that he can taker her by force? (8) — If so, Scripture should have stated, *'and perform the duty of a husband's brother'*, (9) why [add] *'unto her'*? Hence both are learnt from it. (10)

— Babylonian Talmud, Tractate Kiddushin 13b-14a
Soncino 1961 Edition page 56

The translator, Rabbi Dr. H. Freedman, amplifies the text with footnotes:

> 824. To be acquired by money or deed too?
>
> 825. I.e., have intercourse with her. Ibid. This is really a repetition of the first part of the verse, and therefore emphasizes intercourse.
>
> 826. That being taught by the repetition.
>
> 827. This would have sufficed to emphasize intercourse alone as a means of acquisition.
>
> 828. *'Unto her'* implying even against her will.

— Rabbi Dr. Freedman

The doctrine is repeated in Tractate Yebamoth:

> ***GEMARA.*** … Another [Baraitha] taught: *Her husband's brother shall go in unto her,* in the natural way; *and take her,* even though in an unnatural way; *and perform the duty of a husband's brother unto her*, only the cohabitation consummates her marriage, but neither money nor deed can consummate her marriage; *and perform the duty of a husband's brother unto her,* even against her will.

— Babylonian Talmud, Tractate Yebamoth 54a
Soncino 1961 Edition page 357

Laws of Yebamoth Regulate Levirate Marriages

An entire tractate of the Talmud, Tractate Yebamoth, consisting of 15 chapters, is devoted to regulating levirate marriages. Rev. Dr. Israel W. Slotki made this comment about levirate marriages in his Introduction to the Yebamoth; (*halizah* is the shoe ceremony described in Deuteronomy 25:9, cited above).

> In practical life, however, both marriage and *halizah* bristle with difficulties and are hedged in by a complexity of problems.

— Rev. Dr. Slotki (11)

Rev. Dr. Slotki made further comment about the relationship between the various wives in a polygamous Jewish family. It was apparently bitter, and expected to be so. We have already seen the definition of *zarah*, co-wife. Talmud scholar Rev. Dr. Israel W. Slotki, in his translation of the Soncino Tractate Yebamoth, informs us that the word *zarah* means literally "rival" or "adversary," and is derived from "oppression." In his very first footnote, he tells us that the relationship between the wives was often bitter.

> Heb., *zarah*, [H] 'rival'. Where a husband has more than one wife, each woman is a *zarah* in relation to the other. The term is derived from [H] which signifies oppression, hence 'rival', 'adversary', as in I Sam. I, 6 (cf. Kimhi a.l.), or 'to tie up', 'to bind', hence 'associate', 'co-wife'.

— Rev. Dr. Slotki (12)

This translation of the Hebrew word *zarah* is confirmed by *The Wisconsin Jewish Chronicle* "Ask the Rabbi" columnist, David Fine, who is spiritual leader of Lake Park Synagogue in Milwaukee.

> Interestingly, the Hebrew word for co-wives is 'tzara' — enemies!

— David Fine (10)

The reader is referred to the Tractate Yebamoth to learn more about levirate marriages and other sexual laws and customs. We also include the Biblical account of the three-way relationship between Abraham, Sarah, and Hagar. See Appendix B: Polygamy and the Slave Hagar.

Levirate Marriages Do Not Explain Polygamy

When discussing polygamy, many rabbinical commentators focus on levirate marriages. However, as we can see in the above Mishnahs governing men with two, three, and four wives, and the argumentation about how many wives are permitted (up to 48?) levirate marriages did not wholly explain Jewish polygamy. It is not credible that a man could acquire 4, 18, 24, or perhaps even 48 wives by marrying the widows of his 4, 18, 24, or 48 brothers who died childless. Moreover, Tractate Kiddushin (not available at Come and Hear™) deals with the laws of betrothal. The Soncino translator, Rabbi Dr. H. Freedman, states of Chapter II:

> It treats … the simultaneous betrothal of more than one woman.

— Rabbi Dr. Freedman (19)

Clearly polygamy is not confined to levirate marriages.

Jewish Encyclopedia on History of Polygamy

In 1906, the *Jewish Encyclopedia* published a history of polygamy among the Hebrews and Jews. (4) After defining *polygamy*, the article states:

> While there is no evidence of a polyandrous state in primitive Jewish society, polygamy seems to have been a well-established institution, dating from the most ancient times and extending to modern days. The Law indeed regulated and limited this usage; and the prophets and the scribes looked upon it with disfavor. Still all had to recognize its existence, and not until late was it completely abolished. At no time, however, was it practiced so much among the Israelites as among other nations; and the tendency in Jewish social life was always toward MONOGAMY.

— Jewish Encyclopedia (4)

We have included some excerpts from that article describing the early days of Hebrew/Jewish polygamy in the Appendix A: *The Jewish Encyclopedia* on Polygamy. Notice the writers' apologetic tone. The text may still be available at the *Jewish Encyclopedia* website. (4)

Jewish Polygamy Is Banned in Middle Ages

In the following *Jewish Encyclopedia* excerpts, many of the citations in the original text have been omitted for easy readability.

> In the Middle Ages, Rabbi Gershom b. Judah (960-1028) convened a synod and urged Jews to give up polygamy …

— Jewish Encyclopedia (6)

> An express prohibition against polygamy was pronounced by R. Gershom b. Judah, "the Light of the Exile" (960-1028), which was soon accepted in all the communities of northern France and of Germany. The Jews of Spain and of Italy as well as those of the Orient continued to practise polygamy for a long period after that time, although the influence of the prohibition was felt even in those countries. Some authorities suggested that R. Gershom's decree was to be enforced for a time only, namely, up to … 1240 C.E. … probably believing that the Messiah would appear before that time; but this opinion was overruled by that of the majority of medieval Jewish rabbis. Even in the Orient monogamy soon became the rule and polygamy the exception; for only the wealthy could afford the luxury of many wives …
>
> The Jews of Spain practiced polygamy as late as the fourteenth century. The only requirement there was a special permit, for which a certain sum was probably paid into the kings treasury each time a Jew took an additional wife
>
> The Spanish Jews, as well as their brethren in Italy and in the Orient, soon gave up these practises; and today, although the Jews of the East live under Mohammedan rule, but few cases of polygamy are found among them.

— Jewish Encyclopedia (4)

Ban Due to Christian Opinion

The *Jewish Encyclopedia* gives the impression — but does not actually state — that polygamy was banned by Gershom b. Judah because Jews disapproved of the practice. However, another explanation has been offered. The Salt Lake Tribune, in an article entitled "Polygamy's Practice Stirs Debate in Israel," reports of polygamy:

> But the practice has been banned for Jews in Europe since the 11th century, when rabbinate leaders sought to ease tensions between Jews and their Christian neighbors, who considered polygamy barbaric.

— Salt Lake Tribune (8)

A contemporary Jewish proponent of polygamy, Emes L'Yaakov, author of *The Orthodox Jewish Pro Polygamy Page*, states that polygamy was practiced by Europeans but was eventually banned. He says that this is the source of European resentment against Jewish polygamy.

> Since the Christians were now banned from something that had been normal practice for many years, they resented the fact that the Jews could continue to have more than one wife. When goyim resent Jews, Jews get killed. Therefore to prevent massacres of the Jews, Rabbeinu Gershom banned polygamy.

— Emes L'Yaakov (3)

Jewish American Polygamy Circa 1906

Let's return to the *Jewish Encyclopedia*.

> In spite of the prohibition against polygamy and of the general acceptance thereof, the Jewish law still retains many provisions which apply only to a state which permits polygamy. The marriage of a married man is legally valid and needs the formality of a bill of divorce for its dissolution, while the marriage of a married woman is void and has no binding force …
>
> The Reform rabbis in conference assembled (Philadelphia, 1869) decided that "the marriage of a married man to a second woman can neither take place nor claim religious validity, just as little as the marriage of a married woman to another man, but, like this, is null and void from the beginning." Still, with the majority of Jews, this is not even an open question, and the marriage of a married man is considered just as valid as that of an unmarried man; it not only requires the formality of divorce in the case of separation, but also makes him subject to the laws of relationship; so that he can not afterward marry the wife's sister while the wife is living, nor can he or his near relatives, according to the laws of consanguinity, enter into matrimonial relations with any of her near relatives.

— Jewish Encyclopedia (4)

The article is authored by the Executive Committee of *The Jewish Encyclopedia*, and Julius H. Greenstone, a Philadelphia, Pa. rabbi.

In summary of the above, then, the *Jewish Encyclopedia* (published 1906) states:

829. Jewish law still permits polygamy,

830. In 1869, Reform Judaism in the US attempted to squash polygamy,

831. Despite the efforts, US Jews still think polygamy laws are valid,

832. US Jews believe the second marriage of an already married man is just as valid as the first marriage of an unmarried man.

Use First Wife for Babies, Second as Prostitute

Why might a man seek more than one wife? This question still holds interest. Rabbi Fine, of the *Jewish Chronicle*'s "Ask The Rabbi" page, suggests an answer:

> The first recorded polygamy is that of Lemekh (Genesis 4:19). Why did he do it? A midrash suggests he wanted one wife for procreation and another for sex; the first wife would bear children and then become a living widow because her husband would ignore her, and the second wife would sterilize herself and dress up like a prostitute (Genesis Rabbah 33:2).

— Rabbi Fine for *The Wisconsin Jewish Chronicle* (10)

Contemporary Polygamy

The Salt Lake City Tribune reports on polygamy in modern day Israel:

> Polygamy may be banned by the state constitution and abolished by the predominant religion, but it is still practiced by ultra-orthodox followers of the faith, some who want it made lawful to avoid sticky legal and moral questions.
>
> Sounds like Utah, but it's Israel.
>
> … But the push in Israel for legalized "polygyny," the alternative term for having more than one wife at one time, stems not from a shortage of marriage-age men, an abundance of single women or an upswing in demand for multiple brides. Anthropologist S. Zev Kalifon of Bar-Ilan University in Israel said the call by former Sephardi Chief Rabbi Ovadia Yoseph to legalize polygyny is part of a political movement to restore conservative traditions and lash out against popular notions of social equality.
>
> "They feel that the secular world which they met in Israel when they immigrated in the 1950s destroyed the patriarchal Sephardi family and its values," said Kalifon. "The ban on polygyny is seen as something modern, an expression of western or European values."

— Salt Lake Tribune (8)

Two Orthodox Jews Speak on Polygamy

Now let us return to Emes L'Yaakov's *Orthodox Jewish Pro Polygamy Page*. He gives us insight into a contemporary Orthodox Jew's view of polygamy:

> Christian commentators with a perverted perspective following in the Roman Catholic tradition have tremendous difficulty with Yaakov [Jacob] having four wives. This very point shows to what extent the Roman church is not a continuation of Jewish traditions, society and morality, but rather the continuation of Greek and Roman pagan traditions, society and morality …
>
> Rome and the church were our framework for one thousand nine hundred years. During that period, we defended ourselves as best we could. Among the defenses was to ban polygamy, something considered by G-d and his Torah to be moral, fine and normal … Polygamy was part of the founding of our people, and was part of Hashem's d-vine plan for us.
>
> … because of our exile in Europe, we picked up certain alien values. We somehow took polygamy, something practiced by our Patriarchs, by King David, etc. throughout our history, and associated [it] with gilui arayos, the depraved sexual practices which are practiced or condoned by the peoples surrounding us. We must divorce ourselves from this goyish attitude. Polygamy was part of the founding of our people, and was part of Hashem's d-vine plan for us.
>
> **Jewish Attitude To Polygamy:** But what about Yaakov's situation? What about more than one wife? The clear halacha is that both min haTorah (on a Torah level) and mid'rabbanan (through rabbinical legislation) a man can have as many wives as are willing to marry him (as long as he can support them). No one implies that this is less than moral nor in the least bit abnormal.

— Emes L'Yaakov (3)

It seems that Emes L'Yaakov is not trying to impress the Christian Right, and thus speaks his mind freely. Let us contrast this with the statements made by Rabbi Daniel Lapin, author of *America's Real War*. We have met Rabbi Lapin before, in America's New Government Church and Sex with Children by Talmud Rules; he presents himself as a an ally of the Christian Right, and he is a favorite speaker of organizations such as Concerned Women for America. In America's Real War, Rabbi Lapin argues against pluralism in America:

> We may all believe as we wish; however, translating our beliefs into the actions sometimes demanded by those beliefs may conflict with Judeo-Christian belief. When they do, it is the actions informed by Christian belief that will prevail.

— Rabbi Lapin (15)

Rabbi Lapin gives, as an example, the struggle of the Mormon state, Utah, to overcome objections to polygamy and gain entry into the Union in the late 1800s. While giving his readers the impression that he, as a rabbi, disapproves of polygamy and shares Christian disgust with it, he fails to mention Jewish polygamy laws and practices to his Christian readers.

Jewish/Mormon Cooperation?

It would be only natural and understandable if two powerful organizations with fundamental doctrinal interests in making polygamy legal in the US would join hands. Expect behind-the-scenes Mormon-Jewish cooperation in changing polygamy laws and the attitudes of Americans toward polygamy. The alliance may be particularly effective in light of America's Talmudization.

America Is Rapidly Becoming Talmudized

In 1991, the US Congress declared the Talmudic Noahide Laws to be the basis "upon which our great Nation was founded" (see America's New Government Church). Under Noahide Law regulations, idolaters (which includes Christians by definition) are put to death.

In 1999, the Supreme Court agreed to consider an *amicus* brief based wholly on Talmudic law (see Sentence and Execution).

In November 2002, the American Orthodox Jewish community held a kosher dinner in the Supreme Court building to celebrate the establishment of the National Institute for Judaic Law. (22) The dinner was attended by 200 people, including three Supreme Court Justices. The purpose of the Institute is to introduce Talmudic laws into the US legal system and law schools.

It is thus the clear civic duty of every American to become intimately acquainted with the Talmud. Read articles at:
America's New Government Church: http://www.come-and-hear.com/editor/america_1.html
Death Penalty: http://www.come-and-hear.com/editor/capunish_1.html
Kosher Dinner: http://www.come-and-hear.com/editor/cp-jp-11-09-2002 and http://www.come-and-hear.com/editor/cp-jw-01-08-03

Indeed, the paths of two stars in the Orthodox and Mormon communities have already crossed. The two stars are Dr. Laura Schlessinger, an Orthodox Jew and a member of a Chabad Lubavitch synagogue, and the former Mormon Congressional representative Matt Salmon (R-Arizona). When a psychology study allegedly promoting pederasty was published, Schlessinger condemned it on the airwaves, and Rep. Salmon condemned it in the House. When Salmon's resolution condemning the study passed unanimously on July 12, 1999, Dr. Laura told her listeners she had in Rep. Salmon a "major new hero." (5)

Mormons are reputed to have an interest in child brides. For the Jewish teachings on child brides, see Sex with Children by Talmud Rules and Talmud Daughters Become Talmud

Wives.

How close is Mormon-Jewish cooperation? The Jewish Week of June 6, 2003 reports that 300 Mormons — headed by a Mormon who traveled from Utah — cleaned up a neglected Jewish graveyard in Queens, NY. (23)

Expect New Voices

Now comes another voice to the polygamy debate, this one named TruthBearer.org. The founder of this group is not a Jew, but a self-proclaimed conservative Christian. This conservative Christian, though, does not want to follow in the footsteps of Jesus and the Christian saints — he wants to follow in the footsteps of Jacob, David, and Solomon. He wants to have lots of wives. If one can tell religion by surname, this is an odd one for a Christian — the founder of TruthBearer.org is named Mark Henkel. (16)

We can expect the Christian polygamists to demand social and legal changes.

Let us think about this carefully. Gentile laws make polygamy illegal in the United States, but Talmud law makes it permissible. Talmud law allows a man to divorce his wife at any time, for any reason (see And So a Talmud Marriage Ends). He may have to pay her a settlement, but in fact there are ways he can avoid making any payment. Jewish sexual law will bring about many changes in our society. Before we jump, we should look and ask: Is this the direction we want to go?

See also:

- Talmud Daughters Become Talmud Wives
- Really, *Really*, Kosher Sex
- Talmud Laws of Menstruation
- Sex with Children by Talmud Rules

Thank you for your consideration of the above,
Carol A. Valentine, Ear@Come-and-Hear.com
July 14, 2003 (This article is on line at http://www.come-and-hear.com/editor/america_4.html)

Endnotes:

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Appendix A: *The Jewish Encyclopedia* on Polygamy

The Jewish Encyclopedia's article on polygamy (4) appears in Volume X, which bears a publication date of 1906. While assuming a critical attitude to the practice, the Encyclopedia eventually concedes it is sanctioned by Jewish law, and then infers polygamy is still being practiced in the US. In the following excerpts, many of the citations in the original text have been omitted for easy readability. This text may still be available at the *Jewish Encyclopedia* website.

> That the ideal state of human society, in the mind of the primitive Israelite, was a monogamous one is clearly evinced by the fact that the first man (Adam) was given only one wife … Abraham had only one wife; and he was persuaded to marry his slave Hagar only at the urgent request of his wife, who deemed herself barren … Jacob married two sisters, because he was deceived by his father-in-law, Laban. He, too, married his wives' slaves at the request of his wives … among the Judges, however, polygamy was practised, as it was also among the rich and the nobility … Elkanah, the father of Samuel, had two wives, probably because the first (Hannah) was childless. The tribe of Issachar was noted for its practise of polygamy. Caleb had two concubines … David and Solomon had many wives, a custom which was probably followed by al the later kings of Judah and of Israel … Jehoiada gave to Joash two wives only &hellip
>
> The Mosaic law, while permitting polygamy, introduced many provisions which tended to confine it to narrower limits, and to lessen the abuse that might arise in connection with it. The Israelitish woman slave who was taken as a wife by the son of her master was entitled to all the rights of matrimony … even after he had taken another wife … one who lived in bigamy might now show his preference for the children of the more favored wife … The king should not "multiply wives" (Deut. xvii.17; Sanh. 21a, where the number is limited to 18, 24, or 48, according to the various interpretations given to II Sam. xii, 8); and the high priest is, according to the rabbinic interpretation of Lev. xxi.13, commanded to take one wife only (Yeb. 59a; comp. Yoma 2a).
>
> The same feeling against polygamy existed in later Talmudic times … Polygamy, was, however, sanctioned by Jewish law and gave rise to many rabbinical discussions. While one rabbi says that a man may take as many wives as he can support Raba, in Yeb. 65a), it was recommended that no one should marry more than four women (ib.44a) …

Appendix B: Polygamy and the Slave Hagar

In these Biblical passages are shown two incidents from the life of Abraham (known earlier as Abram) and his women. These incidents are reasonably predictable from the Jewish laws on marriage, polygamy, and slavery.

In the first passage, Abraham and his wife Sarai decide that Sarai's slave Hagar, should bear a child for Abraham. Hagar 's consent is not considered and not mentioned. After

Hagar becomes pregnant, Sarai and Hagar become polygamy rivals (*zarah*), and Sarai treats her cruelly. In desperation, Hagar escapes into the wilderness. She is saved from death by an angel.

> Genesis 16:1-7 (KJV)
>
> 833. Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.
>
> 834. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.
>
> 835. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.
>
> 836. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.
>
> 837. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.
>
> 838. But Abram said unto Sarai, Behold, thy maid is in thine hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.
>
> 839. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Later Sarai (Sarah) conceives a child. The second passage tells that, after children are born to both the free woman (Sarah) and the slave (Hagar), dissention arises again between the two, and Abraham intervenes. Abraham gives Hagar bread and water and drives her off into the wilderness with her infant son. Hagar has nowhere to go and fully expects to die. An angel assures Abraham that the child will survive; no guarantee is given for the woman.

> Genesis 21:9-16 (KJV)
>
> 840. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.
>
> 841. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.
>
> 842. And the thing was very grievous in Abraham's sight because of his son.

843. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

844. And also of the son of the bondwoman will I make a nation, because he is thy seed.

845. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

846. And the water was spent in the bottle, and she cast the child under one of the shrubs.

847. And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

Title: *Jewish Harems in Talmud Law*
URL: *http://antimatrix.org/Convert/Books/Talmud/editor/america_4.html*
Version: *February 16, 2004*

Footnotes: Full specifics for each of the printed sources are provided in the Bibliography. Outside URLs were valid at the time this article was written. However, be mindful that URLs do change.

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858. *Babylonian Talmud*, "Introduction," Tractate Yebamoth, page xli, available in Come and Hear™ hypertext at http://www.come-and-hear.com/yebamoth/index.html#page_xli

859. *Babylonian Talmud*, Yebamoth 2a, page 1, footnote 1, available in Come and Hear™ hypertext at http://www.come-and-hear.com/yebamoth/yebamoth_2.html#2a_1

860. *Babylonian Talmud*, "Foreword by the Very Rev. the Chief Rabbi," Tractate Nashim, page xvii available in Come and Hear™ hypertext at http://www.come-and-hear.com/talmud/nashim_h.html#xvii

861. In the United States, cohabitation means only "living together" or "living together in an assumed sexual relationship outside marriage." In the Soncino, the word seems to be used to denote sexual intercourse

862. *America's Real War*, page 111

863. "Jesus loves polygamy, this I know", *Las Vegas Weekly* http://www.lasvegasweekly.com/2001_2/11_22/news_upfront1.html cached at http://www.come-and-hear.com/editor/polygamy-henkel

864. *Babylonian Talmud*, "Introduction," Tractate Kethuboth, page xiv-xv available in Come and Hear™ hypertext at http://www.come-and-hear.com/kethuboth/index.html#xiv

865. *Babylonian Talmud*, "Foreword by the Very Rev. the Chief Rabbi," General Index Volume, page xi, available in Come and Hear™ hypertext at http://www.come-and-hear.com/talmud/tindex_b.html

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871. "Banning polygamy embodies original intent for marriage,"

872. Jews often call the Talmud "the Torah." According to many Rabbinical experts, the Talmud is the Word of God, the basic book of Jewish law, and the foundation of Jewish culture. See What Come-and-Hear™ Is About, Critical Words of Talmud Study, and More Critical Words of Talmud Study at http://www.come-and-hear.com/editor/about.html http://www.come-and-hear.com/editor/critwords_1.html and http://www.come-and-hear.com/editor/critwords_2.html respectively.

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NEXT: **New America 5: *Really, Really Kosher Sex***

Rabbi Shmuley Boteach, Orthodox Hasidic, and author of *Kosher Sex: A Recipe for Passion and Intimacy*. On page **69**, Rabbi Boteach recommends the Christian missionary position!

"Jewish sensual laws revolve around a constant attempt to promote and sustain emotional intimacy of married couples through physical intimacy. We can immediately and intuitively appreciate how the missionary position leads to this closeness and familiarity. In no other sexual position do we see a meeting of the mouths accompanied by a full integration of all the limbs. Not only are husband and wife locked together in the genital region, but they coalesce in their totality so that even in appearance they become as one. The missionary position allows us to experience something that is quintessentially human." — Rabbi Boteach (2)

Wherein does Rabbi Boteach's advice differ from that of your local parish priest?

"Sex is the holiest human experience, the highest form of knowledge." — Shmuley Boteach, *Judaism for Everyone* (dust jacket)

"He talks brilliantly, nine times faster than is quite normal … he puffs on a giant cigar as secretaries run in and out with messages from newspapers around the world." — The Evening Standard (19)

"The rabbis made female orgasm an obligation incumbent on every Jewish husband. No man was allowed to use a woman merely for his own gratification." — Rabbi Boteach (1)

Do YOU know the difference between Mishnah and Gemara?

In any field of study, the internal logic of the subject and the terms — the nomenclature — are of utmost importance. This is true of the Talmud, too. Critical Words of Talmud Study is a must read. Let the rabbis educate you.

Fish?

... a man may do whatever he pleases with his wife [at intercourse]: A parable; Meat which comes from the abattoir, may be eaten salted, roasted, cooked or seethed; so with fish from the fishmonger. — Nedarim 20b

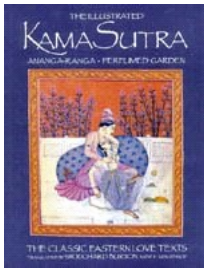
Wherein does it differ?

Using a gentle euphemism for anal intercourse, the Talmud Sages relate that:

A woman once came before Rabbi and said, 'Rabbi! I set a table before my husband, but he overturned it.' Rabbi replied: 'My daughter! the Torah hath permitted thee to him — what then can I do for thee?'

A woman once came before Rab and complained. 'Rabbi! I set a table before my husband, but he overturned it.' Rab replied; Wherein does it differ from a fish? — Nedarim 20b

See above for an explanation of the rabbi's remark.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"Sexual frankness without a hint of guilt or prurience is the great legacy which the Eastern, and in particular Indian, traditions have given us. As an expression of human culture, and as a pillow book for the modern boudoir, the Kama Sutra of Vatsyayana the most famous work on sex ever written the Ananga-Ranga of Kalyana Malla, and Sheikh Nefzai's Perfumed Garden, set forth the principles of sensual pleasure with poetry, wisdom, and humor, celebrating love as an ecstatic expression of life's beauty." — publisher's editorial review

Move over Kama Sutra, here comes the Talmud.

Shmuley Boteach
kosher
SEX

Rabbi Shmuley Boteach is author of *Kosher Sex*.

"*Kosher Sex* will change how you view discuss, and approach sex. With humor, sensitivity, respect, and honesty, Rabbi Boteach touches on all the modern questions concerning this eternally interesting topic." — Kosher Sex dust jacket.

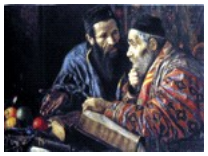
Rabbi Dr. Isidore Epstein, editor of the Soncino Talmud, writes:

"Whilst prizing chastity above all other virtues, they refused to ascribe anything degrading to the marital union *per se.* Prenuptial connections, whether in the case of men or women, they did truly condemn. Not only was harlotry prohibited by them on the basis of Biblical commands (Lev. XIX, 29, and Deut. XXIII, 18), but they even went so far as to forbid the private association of sexes. Yet the regulated sexual relations between husband and wife were raised to the dignity of a positive command. Thus it is the unmarried man who was said by them to live in unchastity — at least in the inescapable unchastity of thought if not of action; whereas the married man alone could live in purity. No wonder that they regarded marriage as a holy state, entrance into which carried with it forgiveness of sins. For this reason they encouraged early marriage, declaring eighteen to be the ideal age, although realists as they were, they insisted on a man being in a position to provide for a wife before venturing into matrimony." — Rabbi Dr. Epstein (4)

The late Dr. Joseph Herman Hertz, the Very Reverend the Chief Rabbi of the British

Empire, writes:

"A conclusive proof of woman's dominating place in Jewish life is the undeniable fact, that the hallowing of the Jewish home was her work; and that the laws of chastity were observed in that home, both by men and women, with a scrupulousness that has hardly ever been equalled. The Sages duly recognized her wonderful spiritual influence, and nothing could surpass the delicacy with which respect for her is inculcated: 'Love thy wife as thyself, and honour her more than thyself. Be careful not to cause woman to weep, for God counts her tears. Israel was redeemed from Egypt on account of the virtue of its women. He who weds a good woman, it is as if he had fulfilled all the precepts of the Torah' (Talmud)." — Rabbi Dr. Hertz (5)



Talmudic Discussion by Mark Gertler (12)

"Long ago, well before Christianity enacted legislation forbidding its clerics from marrying or having sex, the ancient rabbis were giving explicit sexual advice to married men and women as to how they could enjoy pleasurable yet holy intimate relations." — Rabbi Boteach (1)

Nevertheless, Rabbi Boteach's efforts to enliven America's married sex life seem doomed to failure. The Sages of the Talmud do not foresee a bright future for legitimate sexual relations:

Rab Judah said in Rab's name: A man once conceived a passion for a certain woman, and his heart was consumed by his burning desire [his life being endangered thereby]. When the doctors were consulted, they said, 'His only cure is that she shall submit.' Thereupon the Sages said: 'Let him die rather than that she should yield.' Then [said the doctors]; 'let her stand nude before him;' [they answered] 'sooner let him die'. 'Then', said the doctors, 'let her converse with him from behind a fence'. 'Let him die,' the Sages replied 'rather than she should converse with him from behind a fence.' ... Then why not marry her? — Marriage would not assuage his passion, even as R. Isaac said: Since the destruction of the Temple, sexual pleasure has been taken [from those who practise it lawfully] and given to sinners, as it is written, Stolen waters are sweet, and bread eaten in secret is pleasant. — Sanhedrin 75a

(Quoting Proverbs 9:17)

Animals such as these — not these in particular of course, but possibly their relatives — sometimes enticed Jews to commit unnatural acts with them. Perhaps as a lesson to others in the herd not to follow their example, or perhaps to save other men from being enticed to crime — the beast was stoned. At least, sometimes it was considered a crime under certain circumstances, and some of the ancient Sages considered it always a crime — at least for men, if not for women — if there were two witnesses and both warned the sodomite before his/her act.

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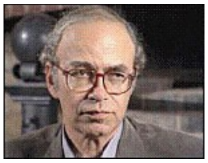
"… the Talmud is one of the wonders of the world … It still dominates the minds of a whole people, who venerate its contents as divine truth …" — Rabbi Michael L. Rodkinson



Dr. Peter Singer, who is Jewish ("My mother and father, who were also Jewish of course …"(9)), is Professor of Ethics in the Center of Human Values at Princeton University. In 2001, he published a review of a book on the subject of bestiality. (10) In that review (published by Nerve.com), he calls bestiality "the last taboo." Since that time, controversy has swirled around Singer's *real position* on a number of issues. Perhaps Singer's readers are confused by his use of the words "the last taboo." The word "taboo" was used by the Jewish Dr. Sigmund Freud and his successors to indicate a superstitious prohibition that should be abolished. Singer's words have been broadly interpreted as a personal endorsement of human sex with animals. Animal rights activists also worry about Singer's position on consensual sexual relations between man and beast: Can an animal really give consent? Curiously, Professor Singer has allowed the controversy about his real intent to continue, even though he could easily speak out to clarify his stance.

A partner in consensual sex?

Raba said: The Torah ordered that the animal should be destroyed, because it too derived pleasure from sin. (Sanhedrin 55a)

The beast, like the man, was tried by a court of 23, and if found guilty, stoned. (Sanhedrin 2a)

It Once Happened …

When R. Dimi came he related: It once happened at Haitalu that while a young woman was sweeping the floor a village dog covered her from the rear, and Rabbi permitted her to marry a priest. Samuel said: Even a High Priest. But was there a High Priest in the days of Rabbi? — Rather, [Samuel meant]: Fit for a High Priest. — Tractate Yebamoth 59b

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Single White Female?

Recalling the Madison Avenue dictum that "Sex Sells," a prominent rabbi hopes to use sex as a selling point for Judaism. Certainly, none of us would refuse richer and more fulfilling sexual expression in our lives. Let's see what the Judaism has to offer.

Rabbi Shmuley Boteach, author of *Kosher Sex: A Recipe for Passion and Intimacy*, presents Jewish sex as far superior to the sex of other denominations. Jewish sex is a new dawn on the Sexual Frontier.

> Long ago, well before Christianity enacted legislation forbidding its clerics from marrying or having sex, the ancient rabbis were giving explicit sexual advice to married men and women as to how they could enjoy pleasurable yet holy intimate relations. The rabbis made female orgasm an obligation incumbent on every Jewish husband. No man was allowed to use a woman merely for his own gratification.

— Rabbi Shmuley Boteach (1)

As we consider what Rabbi Boteach has to say, we will see him contradict the teachings of the Talmud. Is Rabbi Boteach misrepresenting Judaism? Before coming to a conclusion, recall that in Judaism, the definition of key terms can vary with the context and the speaker, and sometimes with the speaker's intent (see Critical Words of Talmud Study).

Judaism's Elastic Terms

Moreover, definitions are extremely elastic. According to the Glossary of the Soncino Talmud, "Torah" can denote "(a) the Pentateuch (Written Law); (b) the Mishnah (Oral Law); (c) the whole body of Jewish religious literature." (13) The Very Reverend the Chief Rabbi of the British Empire the late Dr. Joseph H. Hertz writes that the Torah is constantly evolving:

> … the revelation, the real Torah, was the *meaning* of that Written Text, the Divine thought therein disclosed, as unfolded in ever greater richness of detail by successive generations of devoted teachers.

— Rabbi Dr. Hertz (14)

So *Torah* is not just Scripture, it's also the interpretation of Scripture, and the interpretation of interpretations. In the extensive definition, *Torah* is the entire body of

Jewish religious literature, and Jewish religious literature is whatever the rabbis accept as such. It is an ever-expanding library that may, and does, contain contradictory teachings. (20)

In consequence, a popularizer like Rabbi Boteach is free to choose whichever teaching suits his target audience, and represent it as the doctrine of Judaism. (16)

But since the Talmud, according to so many experts, is the Word of God, the basic book of Jewish law and the foundation of Jewish culture, we will compare Rabbi Boteach's representations with the words of the Talmud. The US Supreme Court takes the Talmud Sages seriously enough to accept a brief based wholly on Talmud law. (15) We, too, take the Talmud Sages seriously.

(*Note: In upcoming Talmud excerpts, we sometimes omit non-germane text and footnotes. Omission of text is indicated by an ellipsis (...). To see the full text and footnotes, follow the hot link at the end of the excerpt. It is our pleasure to make available on line a number of Talmud tractates, so that you can see the excerpt in full context. We indicate unprintable Hebrew characters, words, and phrases with the symbol* [H].)

Wherein Does It Differ from Fish?

The Talmud does not support Rabbi Boteach's assertion that the Jewish husband is obligated to give his wife pleasure. For example, Tractate Nedarim 20b describes a situation that arises in two marriages: the husbands insist on anal intercourse but the wives object. Using the euphemism "overturned table" to signify anal intercourse, both wives seek rulings from the rabbis. The principle cited in the rabbinical ruling is given first.

> ***GEMARA***. … a man may do whatever he pleases with his wife [at intercourse]: A parable; Meat which comes from the abattoir may be eaten salted, roasted, cooked or seethed; so with fish from the fishmonger. (4) …
>
> A woman once came before Rabbi and said, 'Rabbi! I set a table before my husband, but he overturned it.' Rabbi replied: 'My daughter! the Torah hath permitted thee to him — what then can I do for thee?' A woman once came before Rab and complained. 'Rabbi! I set a table before my husband, but he overturned it.' Rab replied; Wherein does it differ from a fish? (6)

— Babylonian Talmud, Tractate Nedarim 20b
Soncino 1961 Edition, page 58

Rabbi Dr. H. Freedman comments on the text in the footnotes; though Rabbi Dr. Freedman asserts mutual pleasure is the goal, clearly the rabbis have ruled in favor of the exclusive pleasure of the husband:

> [This parable serves to express the absence of reserve that may characterise the mutual and intimate relationship of husband and wife without

> > offending the laws of chastity.]
> > …
>
> V. supra.

— Rabbi Dr. Freedman

The expression "overturned the table" is defined on the previous page of the Soncino Talmud:

> ***GEMARA***. … R. Johanan b. Dahabai said: The Ministering Angels told me four things: People are born lame because they [sc. their parents] overturned their table [i.e., practised unnatural cohabitation]; dumb, because they kiss 'that place'; deaf, because they converse during cohabitation; blind, because they look at 'that place'.

— Babylonian Talmud, Tractate Nedarim 20a
Soncino 1961 Edition, page 57

Returning to the tales of the unhappy wives: Despite the women's objections, both rabbis rule that a woman must accommodate her husband in his demands. This does not support Rabbi Boteach's statement, "No man was allowed to use a woman merely for his own gratification."

Consider the warning of the Ministering Angels (quoted in the above Gemara): Husbands and wives should not converse during intercourse; they should not kiss "that place"; they should not look at "that place." But what is "that place?" The Sages do not specify.

The Talmud's Ministering Angels are beginning to sound like prudes, putting many boundaries on Rabbi Boteach's "pleasurable yet holy intimate relations."

She Screams in Pain

It was apparently not unusual for a woman to scream during intercourse in the days of the Sages, and the Sages addressed the phenomenon of "the screamer" in the Talmud. In the following Mishnah, the Sages are laying down the rules for women who may be divorced without receiving their *kethuboth* (one-time financial settlement). We have omitted non-germane text (…) and the footnotes. To see the footnotes and the text in its entirety, follow the link at the end of the cite.

> ***MISHNAH***. … R. TARFON SAID: ALSO ONE WHO SCREAMS. AND WHO IS REGARDED A SCREAMER? A WOMAN WHOSE VOICE CAN BE HEARD BY HER NEIGHBOURS WHEN SHE SPEAKS INSIDE HER HOUSE.

— Babylonian Talmud, Kethuboth 72a
Soncino 1961 Edition, page 449

The Gemara explains that the wife screams during intercourse, and this should be regarded as a defect.

> ***GEMARA***. … R. TARFON SAID: ALSO ONE WHO SCREAMS. What is meant by a screamer? — Rab Judah replied in the name of Samuel: One who speaks aloud (10) on marital matters. In a Baraitha it was taught: [By screams was meant a wife] whose voice (11) during her intercourse in one court can be heard in another court. But should not this, then, (12) have been taught in the Mishnah (13) among defects? (14) — Clearly we must revert to the original explanation. (15)

— Babylonian Talmud, Tractate Kethuboth 72b
Soncino 1961 Edition, page 453

Rev. Dr. Israel W. Slotki amplifies the above Gemara in the following footnotes. He tells us that the screams during intercourse that concern the Sages were not screams of pleasure — they were screams of pain.

> Lit., 'makes her voice heard'.
>
> Her screams of pain caused by the copulation.
>
> Since her screaming is due to a bodily defect.
>
> Infra 77a.
>
> Of course it should. Such a case in our Mishnah is out of place.
>
> That given in the name of Samuel.

— Rev. Dr. Slotki

The rabbis (according to Rev. Dr. Slotki) assume "her screaming is due to a bodily defect." We are to believe, then, that a significant number of the daughters of Israel had a genital condition (classed as a "defect"), and experienced pain during intercourse. It is also possible that husbands followed rabbinical rulings, used their wives for anal intercourse, and didn't bother with lubricants. After all, anything that "may be eaten salted, roasted, cooked or seethed" does not have to be accommodated. For additional discussion of "the screamer," see And So a Talmud Marriage Ends.

Does it sound as though "The rabbis made female orgasm an obligation incumbent on every Jewish husband" as Rabbi Boteach says?

Rabbis Set the Schedule

Lets consider some more words from Rabbi Boteach:

> Rather than offering prescriptive rules about sex and marriage, Judaism offers guidelines, or what might be called *erotic channels of communication*, designed not to circumscribe our sexual routine, but to focus it and make it potent, so that sex becomes passionate and effective in conjuring up long-term emotions and commitment.

— Rabbi Boteach (1)

Rabbi Boteach offers this characterization without footnotes or references to Jewish Scriptures. (21) However, we did find this in the Talmud:

> ***MISHNAH***. … THE TIMES FOR CONJUGAL DUTY PRESCRIBED IN THE TORAH ARE: FOR MEN OF INDEPENDENCE, EVERY DAY; FOR LABOURERS, TWICE A WEEK; FOR ASS-DRIVERS, ONCE A WEEK; FOR CAMEL-DRIVERS, ONCE IN THIRTY DAYS; FOR SAILORS, ONCE IN SIX MONTHS. THESE ARE THE RULINGS OF R. ELIEZER.

— Babylonian Talmud, Tractate Kethuboth 61b
Soncino 1961 Edition, page 369

If the above Mishnah is not a prescription, what is it? It sounds as though "the erotic channels of communication" are subject to wartime rations. Of course, we no longer have ass-drivers or camel-drivers in the Western world, but what conjugal schedule will contemporary rabbis prescribe for computer programmers, clarinet players, and Secretaries of Defense?

The Kethuboth 61b schedule does not tell the whole story, however. For approximately two weeks of each month — regardless of the husband's occupation — a husband and wife are forbidden to have sexual relations at all (see Talmud Laws of Menstruation [17]).

Testing Rags

To safeguard against accidentally having marital relations during the prohibited menstrual period (see Talmud Laws of Menstruation [17]), the virtuous daughter of Israel inserts testing rags into her vagina immediately before and after intercourse to discover any menstrual discharge. (17) It stands to reason that these rags absorb some of the vagina's natural lubricating fluids. Perhaps the procedure contributed to the pain of the "screamer" during intercourse?

Do It in the Dark

Rabbi Boteach is right. "Well before Christianity enacted legislation forbidding its clerics from marrying or having sex, the ancient rabbis were giving explicit sexual advice to married men and women …" And what was that explicit sexual advice? *Do it in the dark.*

> ***GEMARA***. … But according to your argument does intercourse take place at night and not in the day time? Surely Raba stated: If one was in a dark room [intercourse] is permitted!

— Babylonian Talmud, Tractate Kethuboth 56a
Soncino 1961 Edition, page 329

> ***GEMARA***. … Did not R. Huna state, The Israelites are holy and do not have intercourse in the day-time'? — But, Surely, Raba stated: It is permitted in a dark

> room.

— Babylonian Talmud, Tractate Kethuboth 65b
Soncino 1961 Edition, page 397

See also Shabbath 86a, Soncino 1961 Edition, page 409 for the similar statement.

> ***GEMARA***. … R. Huna said, Israel are holy and do not perform their marital duties in the day-time. Raba said, But in a dark house this is permitted; and a scholar may darken a room with his cloak and perform his marital duty. [But] we have learnt, OR SHE MUST PERFORM IT IN THE LIGHT OF A LAMP? — Read: SHE MUST examine IT IN THE LIGHT OF A LAMP.
>
> Come and hear: Although [the Sages] have said, He who has intercourse in the light of a lamp is loathsome [etc.]? — Read: He who examines his bed in the light of a lamp is loathsome.

— Babylonian Talmud, Tractate Niddah 17a
Soncino 1961 Edition, page 114

The reasons for this advice are not flattering to the wife. If you see your wife in the act of love, you may come to loath her, say the Sages.

> ***GEMARA***. … R. Hisda ruled: A man is forbidden to perform his marital duty in the day-time, for it is said, But thou shalt love thy neighbour as thyself. But what is the proof? — Abaye replied: He might observe something repulsive in her and she would thereby become loathsome to him.

— Babylonian Talmud, Tractate Niddah 17a
Soncino 1961 Edition, page 114

Apply the same logic next time you go to a restaurant: To avoid seeing something that might kill your appetite, wear a blindfold at the table. Seriously. Drop us a line and let us know how it works out.

Contraception

In this discussion, the ruling opinion of the Sages is that contraception is forbidden. R. Meir disagrees, and opines that three categories of women to use "absorbents." Footnotes omitted; to see them follow the link below.

> ***GEMARA***. … Three [categories of] women may use an absorbent in their marital intercourse: A minor, a pregnant woman and a nursing woman. The minor, because [otherwise] she might become pregnant, and as a result might die. A pregnant woman, because [otherwise] she might cause her foetus to degenerate into a sandal. A nursing woman, because [otherwise] she might have to wean her child prematurely and this would result in his death. And what is the age of such a

> minor? From the age of eleven years and one day until the age of twelve years and one day. One who is under, or over this age must carry on her marital intercourse in the usual manner. This is the opinion of R. Meir. The Sages, however, say: The one as well as the other carries on her marital intercourse in the usual manner, and mercy will be vouchsafed from heaven, for it is said in the Scriptures *The Lord preserveth the simple*.

— Babylonian Talmud, Tractate Yebamoth 12b
Soncino 1961 Edition, page 62

Thus R. Meir is voted down. No one may use contraception, ever, and the woman must carry on her sexual duties, even if pregnancy would endanger her life. Notice that the Sages do not dispute the effects of pregnancy on the women under discussion: Danger of death in childbirth when the mother is so young; injury to the fetus being carried by the mother, and death of the child being nursed by the mother.

The word of the Sages is settled law. The same proscription against contraception, almost world for word, can be found in Kethuboth, 39a

This doctrine forms an interesting contrast with that of the Catholic Church. The Church allows a woman to abstain from intercourse during her most fertile time of the month. The rabbis, however, enforce abstinence on a wife during the least fertile part of her menstrual cycle (see Talmud Laws of Menstruation), and require her to have regular intercourse otherwise.

What will the anti-contraception doctrine mean for America when Talmud law fully supplants Gentile law? We are eagerly waiting to find out.

America Is Rapidly Becoming Talmudized

In 1991, the US Congress declared the Talmudic Noahide Laws to be the basis "upon which our great Nation was founded" (see America's New Government Church). Under Noahide Law regulations, idolaters (which includes Christians by definition) are put to death.

In 1999, the Supreme Court agreed to consider an *amicus* brief based wholly on Talmudic law (see Sentence and Execution).

In November 2002, the American Orthodox Jewish community held a kosher dinner in the Supreme Court building to celebrate the establishment of the National Institute for Judaic Law. (6) The dinner was attended by 200 people, including three Supreme Court Justices. The purpose of the Institute is to introduce Talmudic laws into the US legal system and law schools.

It is thus the clear civic duty of every American to become intimately acquainted with the Talmud. Read articles at:
America's New Government Church: http://www.come-and-hear.com/editor/america_1.html

Death Penalty: http://www.come-and-hear.com/editor/capunish_1.html
Kosher Dinner: http://www.come-and-hear.com/editor/cp-jp-11-09-2002 and
http://www.come-and-hear.com/editor/cp-jw-01-08-03

More Sexual Do's and Don'ts

Rabbi Boteach told us earlier, "Well before Christianity enacted legislation forbidding its clerics from marrying or having sex, the ancient rabbis were giving explicit sexual advice to married men and women as to how they could enjoy pleasurable yet holy intimate relations." Let us seek out more of their advice from the Talmud.

> ***GEMARA***. … Rabbah b. Bar Huna said: If a man immediately on returning from a journey has marital intercourse, his children will be weaklings. The Rabbis taught: On coming from a privy a man should not have sexual intercourse till he has waited long enough to walk half a *mil*, because the demon of the privy is with him for that time; if he does, his children will be epileptic. The Rabbis taught: If a man has sexual intercourse standing, he will be liable to convulsions; if sitting, to spasms; if she is above and he below, he will be subject to *delaria* [diarrhoea].

— Babylonian Talmud, Tractate Gittin 70a
Soncino 1961 Edition, page 333

> ***GEMARA***. … Three things enfeeble a man's body, namely, to eat standing, to drink standing, and to have marital intercourse standing.
>
> Five are nearer to death than to life, namely, one who eats and rises immediately, or who drinks and rises immediately, or who lets blood and rises immediately, or who rises immediately on waking or after marital intercourse.
>
> If one does the following six things [together], he will die immediately: if he comes weary from a journey, lets blood and has a bath and drinks himself drunk and lies down to sleep on the floor and has marital intercourse. R. Johanan said: That is, if he does them in this order; Abaye said: If he does them in this order he will die; if not in this order he will fall ill. Is that so? Did not [a certain] Me'orath do three of these things to her slave and he died? — He was a weakling.

— Babylonian Talmud, Tractate Gittin 70a
Soncino 1961 Edition, page 334

Here's a passage full of advice. It, like the others, gives us insight into the folkways of Talmudic society. Among the advice: A wife should not demand her conjugal rights, and a man should avoid having intercourse with one wife while thinking of another wife — he may, however, think of a woman who is not his wife.

> ***GEMARA***. … *And that ye seek not after your own heart*. (7) [Deducing] from this Rabbi taught: One may not drink out of one goblet and think of another. (8) Rabina said: This is necessary only when both are his wives.

> *And I will purge out from among you the rebels, and them that transgress against me*. (1) R. Levi said: This refers to children belonging to the following nine categories: children of fear, (2) of outrage, of a hated wife, one under a ban, (3) of a woman mistaken for another, (4) of strife, (5) of intoxication [during intercourse], of a mentally divorced wife, (6) of promiscuity, and of a brazen woman. (7) But that is not so: for did not R. Samuel b. Nahmani say in the name of R. Jonathan: One who is summoned to his marital duty by his wife will beget children such as were not to be found even in the generation of Moses? For it is said, *Take you wise men, and understanding [and known among your tribes, and I will make them rulers over you]*; (8) and it is written, *So I took the chiefs of your tribes, wise men and known* (9) but 'understanding' is not mentioned. (10) But it is also written, Issachar is a large-boned ass; (11) whilst elsewhere it is written, And of the children of Issachar, which were men that had understanding of the titles? (12) — [It is virtuous] only when the wife ingratiates herself [with her husband]. (13)

— Babylonian Talmud, Tractate Nedarim 20b
Soncino 1961 Edition, pages 58-59

Rabbi Dr. H. Freedman amplifies the text with footnotes:

> Num. XV, 39.
>
> Whilst cohabiting with one woman to think of another.
>
> Ezek. XX, 38.
>
> When a husband imposes himself upon his wife by force; Asheri reads: children of a maidservant ([H] instead of [H]); v. MGWJ 1934 p. 136. n. 1.
>
> A person under a ban was forbidden to cohabit.
>
> Having intended to cohabit with one of his wives, he cohabited with another.
>
> Not a hated wife, but one with whom he had just then quarrelled.
>
> I.e., when her husband has decided to divorce her.
>
> One who openly demands her conjugal rights.
>
> Deut. I. 13.
>
> Ibid. I, 15.
>
> The Heb. [H] is here taken to denote the highest degree of wisdom - but such could not be found.
>
> Gen. XLIX, 14; cf. Gen. XXX. 16-18. The allusion is to the legend that Leah heard the braying of Jacob's ass, and so came out of the tent and said to Jacob, thou must come in unto me. She had thus demanded her conjugal

rights.

I Chron. XII. 33; though such men were not to be found in the days of Moses. This was Leah's reward, thus proving that it is meritorious for a woman to demand her rights.

She may shew her desires, as did Leah, who merely invited Jacob into her tent, but not explicitly demand their gratification.

— Rabbi Dr. Freedman

The First Night

If a bridegroom does not perform the marital act on the first night following the wedding, he may fall into a delicate mental and emotional state, and is therefore is excused from saying his prayers (the *Shema'*). *In the following, footnotes have been omitted, and the ellipses indicate omission of non-germane text. To see the footnotes and the text in its entirety, follow the link at the end of the cite.*

> ***GEMARA***. … R. Joseph objected: A bridegroom is free from the reading of *Shema'* in the first night until the night following the Sabbath, if he has not performed [yet] an act. Is it not because he is anxious to perform the marital act? — Said Abaye to him: No; he is anxious because he has not had intercourse …
>
> … But, said Raba, this is a dispute of Tannaim, for one [Baraitha] teaches: If he did not do an act [of coition] in the first [night], he is free [from reading *Shema'*] also in the second [night]; in the second [night], he is free [from reading *Shema'*] also in the third [night]. And another [Baraitha] teaches: [In] the first and second [night] he is free, [but in] the third [night] he is obliged [to read *Shema'*]. And Abaye [holds that] there also [they] differ with regard to anxiety. And these Tannaim [are] like those Tannaim, for it has been taught [in a Baraitha]: He who marries a maiden shall not perform the first intercourse on Sabbath, and the Sages allow [it].

— Babylonian Talmud, Tractate Kethuboth 6b
Soncino 1961 Edition, pages 22-23

A discussion ensues on whether the groom should perform the first marital act on the Sabbath. The answer depends on the intentions of the groom. If he intends improvement of his wife's anatomy by tearing her hymen, Sabbath intercourse is forbidden because it is defined as work. If he intends to "make an opening," that falls under the category of "building" and is prohibited. If his intention is to damage or wound his new bride, however, Sabbath intercourse is permitted because wounding and destructive acts are permitted on the Sabbath. The reasoning is extremely close, but the operant phrase appears at the end: "does he do damage in regard to the opening, or does he improve in regard to the opening?"

> ***GEMARA***. … The question was asked: Is it allowed (15) to perform the first

> marital act on Sabbath? (16) Is the blood [in the womb] stored up, (17) or is it the result of a wound? (18) And if you will say (19) [that] the blood is stored up [in the womb, then the question arises:] is he concerned about the blood, (20) and it is allowed: or is he concerned with the opening, (1) and it is forbidden? (2) And if you will say [that] he is concerned with the blood and the opening comes of itself, [then the question arises:] Is the *halachah* (3) according to R. Simeon who says: A thing which is not intended (4) is allowed; or is the *halachah* according to R. Judah who says: A thing which is not intended is forbidden? (5) And if you will say [that] the *halachah* is according to R. Judah [then the question arises], does he do damage in regard to the opening, or does he improve in regard to the opening? (6)

— Babylonian Talmud, Tractate Kethuboth 5b
Soncino 1961 Edition, pages 18-19

Rev. Dr. Israel W. Slotki amplifies the above Gemara in the following footnotes.

> Lit., 'How is it?
>
> When the intercourse could not take place before Sabbath, (Tosaf.).
>
> And the intercourse would he allowed, since the blood flows out of its own accord, no wound having been made.
>
> Lit., 'or is it wounded?' And the intercourse would be forbidden.
>
> Lit., 'And if you should he able to say.'
>
> Is his aim to release it? Lit., 'is it the blood he requires?' [According to Tosaf.: In order to see whether she is a virgin.]
>
> Or is his aim to make an opening?
>
> It is forbidden to make an opening on Sabbath. [Such an act comes under the category of 'building'.]
>
> 'Adopted opinion', 'rule'.
>
> An act which is in itself forbidden but is the unintended though unavoidable result of an act which is permitted. Thus one may, according to R. Simeon, push a couch on the floor, on Sabbath, if one has not the intention to make a rut in the floor, although, as a matter of fact, such a rut is made as the unavoidable result of pushing the couch.
>
> R. Judah's view is opposed to that of R. Simeon; v. n. 4.
>
> Is the making of the opening considered to be to the advantage or disadvantage of the woman? If it is to her disadvantage it would he allowed even according to R. Judah. [Based on the principle that an act of damage does not constitute labour in regard to Sabbath. V. Shab. 106a.]

— Rev. Dr. Slotki

Unusual Abscess and Pus Imagery

The discussion on the legality of having the first intercourse on the Sabbath continues. In this excerpt, Rabbi Ammi compares deflowering of the virgin bride to opening an abscess and draining it of pus.

> ***GEMARA***. … R. Ammi objected: (1) He who pierces (2) an abscess on Sabbath, if [in order] to make an opening (3) to it, he is guilty, (4) but if [in order] to cause pus to come out of it [7a] he is free from punishment]? (5) — There (6) it is (7) stored up (8) and is [entirely] loose, (9) here (10) it (11) is stored up (12) but is not [entirely] loose. (13) R. Ammi allowed [couples] to have first intercourse (14) on Sabbath.

— Babylonian Talmud, Tractate Kethuboth 6b-7a
Soncino 1961 Edition, page 24

Rev. Dr. Israel W. Slotki amplifies the above Gemara in the following footnotes. Note in particular footnote 5, stressing that the destructive nature of this coition makes the act permissible on the Sabbath.

> V. 'Ed. (Sonc. ed.) p. 12 nn. 5-6.
>
> Lit., 'loosens.' Jast.: 'manipulates.'
>
> Lit., 'mouth'.
>
> Of Sabbath-breaking.
>
> And permitted: v. Shab. 107a and 3a. Intercourse should thus be permitted on Sabbath for the first time, even when the aim is the bleeding!
>
> In the case of the abscess.
>
> The blood.
>
> In the abscess.
>
> From the flesh.
>
> In the case of the virgin-bride.
>
> The blood.
>
> In the womb.
>
> From the walls of the womb. [Read with MS.M. 'It is neither stored up nor loose,' but the result of a wound, hence forbidden.]
>
> Lit., 'to perform in the beginning'.

— Rev. Dr. Slotki

Many of the Talmudic traditions concerning the First Night of the young couple will be unfamiliar to most Americans. But they should be given a respectful hearing, nonetheless. We are sure you will agree.

Animals Are People, Too

Now let us consider another subject important to the Talmud Sages: Bestiality. It seems to have been quite a problem. The rabbinical rulings on bestiality are complex and the rabbis make many subtle distinctions. (18) The Sages weigh carefully whether the human is male or female, whether the man uses the vagina or the anus of the beast, whether the beast uses the vagina or the anus of the woman, and whether the human is a minor child. The Sages take note that of a man, only the anus is available for passive intercourse ("unnatural").

Perhaps the most interesting difference between our own view of bestiality and the Talmudic view is that the Sages consider the animal should suffer punishment because it "derived pleasure from sin." The notion that an animal can sin is distinctly foreign to Western cultures founded upon Christian ideology.

> ***GEMARA***. … Raba said: The Torah ordered that the animal should be destroyed, because it too derived pleasure from sin.

— Babylonian Talmud, Tractate Sanhedrin 55a
Soncino 1961 Edition, page 375

Let us now review the Mishnah on bestiality:

> ***MISHNAH***. HE WHO COMMITS SODOMY WITH A MALE OR A BEAST, AND A WOMAN THAT COMMITS BESTIALITY ARE STONED. IF THE MAN HAS SINNED, WHEREIN HAS THE ANIMAL OFFENDED? BUT BECAUSE MAN WAS ENTICED TO SIN THEREBY, SCRIPTURE ORDERED THAT IT SHOULD BE STONED. ANOTHER REASON IS THAT THE ANIMAL SHOULD NOT PASS THROUGH THE STREETS, WHILST PEOPLE SAY, THIS IS THE ANIMAL ON ACCOUNT OF WHICH SO AND SO WAS STONED.

— Babylonian Talmud, Tractate Sanhedrin 54a
Soncino 1961 Edition, page 367

The reasoning here is plain. The Sages feared leaving alive an animal used in bestiality. Other citizens might begin to look the ox over and get ideas about it, thus: "This is the animal on account of which so and so was stoned." Therefore it was meet that the ox be put away to prevent others from taking liberties with it.

A woman who commits bestiality in the presence of two witnesses, who warn her ahead of time on the gravity of her crime — might be tried for a capital offense. However, if either condition is not met (two witnesses, and a warning from each), she suffers no censure and retains her eligibility to marry a High Priest. We are not told what happens to the animal in this case.

> ***GEMARA***. … R. Shimi b. Hiyya stated: A woman who had intercourse with a beast is eligible to marry a priest. (4) Likewise it was taught: A woman who had intercourse with that which is no human being, (5) though she is in consequence subject to the penalty of stoning, (6) is nevertheless permitted to marry a priest. (7)
>
> When R. Dimi came he related: It once happened at Haitalu that while a young woman was sweeping the floor a village dog covered her from the rear, and Rabbi permitted her to marry a priest. Samuel said: Even a High Priest. But was there a High Priest in the days of Rabbi? — Rather, [Samuel meant]: Fit for a High Priest.

— Babylonian Talmud, Tractate Yebamoth 59b
Soncino 1961 Edition, page 397

The translator, Rev. Dr. Israel W. Slotki, amplifies the text with footnotes.

> Even a High Priest. The result of such intercourse being regarded as a mere wound, and the opinion that does not regard an accidentally injured hymen as a disqualification does not so regard such an intercourse either.
>
> A beast.
>
> If the offence was committed in the presence of witnesses after due warning.
>
> In the absence of witnesses and warning.

— Rev. Dr. Slotki

Trials for Animals

In the United States, of course, we would not consider putting an animal to death, simply for being involved in situations like these. Nor would we consider the animal had any guilt in the commission of the crime.

Notice that the Mishnah of Sanhedrin 54a states, "… because [a] man was enticed to sin thereby." Obviously, the animals were considered deliberate and conscious seducers, possibly criminally inclined.

To forestall the possibility of injustice, the Sages — we think very fairly — provide trials for animals accused of capital offenses. A sodomy-inclined domestic beast or a wild beast is entitled to a formal trial before a panel of 23 judges to hear the evidence and to decide culpability.

> ***MISHNAH***. … CAPITAL CASES ARE ADJUDICATED BY TWENTY-THREE. THE PERSON OR BEAST CHARGED WITH UNNATURAL INTERCOURSE, BY TWENTY-THREE, AS IT IS WRITTEN, THOU SHALT

> KILL THE WOMAN AND THE BEAST, AND ALSO, AND YE SHALL SLAY THE BEAST.
>
> THE OX TO BE STONED IS TRIED BY TWENTY-THREE, AS IT IS WRITTEN, THE OX SHALL BE STONED AND ITS OWNER SHALL BE PUT TO DEATH — AS THE DEATH OF THE OWNER, SO THAT OF THE OX, CAN BE DECIDED ONLY BY TWENTY-THREE.
>
> THE DEATH SENTENCE ON THE WOLF OR THE LION OR THE BEAR OR THE LEOPARD OR THE HYENA OR THE SERPENT IS TO BE PASSED BY TWENTY-THREE. R. ELIEZER SAYS: WHOEVER IS FIRST TO KILL THEM [WITHOUT TRIAL], ACQUIRES MERIT, R. AKIBA, HOWEVER, HOLDS THAT THEIR DEATH IS TO BE DECIDED BY TWENTY-THREE.

— Babylonian Talmud, Tractate Sanhedrin 2a
Soncino 1961 Edition, page 2

Sages Not Unanimous

Not all Sages agreed on exceptions to the bestiality laws. At least one (R. Papa) insisted that all bestiality, regardless of type, should be considered a capital offense against Divine law — at least for men. Rabbinical scholar and translator Rev. Dr. H. Freedman explains the disagreements in footnotes:

> The reference is to bestiality. If a woman allows herself to be made the subject thereof, whether naturally or not, she is guilty. But if a man commits bestiality, he is liable only for a connection in a natural manner, but not otherwise. Thus Rashi. Tosaf., more plausibly, explains it thus: If one commits incest or adultery with a woman, whether naturally or not, guilt is incurred; but bestiality is punishable only for a connection in a natural manner, but not otherwise.
>
> The meaning according to the interpretation of Tosafoth is clear. Yet R. Papa's objection is not made in order to prove that unnatural incest is not liable (which, in fact, it is), but that if a distinction is to be drawn, unnatural bestiality is far more likely to be liable than unnatural incest. On Rashi's interpretation, R. Papa's objection is explained thus: Since a woman is naturally the passive object of sexual intercourse, it follows that she should be punished for bestiality only when the connection is carried out in a natural way. But as man is the active offender in an unnatural crime he should be punished even for unnatural connection. It must be confessed that this is not without difficulty, and hence Tosaf. rejects Rashi's explanation, which is based on a slightly different reading.

— Rev. Dr. H. Freedman (8)

Harlotry

According to the Very Reverend the Chief Rabbi of the British Empire, the late Dr. J. H. Hertz, Jewish society is extremely conservative and condemns sex outside marriage.

> The satisfaction of the needs of physical and social companionship outside the sacred estate of matrimony, unhallowed by Religion and unrestrained by its commandments, Judaism considers an abomination.

— Rabbi Dr. Hertz (8)

According to Rabbi Dr. Isidore Epstein, editor of the Soncino Talmud, harlotry is condemned in the Old Testament and the Talmud. Speaking of the Talmud Sages, he writes:

> Whilst prizing chastity above all other virtues, they refused to ascribe anything degrading to the marital union per se. Prenuptial connections, whether in the case of men or women, they did truly condemn. Not only was harlotry prohibited by them on the basis of Biblical commands (Lev. XIX, 29, and Deut. XXIII, I8) but they even went so far as to forbid the private association of sexes.

— Rabbi Dr. Epstein (7)

Old Testament — Whoredom Not Prohibited

Rabbi Dr. Epstein uses the word "harlotry," but the passages he cites (King James Version) refer to "whore" and "whoredom." It is indeed a common assumption that the Old Testament outlaws whoredom. Let us examine Rabbi Dr. Epstein's sources (Lev. 19:29, and Deut. 23:18). Those cites read as follows:

> Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

— Leviticus 19:29

Leviticus 19:29 does not prohibit whoredom. LORD God prohibits a parent from "prostituting" his daughter. The command is not directed to the woman herself. Nor does LORD God prohibit a man from using prostitutes. Now let us look at another of Rabbi Dr. Epstein's cites.

> Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

— Deuteronomy 23:18

Upon review, we find that Deuteronomy 23:18 does not prohibit whoredom, anymore than it prohibits setting a price for a dog. Clearly, though one should not bring "the hire of a whore … into the house of the LORD," there is no prohibition on hiring a whore elsewhere.

Notice that neither verse prohibits a woman from being a whore, nor are the whore's customers prohibited from hiring her. If this is the strongest prohibition in the Old Testament (and you would expect Rabbi Dr. Epstein to use the best cites), we would have to say that the Bible, on a plain English reading, does not outlaw prostitution anymore than it outlaws selling dogs.

Talmud — Whoredom Permitted

Let's revisit Rabbi Dr. Hertz's statement:

> The satisfaction of the needs of physical and social companionship outside the sacred estate of matrimony, unhallowed by Religion and unrestrained by its commandments, Judaism considers an abomination.

— Rabbi Dr. Hertz (11)

A reading of the Talmud suggests otherwise. Men are permitted to hire harlots provided the payment or gift and the act of intercourse are regarded as separate transactions.

> ***GEMARA***. … The scholars in the School of R. Jannai used to borrow fruits of the Sabbatical year from the poor and repay them in the eighth year. When this was reported to R. Johanan, he said to them, 'They act rightly'; and an analogy may be found in the matter of a harlot's hire which is permitted; for it has been taught: If he gave her [an animal] without having intercourse with her or had intercourse without giving it to her, her hire is permitted [for use in the Sanctuary]. Now if he gave her it without having intercourse with her, obviously [it may be devoted to the Sanctuary] for the reason that, having had no intercourse with her, he merely presented her with a gift! Further, if he had intercourse without giving it to her, behold he gave her nothing, and since he made no presentation to her what means that her hire is permitted! — This is what he intends: If he gave her it and subsequently had intercourse with her, or had intercourse with her and subsequently gave it to her, the hire is permitted But if he gave it to her and subsequently had intercourse with her, since he did have intercourse with her, [63a] the prohibition of the harlot's hire should apply retrospectively to [the animal]! — R. Eleazar replied: [It is permitted] when she first offered it. How is this to be understood? — If he said to her, 'Take possession of this at once,' then obviously it is permitted because it is no longer there at the time of intercourse and he merely presented her with a gift; but if he had not said to her, 'Take possession of this at once,' how could she offer it, since the All-merciful has declared, *And when a man shall sanctify his house to be holy* — as the house [which he sanctifies] must be in his possession, so must everything [which is dedicated to the Sanctuary] be in the person's possession! — Rather [must we suppose the circumstance] where he said to her, 'Let it be with you until the time of intercourse; but should you require it then take possession of it at once.'

— Babylonian Talmud, Tractate Abodah Zarah 62b-63a
Soncino 1961 Edition, pages 305-307

R. Eleazar was a Talmudic Sage. The following is a story about his habitual use of harlots, for which he apparently suffered no sanctions by the other Sages.

> ***GEMARA***. … It was said of R. Eleazar b. Dordia that he did not leave out any harlot in the world without coming to her. Once, on hearing that there was a certain harlot in one of the towns by the sea who accepted a purse of denarii for her hire, he took a purse of denarii and crossed seven rivers for her sake. As he was with her, she blew forth breath and said: As this blown breath will not return to its place, so will Eleazar b. Dordia never be received in repentance.

— Babylonian Talmud, Tractate Abodah Zarah, 17a
Soncino 1961 Edition, page 87

Conclusion

To review: Rabbi Shmuley Boteach states in his book, *Kosher Sex: A Recipe for Passion and Intimacy*: "Long ago, well before Christianity enacted legislation forbidding its clerics from marrying or having sex, the ancient rabbis were giving explicit sexual advice to married men and women as to how they could enjoy pleasurable yet holy intimate relations." (1) Let us review some of the Talmud advice we have seen here.

- Only in the dark
- No talking
- No kissing "that place"
- No looking at "that place"
- No standing
- No sitting
- No she-on-top
- Not just before rising
- Not upon returning from a journey
- Not with one wife while thinking of another wife (but OK if object of fantasy is not a wife)
- Not with a wife who is under a ban (i.e., forbidden to do it)
- Not with a wife you hate, one you've quarreled with, or one you've decided to divorce
- Not while drunk

- Not during menstruation, or for a week afterward (see Talmud Laws of Menstruation)
- Not before inserting testing rags into the vagina (see Talmud Laws of Menstruation)
- Not with a woman whom you mistake for another
- After returning from a privy, wait until the privy-demon has departed
- For newlyweds, sex is permitted on the Sabbath only if the groom intends to wound his bride
- Stick to the rabbinical schedule for sexual encounters, set by the husband's profession
- Wife may hint, but not demand
- A wife's objections do not matter: Wherein does she differ from fish?

We all surely understand why Rabbis Hertz, Epstein, and Boteach would seek to put Judaism in the best light. We don't blame the good rabbis for omitting a few details. However, we Americans are obliged to take a discerning approach as our nation moves closer to adopting the laws and lifestyles of the Talmud. We want to know what the rules are so we can all follow them. And we all want better sex lives.

Right?

Thank you for your consideration of the above,
Carol A. Valentine, Ear@Come-and-Hear.com
July 14, 2003 (This article is on line at http://www.come-and-hear.com/editor/america_5.html)

Endnotes:

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Title: *Really, Really Kosher Sex*
URL: *http://antimatrix.org/Convert/Books/Talmud/editor/america_5.html*
Version: *April 7, 2004*

Footnotes: Full specifics for each of the printed sources are provided in the Bibliography. Outside URLs were valid at the time this article was written. However, be mindful that URLs do change.

873. *Kosher Sex: A Recipe for Passion and Intimacy*, page 10

874. Ibid, page 69

875. In the United States, cohabitation means only "living together" or "living together in an assumed sexual relationship outside marriage." In the Soncino, the word seems to be used to denote sexual intercourse

876. *Babylonian Talmud*, "Introduction," Seder Nashim, page xxx - xxxi available at http://www.come-and-hear.com/talmud/nashim.html#xxx

877. *Babylonian Talmud*, "Foreword," Seder Nashim, page xxiv available at http://www.come-and-hear.com/talmud/nashim_h.html#xxiv

878. "Jewish law institute launched in DC," *Jerusalem Post*, November 9, 2002, http://www.jpost.com/servlet/Satellite?pagename=JPost/A/JPArticle/ShowFull&cid=1036830287246, now moved to http://pqasb.pqarchiver.com/jpost/index.html?ts=1042784008 cached at: http://www.come-and-hear.com/editor/cp-jp-11-09-2002
Also: "Jewish Law Comes to D.C.," *The Jewish Week,* January 8, 2003, http://www.thejewishweek.com/news/newscontent.php3?artid=7074 cached as http://www.come-and-hear.com/editor/cp-jw-01-08-03

879. *Babylonian Talmud*, "Introduction," Seder Nashim, page xxx available at http://www.come-and-hear.com/talmud/nashim.html#xxx

880. Sanhedrin, page 372, notes 1 and 2, available on line as footnote 2 and footnote 3

881. "Biodiversity; Peter Singer," *Radio National: The National Interest*, Sunday 13/05/01, http://www.abc.net.au/rn/talks/natint/stories/s295489.htm cached at http://www.come-and-hear.com/na-peter-singer

882. "Heavy Petting" by Peter Singer, Nerve.com, http://www.nerve.com/Opinions/Singer/heavyPetting/main.asp cached at http://www.come-and-hear.com/na-heavy-petting

883. *Babylonian Talmud*, "Marriage, Divorce, and the Position of Woman, in Judaism" by the Very Rev. the Chief Rabbi Dr. Joseph Hertz, Seder Nezikin, page xv

884. "Talmudic Discussion" by Mark Gertler (1911). Private collection, London

885. *Babylonian Talmud*, "Glossary," *s.v.* "Torah," available in Come and Hear™ hypertext as http://www.come-and-hear.com/tglossary.html#TORAH

886. *Babylonian Talmud*, "Foreword," Seder Nezikin, Vol. I, page xiv available in Come and Hear™ hypertext as http://www.come-and-hear.com/talmud/nezikin_h.html#xiv

887. "Jewish Law and the Supreme Court: Happy Millennium From an Ancient Legal Tradition," *Project Next Step* by Rabbi Yitzchok Adlerstein, http://projectnextstep.org/adlerstein-articles/jewish-law-supreme-court.htm

cached at http://www.come-and-hear.com/editor/cp-adlerstein2

888. Sincere students of Judaism will be disappointed to learn that *Kosher Sex* was published without footnotes or an index; thus it is difficult to study Rabbi Boteach's sources.

889. Talmud Laws of Menstruation is available at http://www.come-and-hear.com/editor/america_3.html

890. For examples of the subtle distinctions in bestiality, see Tractate Sanhedrin 54b, Tractate Sanhedrin 55a, Tractate Sanhedrin 55b

891. "Author Pages," *Hodder Systems* http://authorpages.hoddersystems.com/ShmuleyBoteach/biography.asp cached at http://www.come-and-hear.com/editor/boteach-cigar

892. For a detailed definition and discussion of *Torah*, see Critical Words of Talmud Study: "Logic of the Talmud," and commentary on Kabbalism available at http://www.come-and-hear.com/editor/critwords_1.html#logic

893. Rabbi Boteach provides, in totality, the following titles on the "References" page of *Kosher Sex*: Robert Wright *The Moral Animal* and *Sex in America*; Barbara Ehrenreich *Time*; Marlon Brando and Robert Lindsey, *Songs My Mother Taught Me*; Shere Hite, *The Hite Report: A Study of Male Sexuality* and *The Hite Report on Love, Passion, and Emotional Violence*; Annette Lawson, *Adultery: An Analysis of Love and Betrayal*; Carol Botwin, *Tempted Women: The Passions, Perils and Agonies of Female Infidelity*; Warren Farrell, *Why Men Are the Way They Are*; John Grey, *Mars and Venus on a Date*; Bonnie Eaker Well, *Adultery, the Forgivable Sin: Healing the Inherited Patterns of Betrayal in Your Family*; Bertrand Russell, *The Autobiography of ...* and *Marriage and Morals*; Erica Jong, *Fear of Flying*; Erich Fromm, *The Art of Loving*; Masters and Johnson, *On Sex and Human Loving* — These works may contain information on sex, but what are Rabbi Boteach's references on "kosher"?

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NEXT: New America 6: *Talmud Daughters Become Talmud Wives*

The late Dr. Joseph Herman Hertz, the Very Reverend the Chief Rabbi of the British Empire, 1913 - 1946.

"A conclusive proof of woman's dominating place in Jewish life is the undeniable fact, that the hallowing of the Jewish home was her work; and that the laws of chastity were observed in that home, both by men and women, with a scrupulousness that has hardly ever been equalled. The Sages duly recognized her wonderful spiritual influence, and nothing could surpass the delicacy with which respect for her is inculcated: 'Love thy wife as thyself, and honour her more than thyself. Be careful not to cause woman to weep, for God counts her tears. Israel was redeemed from Egypt on account of the virtue of its women. He who weds a good woman, it is as if he had fulfilled all the precepts of the Torah' (Talmud)." — Rabbi Dr. J.H. Hertz (21)

Rabbi Dr. Isidore Epstein writes in the "Introduction" to Seder Nashim:

"The Rabbis of the Talmud, unlike the Church Fathers, never attached any stigma to marriage." (22)

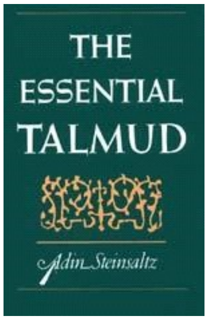
"The marriage laws as developed by the Rabbis in the Talmud only served to confirm and deepen the elevated view of married life." (23)

"This elevated view of marriage is likewise reflected in the Talmudic law of divorce … the Talmud with its elevated view of marriage considers the separation of husband and wife which divorce entails, a domestic tragedy for which 'the very altar of God sheds tears', and for this reason declares that 'he who dismisseth his wife is hated by God'. Yet with all their abhorrence of divorce, the Sages held the continuance of intimate relations between husband and wife after the bonds of affection were snapped to be immoral …" (24)

But "the bonds of affection" are permitted to snap for only one party — the husband. His right to suffer loss of affection is enshrined in Talmud law. The wife's right does not exist.

"**Samuel G. Freedman** is an award-winning writer and professor. A former reporter for The New York Times, he is the author of the four acclaimed books, most recently *Jew vs. Jew: The Struggle for the Soul of American Jewry*" (20)

"In the struggle for the soul of American Jewry, the Orthodox model has triumphed." — Samuel G. Freedman (13)



THE
ESSENTIAL
TALMUD
Adin Steinsaltz

"Neither a father nor any other individual may impose his will on an adult daughter or attempt to force her into a marriage against her will." — Rabbi Steinsaltz (15)

But what about minor daughters? Given the early age of marriageability, a father's prerogative to marry off his minor daughters, social pressures to marry young, and cultural approval of polygamy, few Talmud woman would reach adulthood while yet unmarried.

Rabbi Shmuley Boteach, Orthodox rabbi and popularizer of Judaism, writes in *Judaism for Everyone*:

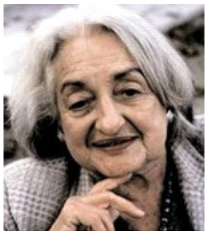
"The Torah also made marrying a woman against her will illegal and imposed extremely harsh penalties on rape."

Rabbi Boteach also explains that, "*Torah* refers to all 24 books of the *written law* plus the *oral code* as written and compiled by the ancient rabbis in the Mishnah and the Talmud." (28)

To see some of the Talmud doctrines on marriage and rape, read Kethuboth 39a, Kethuboth 46b, and Kethuboth 48a-48b. You will notice that Rabbi Boteach's statement does not quite fit the facts.

The Evening Standard describes Rabbi Boteach as follows:

"He talks brilliantly, nine times faster than is quite normal … he puffs on a giant cigar as secretaries run in and out with messages from newspapers around the world." — The Evening Standard (26)



Betty Friedan received the American Jewish Committee Award for *Distinguished Jewish American and Israeli Feminists* in January 2000 at a ceremony in the Israeli Knesset. (17)

"Betty Friedan's ground-breaking work *The Feminine Mystique* was published in 1963 … She defined this "mystique" as the worthlessness women feel in roles that require them to be financially, intellectually and emotionally dependent upon their husbands. Through her findings, Friedan hypothesized that women are victims of a false belief system that requires them to find identity and meaning in their lives through their husbands and children. " — American Writers (42)

Friedan also founded the National Organization for Women (NOW).

One of the chief issues of feminists is equal pay for equal work and the necessity for women to become financially independent. However, the Talmud law on wives and money states that while living with her father, everything a woman finds, earns, or creates belongs to her father, and she is under his authority. After she is married, everything a woman finds, earns, or creates belongs to her husband, and she is under his authority. — Kethuboth 46b, 48a, 48b.

According to Friedan's analysis, women living a under laws like those would feel worthless. Yet for all her analysis and study at Smith College and after, Friedan has not pointed out for her Jewish woman readers the nature of the Talmud laws. As Orthodox Judaism pervades American law and society, Friedan has not warned American women that the Talmud might not be in keeping with the vision she has led them to seek.

Gloria Steinem co-founded Seder Sisters in 1976. The Seder Sisters designed a Passover ceremony that mimics the traditional ceremony, substituting words, events, and names chosen to highlight "women's issues."

"We didn't want to replace the Seder," says Leah Richter of a recent ceremony in New Jersey "This is an educational tool, a way for Jewish women, who have always been the link between the past and the future, to learn." — Jerusalem Post (29)

If a mock ceremony is a good educational tool, wouldn't the truth about Talmud law on women be an even better one? Yet none of the Seder Sisters wanted to go there.

"A devoted activist and writer, Gloria Steinem is undeniably one of the most important voices of the modern feminist movement. Perhaps best known as the co-founder, editor and owner of Ms. magazine, Ms. Steinem's name is synonymous with the advancement of women's social equality in America and throughout the world." — IU East Commission on the Status of Women (31)

What, we wonder, would this important voice of the modern feminist movement say if required to comment on the following Talmud statue?

MISHNAH. *When a grown-up man has had sexual intercourse with a little girl, or when a small boy has intercourse with a grown-up woman, or [when a girl was accidentally] injured by a piece of wood — [in all these cases] their kethubah is two hundred [zuz] …* — Kethuboth 11a

Permitting female children to participate in religious ceremonies is nice, of course, but more material issue in the life of a child might be this Talmud ordinance:

MISHNAH. *A girl of the age of three years and one day may be betrothed by intercourse; ... If she was married to a priest, she may eat terumah.* — Niddah 44b

Another Talmud item that might be of interest to women's liberation is a father's absolute right to consign his minor daughter in marriage.

MISHNAH. *A father has authority over his daughter in respect of her betrothal [whether it was effected] by money, deed or intercourse…* — Tractate Kethuboth 46b
And who better to address these issues than a Jewish feminist?

Jacqueline Levine received the American Jewish Committee Award for *Distinguished Jewish American and Israeli Feminists* in January 2000 at a ceremony in the Israeli Knesset. (17) Jacqueline Levine is affiliated with the Jewish Fund for Justice.

"The Jewish Fund for Justice (JFJ) was founded in 1984. … The Jewish Fund for Justice is a national, publicly supported foundation that acts on the historic commitment of the Jewish people to *tzedakah* (righteous giving) and *tikkun olam* (repair of the world). We believe that a commitment to combating poverty in the U.S. and the injustices underlying it is an essential part of our core identity and values as Jews.

"JFJ observes Shabbat and Jewish holidays. JFJ serves kosher, dairy or vegetarian meals at our public functions." (30)

How does this mission statement relate to Talmud laws enabling a man to get rid of his wife without financial settlement if she has physical defects? Such physical defects may include bad breath, moles, a harsh voice, breasts that are too far apart, a scar from a dog bite, excessive perspiration. Hunchbacks, the lame, the blind and a woman injured in her sexual organs may also be divorced without financial settlement.

MISHNAH. *... [If a woman was betrothed] on condition that she has no bodily defects, and she was found to have such defects, her betrothal is invalid. If he married her without making any conditions and she was found to have bodily defects, she may be divorced without a kethubah. All defects which disqualify priests disqualify women also.* — Kethuboth 72b, Kethuboth 75a *et seq.*

Surely sincere Jewish social reformers need to confront issues like these.

Esther Broner co-founded Seder Sisters in 1976. The Seder Sisters designed a Passover ceremony that mimics the traditional ceremony, substituting words, events, and names chosen to highlight "women's issues."

"She is a pioneer Jewish feminist. Her novels, such as *A Weave of Women* re-examines the Biblical matriarchs and their place in Scripture. She also discusses creating new religious ceremonies to highlight life cycle events central to women's lives and to include women's experiences in Jewish ritual. In the mid-70's E. M. Broner spent time with her family in Israel. In her book, *The Telling*, she describes the beginning of the women's seder idea: 'But this would be different. The invited men would prepare the meal … The women would contemplate the traditional Haggadah and write new and relevant prayers.'" — (39)

But how do the Seder Sisters feel about the Talmud traditions concerning the sexual use of women in marriage? Despite a woman's objections, she must put up with anal intercourse. As one rabbi said, "My daughter! the Torah hath permitted thee to him — what then can I do for thee?"

Even more definitive of anal intercourse and a wife's body generally, the Talmud teaches:

... a man may do whatever he pleases with his wife [at intercourse]: A parable; Meat which comes from the abattoir, may be eaten salted, roasted, cooked or seethed; so with fish from the fishmonger ... A woman once came before Rab and complained. 'Rabbi! I set a table before my husband, but he overturned it.' Rab replied; Wherein does it differ from a fish? — Nedarim 20b

See also Really, *Really* Kosher Sex.

Phyllis Chesler co-founded Seder Sisters in 1976. The Seder Sisters designed a Passover ceremony that mimics the traditional ceremony, substituting words, events, and names chosen to highlight "women's issues."

In 1972, Chesler's book *Women and Madness* was published. The 25th anniversary edition asked these questions:

"Why are so many women in therapy, on psychiatric medication, or in mental hospitals? Who decides these women are mad? Why do therapists have the power to deem a woman mentally ill when she asserts herself sexually, economically, or intellectually? Why are women pathologized, but not treated, when they exhibit a normal human response to abuse and stress - including the lifelong stress of second-class citizenship?

"Phyllis Chesler confronts questions like these and persuasively argues that double standards of mental health and illness exist and that women are often punitively labeled as a function of gender, race, class, or sexual preference. Based on in-depth interviews with patients and an analysis of women's roles in myths and history, Women and Madness is an incomparable work." (32)

When Chesler was lamenting the second-class citizenship of women, it is a pity she was not more curious about her own culture. Instead of studying the defining documents on the treatment of Jewish women, Chesler became a board Member of the International Committee of the Women of the Wall (a group that aims to gender-equalize the ceremonies at the Wailing Wall in Jerusalem). Chesler writes:

"On December 1, 1988, I was one of 70 Jewish women from Europe, North America, Australia, Asia, South America, and the Middle East who prayed together in Jerusalem, out loud, with a Torah, wearing ritual garments, for the first time in thousands of years, at the Kotel, better known as the Western, or "Wailing," Wall. The Kotel is arguably the spot most sacred or symbolic of all that was lost and longed for in Jewish history: King Solomon's Temple, our, own country, an army to protect Jews from being beaten, raped, slaughtered in Christian and Islamic countries." — (33)

"In March 1989, when the attacks continued during subsequent prayer services, the newly organized Women of the Wall (WOW) petitioned the Israeli Supreme Court for an order to allow women to pray together at the wall, with a Torah and wearing ritual garments, and to protect them from violence. According to Bonna Haberman, visiting scholar at Brandeis, 'women shouted, cursed, and pushed at us. [On two occasions] men burst into the women's section … circled, began to tear at us. [Men] hurled metal chairs at us. The police [watching nearby) refused to intervene. On a third occasion, a black wall of men cursing and taunting us blocked our entry … (Men) violently thrashed at the petition. One wild black-coated fellow burst through, hurling a chair at our heads. One woman collapsed under the blow, bleeding from the neck and head and requiring hospital treatment.'" — (33)

But where are the Jewish feminists who are willing to confront the teachings of the Talmud *vis á vis* their own stated ideals?

Elizabeth Holtzman received the American Jewish Committee Award for *Distinguished Jewish American and Israeli Feminists* in January 2000 at a ceremony in the Israeli Knesset. (17)

As a former US Congressman and New York lawyer, Holtzman undoubtedly understands the basic American principles of law, justice and liberty. Is Holtzman familiar with the Talmud law that requires a rapist to marry his victim? The result of that law, of course, is that the rape victim must marry her rapist. As a former Member of Congress and Presidential appointee, (27) why doesn't Holtzman use her position to warn America about some of the pitfalls in Talmud justice? Does she not know, or does she just not care?

The late Bella Abzug received the American Jewish Committee Award for *Distinguished Jewish American and Israeli Feminists* in January 2000 at a ceremony in the Israeli Knesset. (17)

When her father died Bella was only 12. Although the custom of saying Kaddish is traditionally reserved for sons, she stood by herself in synagogue each day for a year to say the mourning prayer. "In retrospect, I describe that as one of the early blows for the liberation of Jewish women. But in fact, no one could have stopped me from performing the duty traditionally reserved for a son, from honoring the man who had taught me to love peace, who had educated me in Jewish values." (25)

But how educated was Abzug in "Jewish values"? According to the law of the Talmud, a father can sell his daughter or otherwise give her away in marriage while she is still a minor. At no time did Abzug ever bring the suppression of women under Talmud law to the attention of the public. Did she not know?

We loved ye, Bella ...

Blu Greenberg received the American Jewish Committee Award for *Distinguished Jewish American and Israeli Feminists* in January 2000 at a ceremony in the Israeli Knesset. (17)

Blu is the wife of Rabbi Irving Greenberg, the Holocaust defender. Mrs. Greenberg has written two books, *How to Run a Traditional Jewish Household* and *On Women and Judaism*. According to Talmud law, her husband has the right to sell their daughter into slavery, but she does not have that right. (Sotah 23a)

Greenberg is often described as an "Orthodox Jewish feminist." Given the above regulation, is this not a form of discrimination against women? Mrs. Greenberg has never made this one of her issues.

You can help in the battle for Truth, Justice, and the American Way! Fight the forces of censorship and suppression of the Talmud, and bring about understanding between peoples of different faiths.

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It is astonishing to note the amount of hostile misrepresentation

that exists in regard to woman's position in Jewish life.
"The relation of the wife to the husband was,
to all intents and purposes, that of a slave to her master,"
are the words of a writer in the *Encyclopedia of Religion and Ethics.*
That this judgment is radically false
may be proved from hundreds of instances throughout Scripture. — Rabbi Dr. J.H. Hertz

(1)***MISHNAH***. … A man may sell his daughter,
but a woman may not sell her daughter. — Babylonian Talmud, Tractate Sotah 23a
Soncino 1961 Edition, page 115

Talmud scholars generally present the Talmud laws concerning women and family issues in a favorable light. (41) For example, see the Nashim Foreword, written by the Very Reverend the Chief Rabbi of the British Commonwealth the late Dr. J.H. Hertz, (3) and the Nashim Introduction, written by Jews College scholar and Soncino Talmud editor, Rabbi Dr. Isidore Epstein. (4)

In America, the Talmud is presented both as the Word of God and as an exemplar of practical law that has been tested and applied over millennia. Our Supreme Court and our law schools are integrating Talmud law into our society. (See America Is Rapidly Becoming Talmudized).

Without intending any disrespect for the opinions of rabbinical experts who extol the virtues of the Talmud, we prefer to take a pragmatic approach. We prefer to look at Talmud law ourselves. We have already learned much by doing exactly that.

What We Have Learned Thus Far

In Sex with Children by Talmud Rules, (34) we learned that under Talmud law, grown men may have sexual intercourse with children. Sex with girls younger than three years old is specifically permitted. We learned that the little girls are wounded and bleed as a result. Little girls may bleed after each copulation. The Sages teach that the repeated bleeding is the result of the hymen growing back and being newly ruptured with each copulation. We learned that Jewish law permits male homosexuality if the passive partner is younger than nine years old, and that homosexuality between adult men is punishable by death. We wondered how these laws could be integrated into the present system of American law and custom.

In Talmud Laws of Menstruation, (35) we learned that the Talmud's menstruation laws "concern the very being of the soul of the Jew." These laws decree that for a period of approximately two weeks, women are "unclean" and contaminate everyone and everything they touch; husbands may not have sexual intercourse with their wives. To guard against a husband and wife accidentally having intercourse during her period, a virtuous Jewish wife inserts rags into her vagina to test for menstrual fluids before and after intercourse. Having intercourse during menstruation is an actionable criminal offense under Talmud law. We wondered how laws would comport with privacy sensitivities of contemporary American culture.

In Jewish Harems in Talmud Law, (36) we learned that there is some question about how many wives a Jew is permitted. The rabbis argue — 4 wives, 12 wives? 24? 48? We learn that the relationship between wives can be bitter, and that causes concern. We also learned that there is a movement among today's Orthodox Jews to reinstate open polygamy.

In Really, *Really*, Kosher Sex (37) we learned the Talmud Sages' tips for eroticism. The wife must submit to any sexual demand the husband makes, including anal intercourse, even if she hates it. Lovemaking must take place in the dark, lest the husband see his wife and find something repulsive. No talking during intercourse, no looking at "that place," no kissing "that place," etc. But unfortunately, we didn't learn what "that place" is.

Do Your Own Research

Now, in a two-part essay, "Talmud Daughters Become Talmud Wives" (this page) and the next, And So a Talmud Marriage Ends, \l "we will examine other laws of the Talmud that affect women. But first a word of warning. These essays do not pretend to be a comprehensive overview of Talmud marriage and divorce laws. Rather, we hope they serve as an entry point for further research and discussion.

Women are discussed throughout the Talmud, but especially in tractates Sanhedrin, Niddah, Kethuboth, Yebamoth, Gittin, and Sotah. We have cited excerpts from most of these in the following article. But don't rely upon our interpretation. We have placed the entire tractates on line so you can see the excerpts in context.

Do your own research on women's issues with the Come and Hear™ Search Engine. The following search terms may yield results: virgin, harlot, girl, damsel, whore, menstruant, woman, wife, adultery, sister, daughter, lewdness, bogereth, sotah, adulteress, marital, cohabitation, intercourse, cohabit, matrimonial, rival.

What's Coming Up?

In the following articles, we will discover that, under Jewish law:

A father owns everything his daughter finds and earns

A father is urged to marry his daughter off before puberty

A father can sell his minor daughter into marriage, concubinage, or slavery

A rape victim must marry the rapist

After marriage, the husband owns everything the wife finds and earns

The only way a married woman can acquire wealth is through inheritance or gift

A husband has exclusive use of his wife's inheritance while she is alive, though it remains hers

> A husband can divorce his wife at any time on payment of a settlement (*kethubah*)
>
> A *kethubah* can be nullified for failure to perform wifely duties properly
>
> A *kethubah* can be nullified if the wife has physical imperfections, anything from a hunched back to bad breath or moles
>
> A wife dismissed without *kethubah* faces destitution; hence the threat of divorce gives a husband almost absolute authority over his wife
>
> A wife cannot divorce her husband
>
> If a wife runs away, she has no property to take with her. She is a pauper
>
> If she goes with another man without a divorce, she and the other man are stoned
>
> On rare occasions a Beth din (court) may force a husband to give his wife a divorce

We will have a look at these doctrines in more detail. In the following excerpts, we sometimes omit footnotes. Please follow the link to the Come and Hear™ hypertext to read those footnotes. Now, let's get some legalities out of the way.

(*Note: When excerpting quotations from the Talmud, we sometimes omit non-germane text and footnotes. Omission of text is indicated by an ellipsis (...). To see the full text and footnotes, follow the hot link at the end of the excerpt. It is our pleasure to make available on line a number of Talmud tractates, so that you can see the excerpt in full context. We indicate unprintable Hebrew characters, words, and phrases with the symbol* [H].)

Some Important Legal Definitions

The authority of a father over his daughter depends (according to one definition) upon her sexual maturity. When a girl is fully developed sexually, she is a *bogereth*, and no longer a minor. Therefore the Sages concern themselves with the intimate details of a pubescent girl's physical development. Phenomena of significance include: A wrinkle beneath the breast, breasts hanging down, breasts beginning to shake, a dark ring appearing around the nipple, the nipple sinking and rising again when a hand is placed on it, the *mons veneris* growing lower, and the appearance of at least two pubic hairs.

Note that the one categorical indicator of fecundity, menstruation, is not mentioned as an indicator of sexual maturity.

> ***MISHNAH***. THE SAGES SPOKE OF [THE PHYSICAL DEVELOPMENT OF] A WOMAN IN FIGURATIVE SPEECH: AN UNRIPE FIG, A FIG IN ITS EARLY RIPENING STAGE AND A RIPE FIG. SHE IS LIKE AN UNRIPE FIG' WHILE SHE IS YET A CHILD; A FIG IN ITS EARLY RIPENING STAGE' WHEN SHE IS IN THE AGE OF HER MAIDENHOOD. DURING BOTH THE LATTER AND THE FORMER AGES, THEY RULED, HER FATHER IS ENTITLED TO ANYTHING SHE FINDS AND TO HER HANDIWORK AND TO THE RIGHT OF INVALIDATING HER VOWS. 'A

> RIPE FIG' — AS SOON AS SHE BECOMES A BOGERETH, AND HER FATHER HAS NO LONGER ANY RIGHT OVER HER.
>
> WHAT ARE THE MARKS [OF A BOGERETH]? R. JOSE THE GALILEAN SAYS: THE APPEARANCE OF THE WRINKLE BENEATH THE BREAST. R. AKIBA SAYS: THE HANGING DOWN OF THE BREASTS. BEN AZZAI SAYS: THE DARKENING OF THE RING AROUND THE NIPPLE. R. JOSE SAYS: [THE DEVELOPMENT OF THE BREAST TO A STAGE] WHEN ONE'S HAND BEING PUT ON THE NIPPLE IT SINKS AND ONLY SLOWLY RISES AGAIN.

— Babylonian Talmud, Tractate Niddah 47a
Soncino 1961 Edition, page 327

Commentary on this passage continues in the Gemara. Note the word *bagruth*, which appears in the same context as *bogereth* and appears to have the same meaning.

> ***GEMARA***. … Our Rabbis taught: What are the marks of *bagruth*? R. Eleazar son of R. Zadok stated, When the breasts begin to shake. R. Johanan b. Beroka stated, When the top of the nose (17) grows white. But is not a woman when this grows white already old? — Rather said R. Ashi, when the top of the nose splits. (1) R. Jose stated, When a ring is formed around the nipple. R. Simeon stated, When the mons veneris grows lower.

— Babylonian Talmud, Tractate Niddah 47a
Soncino 1961 Edition, pages 328-329

Reverend Dr. Israel Slotki, translator of Tractate Niddah, amplifies the text with footnotes:

> The central circle of the oblate part of the breast (Jast.),
>
> Aliter (Jast.). When the skin of the central circle of the oblate part of the breast appears wrinkled.

— Rev. Dr. Slotki

Here is an alternate definition of *bogereth* from the Soncino Talmud Glossary:
Bogereth. A girl from the age of twelve and a half years plus one day onwards.

Here are some other pertinent definitions from the Glossary:
Na'arah. A girl between the ages of twelve years and one day and twelve and a half years plus one day.

There were two stages of marriage: betrothal (or the promise of matrimony) and home-taking:
Erusin. (Lit., 'betrothal') — a formal betrothal, which cannot be annulled without a bill of divorce
Nissu'in. The ceremony of home-taking, which completes the marriage

Another important term is *Get*
Get. A deed or legal document; when used without further specification denotes generally a writ of divorce.

Let us also review the meaning of *usufruct*, because we will see it used in the upcoming discussions.
Usufruct. In the civil law, the right of enjoying a thing, the property of which is vested in another, and to draw from the same all the profit, utility, and advantage which it may produce, provided it be without altering the substance of the thing. — Black's Law Dictionary, 5th Edition

Now let's look at the Talmud teachings more closely.

Intellectual Orientation Toward Women

Rabbi Dr. H. Freedman introduces us to Chapter I of Tractate Kiddushin. He states that the theme of this chapter is acquisition, including acquisition of slaves, real estate, movables, Sanctuary property — and wives.

> CHAPTER I commences by stating how a woman is acquired in marriage. The unit of thought, or the connecting link, however, is not marriage but acquisition, and the Tractate immediately proceeds to discuss the modes of acquisition employed elsewhere, viz., for Hebrew and heathen slaves, real estate, movables, and how the Sanctuary acquires property.

— Rabbi Dr. H. Freedman (8)

The word *kinyan* is frequently used to denote the execution of a contract of betrothal. For example, the word is so used in Kethuboth 102b. A sum of money is given by the groom to the father, and Reverend Dr. Israel W. Slotki writes of that in a footnote:

> Sc. the sum of money or object of value which the man gives to the woman as a token of betrothal which constitutes the required *kinyan*.

— Rev. Dr. Israel W. Slotki (14)

The word *kinyan* itself is defined in the Soncino Talmud Glossary as:
Kinyan. 'Acquisition'; the legal acquisition of either landed or movable property.

Daughters May Be Sold

> ***MISHNAH***. … A MAN MAY SELL HIS DAUGHTER, (5) BUT A WOMAN MAY NOT SELL HER DAUGHTER. A MAN MAY GIVE HIS DAUGHTER IN BETROTHAL (6) BUT A WOMAN MAY NOT GIVE HER DAUGHTER IN BETROTHAL.

— Babylonian Talmud, Tractate Sotah 23a

Soncino 1961 Edition, page 115

Reverend Dr. Abraham Cohen, translator of Tractate Sotah, amplifies the text with a footnote:

> As a bondwoman (Ex. XXI, 7).
>
> Without her consent when she is a minor.

— Rev. Dr. Cohen

Reverend Dr. Cohen mentions a bondwoman, that is, a slave. Slavery is described in part in Exodus 21. Male slaves are free after seven years of service, but Exodus 21:7 tells us that female slaves are not set free.

> If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.
> …
>
> And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

— Exodus 21:2, 7 (KJV)

Thus, by citing Exodus 21:7, Reverend Dr. Cohen confirms that under Talmud law, a father may sell his daughter into a lifetime of slavery.

By ancient Hebrew tradition, a slave is owned completely. Sara gave her slave Hagar to Abraham for begetting the children that Sarah thought she could not have. There is no mention that Hagar consented to the arrangement, or that she had a choice. After the child was born, Abraham sent Hagar into the wilderness to die (Genesis 21:14). It was all perfectly legal.

But let us return to other aspects of a young girl's life under the Talmud.

Betrothed by Intercourse

A father may betroth his minor daughter by allowing the groom to have intercourse with her, or by accepting money or other valuables in exchange for her.

> ***MISHNAH***. A FATHER HAS AUTHORITY OVER HIS DAUGHTER (1) IN RESPECT OF HER BETROTHAL [WHETHER IT WAS EFFECTED] BY MONEY, (2) DEED (3) OR INTERCOURSE; (4)

— Babylonian Talmud, Tractate Kethuboth 46b
Soncino 1961 Edition, pages 265-266

Reverend Dr. Israel Slotki, translator of the above section of the Soncino Kethuboth, amplifies the above text with footnotes:

> While she is under the age of twelve and a half years and one day.

> Sc. the money belongs to him.
>
> The receipt of the deed by him effects his daughter's betrothal.
>
> It is within his rights to allow such an act to have the validity of a *kinyan* (v. Glos.).

— Rev. Dr. Slotki

Father or Husband Owns Her Labor

While a daughter is under her father's authority, the father owns anything she finds and all her handiwork. Once she is married, the husband owns anything she finds and all her handiwork. Her husband is obliged to support her, ransom her, and pay for her funeral.

> ***MISHNAH***. … HE IS ENTITLED TO ANYTHING SHE FINDS AND TO HER HANDIWORK; [HE HAS THE RIGHT] OF ANNULLING HER VOWS (5) AND HE RECEIVES HER BILL OF DIVORCE; (6) BUT HE HAS NO USUFRUCT (7) DURING HER LIFETIME. (8) WHEN SHE MARRIES, THE HUSBAND SURPASSES HIM [IN HIS RIGHTS] IN THAT HE HAS (9) USUFRUCT DURING HER LIFETIME, (10) BUT HE IS ALSO UNDER THE OBLIGATION OF MAINTAINING AND RANSOMING HER (11) AND TO PROVIDE FOR HER BURIAL. R. JUDAH RULED: EVEN THE POOREST MAN IN ISRAEL MUST PROVIDE (12) NO LESS THAN TWO FLUTES AND ONE LAMENTING WOMAN.

— Babylonian Talmud, Tractate Kethuboth 46b
Soncino 1961 Edition, page 266

> V. Num. XXX. 4ff.
>
> If she was divorced during her betrothal before attaining her adolescence (v. Glos. s.v. bogereth).
>
> Of property that came into her possession from her mother's side.
>
> Such property passes into the possession of a father as heir to his daughter only after her death.
>
> In addition to the privileges enjoyed by a father.
>
> Cf. *infra* 65b, Kid. 3b.
>
> If she was taken captive.
>
> For his wife's funeral.

— Rev. Dr. Slotki

Not Ownerless Property

In Tractate Yebamoth 107a, you will find this statement by the Talmud school, Beth Shammai:

> ***MISHNAH***. … THE DAUGHTERS OF ISRAEL ARE NOT OWNERLESS PROPERTY.

— Babylonian Talmud, Tractate Yebamoth 107a
Soncino 1961 Edition, page 738

A minor girl belongs to the father "always" until the moment she enters under the authority of her husband. (All but one footnote in the following passage have been omitted; they are available through the hot link.)

> ***MISHNAH***. SHE REMAINS (8) UNDER THE AUTHORITY OF HER FATHER UNTIL SHE ENTERS UNDER THE AUTHORITY OF HER HUSBAND [BY GOING INTO THE BRIDAL CHAMBER] AT MARRIAGE. IF HER FATHER DELIVERED HER TO THE AGENTS OF THE HUSBAND SHE PASSES UNDER THE AUTHORITY OF HER HUSBAND. IF HER FATHER WENT WITH HER HUSBAND'S AGENTS OR IF THE FATHER'S AGENTS WENT WITH THE HUSBAND'S AGENTS SHE REMAINS UNDER THE AUTHORITY OF HER FATHER. IF HER FATHER'S AGENTS DELIVERED HER TO HER HUSBAND'S AGENTS SHE PASSES UNDER THE AUTHORITY OF HER HUSBAND.

— Babylonian Talmud, Tractate Kethuboth 48a-48b
Soncino 1961 Edition, page 276

Look at footnote 8, written by the translator Reverend Dr. Israel W. Slotki. The [H] represents a Hebrew character.

> [H], lit., 'for ever', 'always'.

— Rev. Dr. Slotki

In Reverend Dr. Slotki's opinion, the correct Hebrew translation indicates that a Jewish woman never passes into her own authority while living with her father. She is under her father "for ever" — or until she is passed to her husband. From that point onward, she is under the authority of her husband.

Reverend Dr. Slotki's understanding is consistent with that of Rabbi Dr. H. Freedman, translator of the Tractate Sanhedrin. Rabbi Dr. Freedman commented on the wickedness of the father of a *bogereth* who "keeps her unmarried, that he may profit by her labour whilst endangering her chastity." (12) If a *bogereth* were able to keep the products of her own labor, Rabbi Dr. Freedman's statement would have no meaning.

Status of a Young Girl

Now let's summarize what we have learned. A father has authority over his young daughter; he can betroth her to whom he chooses, and her consent is not required. He can betroth her by selling her for money or property, or allowing her prospective husband to have sexual intercourse with her.

While living with her father, her father owns anything the girl finds, and anything she produces; but her father may not use the property given to her by her mother.

After she has married, her husband owns anything she finds, and anything she produces; her husband may use the property given to her by her mother's will; i.e., the married woman cannot accumulate wealth by any means except by inheritance, and cannot use any of her inherited wealth independent of her husband.

Contracts Enforceable by Death

A betrothal is legally binding, and cannot be dissolved without a *Get* (divorce order). A betrothed girl is legally obliged to be faithful to her prospective husband. If she has sexual intercourse with another man and is caught, she will be stoned to death or strangled, depending upon her age at the time of the offense.

> ***GEMARA***. … Shila taught: There are three modes [of execution] in the case of a [betrothed] damsel [who played the harlot]. If witnesses appeared against her in the house of her father-in-law [testifying] that she had played the harlot in her father's house she is stoned at the door of her father's house, as if to say, 'See the plant that you have reared'. If witnesses came [to testify] against her in her father's house that she played the harlot in his house she is stoned at the entrance of the gate of the city. If having committed the offence she eventually attained adolescence she is condemned to strangulation.

— Babylonian Talmud, Tractate Niddah 44b-45a
Soncino 1961 Edition, page 254

Some Hope for Fatherless Girl

If the girl's father is dead and her mother or brother marry her off to a man she does not want, there is hope. If she did not give her consent, she can walk away from her husband without any formal procedures; if she did give her consent (though a minor) she must make a declaration before a Beth din (court).

> MI'UN. Lit., 'refusal'); a declaration by a fatherless girl who has been married off by her mother or brothers under age, that she does not wish to live with her husband. Such a declaration made by her in the presence of a Beth din secures her freedom without the requirement of a *Get*.

— Soncino Talmud Glossary

> ***MISHNAH***. WHICH MINOR MUST MAKE THE DECLARATION OF REFUSAL? (1) ANY WHOSE MOTHER OR BROTHERS HAVE GIVEN HER IN MARRIAGE WITH HER CONSENT. IF, HOWEVER, THEY GAVE HER IN MARRIAGE WITHOUT HER CONSENT SHE NEED NOT MAKE ANY DECLARATION OF REFUSAL. (2)

— Babylonian Talmud, Tractate Yebamoth 107b
Soncino 1961 Edition, page 746

Reverend Dr. Israel W. Slotki, translator of the above section of the Soncino Kethuboth, amplifies the text with footnotes:

> If she desires to leave her husband.
>
> She may leave her husband without any legal formality, and may marry any other man.

— Rev. Dr. Slotki

Marriage to Ants and Cabbage Heads

The Sages of the Talmud believe that, for a woman, any husband is better than none. Unhappiness and misery in marriage are preferable to a happy and prosperous life in solitude. Here is the view of the Sages:

> ***GEMARA***. … A woman is satisfied with any sort [of husband] as Resh Lakish said. For Resh Lakish stated: 'It is preferable to live in grief (13) than to dwell in widowhood'. (14) Abaye said: With a husband [of the size of an] ant her seat is placed among the great. (15) R. Papa said: Though her husband be a carder (16) she calls him to the threshold and sits down [at his side]. (1) R. Ashi said: Even if her husband is only a cabbage-head (2) she requires no lentils (3) for her pot. (4).

— Babylonian Talmud, Tractate Kethuboth 75a
Soncino 1961 Edition, pages 469, 470

Reverend Dr. Israel W. Slotki, Talmud scholar and translator of this section of the Tractate Kethuboth, amplifies the text with footnotes:

> Or 'together', 'as husband and wife'. V. following note.
>
> Yeb. 118b. This is a woman's maxim. She prefers a married life of unhappiness and misery to a happy and prosperous life in solitude. [H] (adv.) 'with a load of grief', 'in trouble' (Jast.) Aliter: (Cf. supra n. 13) 'two bodies' (Rashi); 'two persons' (Levy).
>
> A woman's opinion of a married life (v. Yeb. l.c.).[H] pl. of [H], 'a free woman'.

> > [H], 'flax-beater' (Rashi), a watchman of vegetables' (Aruch.), i.e., of a poor and humble occupation.
> >
> > To shew her friends that she is a married woman. She is proud to be in the company of a husband however humble his occupation and social status.
> >
> > [H], i.e., 'dull', 'ugly' (v. Jast.): 'of a tainted family' (Rashi).
> >
> > I.e., even a cheap vegetable.
> >
> > A woman is content to dispense even with the cheapest enjoyments for the sake of a married life.
>
> — Rev. Dr. Slotki

So according to the Sages, being married to an "ant" or a "cabbage head" is preferable to being unmarried.

Either Wives or Whores

A father is under great societal pressure to marry off his daughter early. If there is a delay and she is not married at about the age of 12 1/2, she is in danger of becoming a whore. It is best to marry the girl off *before puberty*. Respectable spinsterhood is not an option; the word "spinster" does not appear in the 1952 General Index published as part of the 1961 Edition of the Soncino Talmud.

> ***GEMARA***. As it has been taught: Do not profane thy daughter to cause her to be a whore; R. Eliezer said: This refers to marrying one's [young] daughter to an old man. R. Akiba said: This refers to the delay in marrying off a daughter who is already a *bogereth*. (1)
>
> R. Kahana said on R. Akiba's authority: The only poor in Israel is the subtly wicked and he who delays in marrying off his daughter, a *bogereth*. (2) But is not one who thus delays himself subtly wicked? (3) — Abaye answered: [76b] This is its meaning: Which poor man is subtly wicked? He who delays marrying off his daughter, a *bogereth*. (4)
>
> … He who loves his wife as himself and honours her more than himself, (8) and leads his children in the right path, and marries them just before they attain puberty — of him Scripture saith, *And thou shalt know that thy tabernacle shall be in peace and thou shalt visit thy habitation, and shalt not sin*. (9)

— Babylonian Talmud, Tractate Sanhedrin 76a-76b
Soncino 1961 Edition, page 517

Rabbi Dr. H. Freedman, translator of this section of the Soncino Sanhedrin, amplifies the above text with footnotes:

> > Having attained puberty, she may become unchaste if not married. Marriage,

> of course, was then at a far earlier age than now.
>
> This is explained further on.
>
> Why 'and he who delays etc.': the two are identical. His wickedness consists in that he keeps her unmarried, that he may profit by her labour whilst endangering her chastity.
>
> Through his poverty he delays her marriage, that he may profit from her labour, The poor man has no other opportunity of cunning wickedness …
>
> By providing her with fine ornaments (Rashi).
>
> Job. V. 24. This proves that it is meritorious to marry off one's children whilst minors.

— Rabbi Dr. Freedman

What dutiful father would hesitate to marry off his daughter when she is a minor, given that delay may cause her to become a whore? Given that girls can be betrothed and married off at the age of three, it would seem that many daughters were married off before they could make an informed decision.

Punishment for Rape — Who Is Punished?

This Mishnah deals with the consequences of rape to the rapist, and of seduction to the seducer.

> ***MISHNAH***. … WHAT [IS THE DIFFERENCE] BETWEEN [THE PENALTIES OF] A SEDUCER AND THOSE OF A VIOLATOR? THE VIOLATOR PAYS COMPENSATION FOR THE PAIN BUT THE SEDUCER DOES NOT PAY COMPENSATION FOR THE PAIN. THE VIOLATOR PAYS (8) FORTHWITH (9) BUT THE SEDUCER [PAYS ONLY] IF HE DISMISSES (10) HER. THE VIOLATOR MUST DRINK OUT OF HIS POT (11) BUT THE SEDUCER MAY DISMISS [THE GIRL] IF HE WISHES. WHAT IS MEANT BY (12) 'MUST DRINK OUT OF HIS POT'? — EVEN IF SHE IS LAME, EVEN IF SHE IS BLIND AND EVEN IF SHE IS AFFLICTED WITH BOILS [HE MAY NOT DISMISS HER]. IF, HOWEVER, SHE WAS FOUND TO HAVE COMMITTED AN IMMORAL ACT OR WAS UNFIT TO MARRY AN ISRAELITE HE MAY NOT CONTINUE TO LIVE WITH HER, FOR IT IS SAID IN SCRIPTURE, AND UNTO HIM SHE SHALL BE FOR A WIFE, [IMPLYING] A WIFE THAT IS FIT 'UNTO HIM.

— Babylonian Talmud, Tractate Kethuboth 39a
Soncino 1961 Edition, pages 218-219

Several aspects of this Mishnah deserve closer study. What is the "pot" from which the rapist must drink? It is an earthen vessel such as is used as a receptacle for refuse; this is the Sages' metaphor for the rape victim. Note also that the entire penalty for the pain the rapist has caused the girl is paid to the girl's father (see Soncino Footnote 8, below).

Reverend Dr. Israel W. Slotki, Talmud scholar and translator of this section of the Tractate Kethuboth, explains this in footnotes:

> To the damsel's father.
>
> Even if he marries her.
>
> This is explained *infra*.
>
> [H], an earthen vessel used as a receptacle for refuse or as a plant pot; i.e., the violator must marry his victim whatever her merits or defects.
>
> Lit., 'how'.

— Rev. Dr. Slotki

Note that the Mishna does not provide for the wishes of the rape victim to be consulted. The presumption is that she'll do as she's told and marry the man who committed the brutal act upon her. If, however, it can be shown she ever committed an "immoral" act, the rapist is excused on that account. In the discussion that follows, Abaye introduces an amendment, stating that the rape victim and her father may refuse the marriage, but Raba disagrees. See the Gemara of Tractate Kethuboth 39a-b for the full discussion.

The doctrine expressed in the Mishna is derived directly from Deuteronomy 22:28-29:

> If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;
>
> Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

— Deuteronomy 22:28-29

This is the wording in the *King James Version*. The *New International Version* is less delicate: "If a man happens to meet a virgin who is not pledged to be married and rapes her …"

Rape As a Crime Against Property

Compare this treatment of the rapist with the treatment of a man who seduces a betrothed maiden.

> ***MISHNAH***. THE FOLLOWING ARE STONED: … HE WHO COMMITS ADULTERY WITH A BETROTHED MAIDEN.

— Babylonian Talmud, Tractate Sanhedrin 53a
Soncino 1961 Edition, page 359

If the rape victim is not married or promised in marriage, the rapist marries the woman. However, if she is married or promised in marriage, the rapist is stoned to death. Thus we see the object of the law is not so much to punish the rapist as to protect the property rights of other male Jews.

Indeed, the lesson one might draw this law is — if you see a beautiful girl who is not married or betrothed, rape her and she's yours. Courtship is an expensive and unnecessary luxury.

Talmud Popularizers vs. the Talmud

Repeated over and over in the Talmud are doctrines from the Sages themselves. Young girls — from younger than three years of age through pre-puberty and up to *bogereth* state — can be sold or otherwise given in marriage. (See Sex with Children by Talmud Rules for specific information on three year olds.) Their consent is not required. Nor, or course, would the consent of a minor be legally meaningful.

Talmud spokespersons seem to have a hard time dealing with this. When writing of women's issues, they usually avoid mentioning these laws, or mischaracterize them. Surely this is not advisable. If these Talmud spokespersons believe that the Talmud is the word of God, they should speak up in clear voices and state their beliefs. We can listen respectfully, and decide whether Talmud policies strike the same chord in our hearts. If they do, we can adopt them. But we should be allowed to make a fully informed decision.

— Rabbi Shmuley Boteach

Rabbi Shmuley Boteach is the author of more than a dozen books popularizing Judaism. Titles include *Judaism for Everyone, Dating Secrets of the Ten Commandments, Kosher Sex, Kosher Emotions, The Jewish Guide to Adultery, Why Can't I Fall in Love*.

Rabbi Boteach obviously feels a little awkward about the Talmud laws on marriage and rape. First defining *Torah*, Rabbi Boteach says of these laws:

> "Torah" refers to all 24 books of the 'written law' plus the 'oral code' as written and compiled by the ancient rabbis in the Mishnah and the Talmud.
>
> …
>
> The Torah also made marrying a woman against her will illegal and imposed extremely harsh penalties on rape.

— Rabbi Boteach (28)

Rabbi Boteach seriously mischaracterizes the Talmud teaching on marriage and rape, as we have just seen.

— Rabbi Adin Steinsaltz

Rabbi Adin Steinsaltz, famed Israeli Talmud scholar and recipient of the Israel Award, Israel's top civilian honor, is the author of *The Essential Talmud*, a 269-page compendium written for popular consumption. Rabbi Steinsaltz is currently translating the Talmud into French, Russian, and English. While you almost certainly will not find a complete and uncensored copy of the Talmud (with a workable and comprehensive subject index [18]) in your local public library, you may find Rabbi Steinsaltz's *The Essential Talmud*.

Here is what Rabbi Steinsaltz says:

> … although a father may marry off his daughter and cancel her vows, his authority is limited to minor daughters who have not yet reached the age of sexual maturity (twelve). Neither a father nor any other individual may impose his will on an adult daughter or attempt to force her into a marriage against her will.

— Rabbi Steinsaltz (15)

A key word in this statement is "adult." Before the girl is adult, she certainly may be married or sold without her consent. Recall the great pressures on Jewish fathers to marry off their minor daughters. Neither we nor Rabbi Steinsaltz could know what percentage of Jewish women were married off as minors; but to fail to mention the fate of minor girls and the societal pressure on fathers to marry off their daughters as minors — while at the same time lauding the independence of *bogereth*s — is disclosing less than the full truth. We suspect that many, if not most, brides were married before reaching puberty.

— Rev. Dr. Abraham Cohen

Rev. Dr. Abraham Cohen translated the tractates Sotah and Abodah Zarah into English for Jews College/Soncino Press. You will find his signature and the bottom of the Introductions to each of these tractates. He also wrote a popularized compendium, *Everyman's Talmud*, that is still in print and may be available at your local public library.

Now let's compare the work of Rev. Dr. Cohen, the popularizer, with Rev. Dr. Cohen, the Talmud scholar and translator. Rev. Dr. Cohen (the translator) rendered (Sotah 23a (see above) as follows: "A man may sell his daughter, [5] but a woman may not sell her daughter. A man may give his daughter in betrothal [6] but a woman may not give her daughter in betrothal." (16) Footnotes written by Rev. Dr. Cohen read: "[5] As a bondwoman (Ex. XXI, 7). [6] Without her consent when she is a minor."

Remember that Rev. Dr. Cohen, Talmud scholar and translator, must have been familiar with the many other Talmud doctrines governing marriages of minor children — even children younger than three. With this in mind, let's see what Rev. Dr. Cohen, the popularizer, writes concerning a girl's consent in marriage:

> According to Talmudic law, 'a man is forbidden to give his daughter in marriage while she is a minor, until she is grown up and says, I wish to marry so-and-so (Kid. 41a). If he married her while in her minority she could repudiate the marriage on reaching the age of twelve, and have it annulled without a divorce.

— Rev. Dr. Cohen (11)

This statement from Rev. Dr. Cohen (the popularizer) is untrue. Only a fatherless girl can escape an unwanted marriage (Yebamoth 107b, quoted above). To support his untrue statement, Rev. Dr. Cohen quotes from Chapter II of Tractate Kiddushin 41a. The Soncino Tractate Kiddushin was translated by Rabbi Dr. H. Freedman, who describes Chapter II in his Introduction:

> CHAPTER II returns to betrothal, with which the whole is exclusively concerned. It treats of betrothal by proxy; more detailed laws on money or its equivalent as one of the modes of betrothing a woman; conditional betrothal; and the simultaneous betrothal of more than one woman.

— Rabbi Dr. H. Freedman (7)

So we see the subject of Chapter II is specifically the arrangement of marriage through *proxies*. It begins with these words:

> ***MISHNAH***. A MAN CAN BETROTH [A WOMAN] THROUGH HIMSELF OR THROUGH HIS AGENT. A WOMAN MAY BE BETROTHED THROUGH HERSELF OR THROUGH HER AGENT. A MAN MAY GIVE HIS DAUGHTER IN BETROTHAL WHEN A NA'ARAH [EITHER] HIMSELF OR THROUGH HIS AGENT.

— Babylonian Talmud, Tractate Kiddushin 41a
Soncino 1961 Edition, page 204

The Gemara of Kiddushin 41a contains the phrase that Rev. Dr. Cohen quotes out of context:

> ***GEMARA***. … A MAN MAY GIVE HIS DAUGHTER IN BETROTHAL WHEN A NA'ARAH. Only when a *na'arah*, but not when a minor: this supports Rab. For Rab. Judah said in Rab's name. One may not give his daughter in betrothal when a minor, [but must wait] until she grows up and says, 'I want So-and-so.'

— Babylonian Talmud, Tractate Kiddushin 41a
Soncino 1961 Edition, page 205

Rev. Dr. Cohen gives his readers the impression Kiddushin 41a represents the Talmud legal doctrine on minor girls and betrothal, without mentioning the specific context of the provision (proxy marriage). He fails to mention the many doctrines on minor girls and betrothal that fall outside Kiddushin 41a.

What are we to think? We must recognize that Rev. Dr. Cohen was under editorial supervision when he translated Tractate Sotah of the Soncino Talmud. He was part of the Jews College team under editor Rabbi Dr. Isidore Epstein. The reputation of Dr. Epstein's school, Jews College of London, was on the line. Many learned rabbis and Hebrew scholars would read the Jews College-Soncino translation. Rev. Dr. Cohen's *Everyman's Talmud*, however, was intended not as a book for learned Jews, but as a popularization for the uninformed public. Rev. Dr. Cohen had no fear of challenge from the readers of *Everyman's Talmud*, and he presents the Talmud doctrines that cause less offense. We believe Rev. Dr. Cohen failed to meet the Rudin Standard for openness and full disclosure. (19)

This website is dedicated to realizing the goal close to the heart of the Very Reverend the Chief Rabbi of the United Hebrew Congregations of the British Commonwealth, Professor Jonathan Sachs. It is his hope that people of different religious faiths can come to understand each others' beliefs. How can this happen when spokespersons do not give accurate representations of those beliefs?

Protection of the Kethubah

The Old Testament permits a man to dismiss his wife at will:

> When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

— Deuteronomy 24:1

Much to the credit of the Sages of the Talmud, they sought to soften this harshness by instituting the *kethubah* (plural, *kethuboth*). Here is the definition from the Soncino Talmud Glossary:

> KETHUBAH. (Lit., 'a written [document]'); (a) a wife's marriage settlement which she is entitled to recover on her being divorced or on the death of her husband. The minimum settlement for a virgin is two hundred *zuz*, and for a widow remarrying one hundred *zuz*; (b) the marriage contract specifying the mutual obligations between husband and wife and containing the amount of the endowment and any other special financial obligations assumed by the husband.

— Soncino Talmud Glossary

Rabbi Dr. Epstein tells us:

> The *kethubah* — the deed of marriage settlement instituted primarily with the object of protecting a wife against hasty divorce, had to be drawn up and duly completed before the consummation of marriage. In view of the right vested by the Bible in the husband to divorce the wife at his pleasure — a theoretical right which the Rabbis could not entirely set aside - it was felt that no woman could enter upon matrimony with a free and easy mind without being in possession of this safeguard to her marital security. The Sages accordingly forbade marital relations as long as the *kethubah* had not been completed. Furthermore, they declared that it was forbidden for husband and wife to live together for a single moment without a *kethubah* (B.K. 89a); and where the *kethubah* was lost, they had to abstain from intercourse until another *kethubah* had been made out.

— Rabbi Dr. Epstein (5)

Obviously, the possibility of a wife being dismissed at a moment's notice looms large in the Sages' minds, for Rabbi Dr. Epstein states: "… and where the *kethubah* was lost, they had to abstain from intercourse until another *kethubah* had been made out." No sex until the financial arrangements have been set in stone.

What Price Virginity? One Hundred Zuz

The wife's virginity on her wedding night affects the amount of the *kethubah*. Therefore, virginity, literally, has a price. Rev. Dr. Israel W. Slotki states this in his Introduction to the Tractate Kethuboth:

> The minimum amounts of the *kethubah* to which virgins, widows, divorcees or other women belonging to the various strata of social and religious life are entitled, and the conditions governing the forfeiture of her *kethubah* by a wife in the absence of her virginity, are duly indicated …

— Rev. Dr. Slotki (9)

In the following, "*zuz*" and "*maneh*" are units of currency. A *maneh* is one hundred *zuz*. Footnotes have been omitted from this excerpt, but may be viewed by following the link at the end of the cite.

> ***MISHNAH***. A MAIDEN — HER KETHUBAH IS TWO HUNDRED [ZUZ], AND A WIDOW — A MANEH. A MAIDEN, WHO IS A WIDOW, [OR] DIVORCED, OR A HALUZAH FROM BETROTHAL — HER KETHUBAH IS TWO HUNDRED [ZUZ], AND THERE LIES AGAINST THEM THE CHARGE OF NON-VIRGINITY.

— Babylonian Talmud, Tractate Kethuboth 10b
Soncino 1961 Edition, page 52

The *Universal Jewish Encyclopedia* published in 1942 states that the price specified for a virgin was equivalent to about $30 (1942 US dollars). (10) We thus see that a virgin's base *kethubah* is worth twice as much as a non-virgin's.

See Tractate Kethuboth 6b for the function of the groomsmen, including page 23, footnotes 12 and 13 (Kethuboth 6b, footnotes 37 and 38 in Come and Hear™ hypertext). (40)

Rabbis Have Virginity Tests

When the bride does not bleed on the wedding night, the groom might consult a rabbi. The Talmud Sages have several tests for virginity. A conversation between the bride, the groom, and the rabbi contains a description of one test:

> ***GEMARA***. … 'My master, I have had intercourse [with my newly-wedded wife] and I have not found any blood.' She [the wife] said to him, 'My master, I was a

> virgin.' He said to them: Bring me that cloth. (1) They brought him the cloth, and he soaked it in water and he washed it and he found on it a good many drops of blood. (2) [Thereupon] he [Rabban Gamaliel] said to him [the husband]: Go, be happy with thy bargain.'

— Babylonian Talmud, Tractate Kethuboth 10a
Soncino 1961 Edition, page 50

Rabbi Dr. Samuel Daiches amplifies the text with the following footnotes, which appear as footnotes 45 and 46 in the Come and Hear™ hypertext version:

> Upon which they spent the night.
>
> The blood was covered by semen.

— Rabbi Dr. Daiches

Here is an account of the "cask of wine" test. If a non-virgin sits over an open cask of wine, the perfume of the wine passes through her body. The wine and can be smelled on her breath by a rabbi. On the other hand, if a virgin sits over an open cast of wine, the perfume of the wine does not pass through her body, and, naturally, a rabbi cannot smell it. Here is an account of the conversation between the bride, the groom, and the rabbi that describes the technique.

> ***GEMARA***. … 'My master, I have had intercourse [with my newly-wedded wife] and I have not found any blood.' She [the wife] said to him, 'My master, I am still a virgin.' He [then] said to them: Bring me two handmaids, one [who is] a virgin and one who had intercourse with a man. They brought to him [two such handmaids], and he placed them upon a cask of wine. [In the case of] the one who was no more a virgin its smell (1) went through,(2) [in the case of] the virgin the smell did not go through.(3) He [then] placed this one [the young wife] also [on a cask of wine], and its smell (4) did not go through. He (5) [then] said to him:(6) Go, be happy with thy bargain.(7)

— Babylonian Talmud, Tractate Kethuboth 10b
Soncino 1961 Edition, pages 50-51

Rabbi Dr. Samuel Daiches amplifies the text with the following footnotes:

> I.e., the smell of the wine.
>
> One could smell the wine from the mouth (Rashi).
>
> One could not smell the wine from the mouth.
>
> I.e., the smell of the wine.
>
> Rabban Gamaliel.
>
> To the husband.

> The test showed that the wife was a virgin.

— Rabbi Dr. Daiches

These tests give us an insight into the mindset of husbands, wives, and rabbis in the Talmud days. Modern American men and women might be uncomfortable with the concept behind these tests.

Contraception

Under the Talmud, none. Not in any form, not for anybody. See Really, *Really* Kosher Sex (Contraception) for details.

Double Standards

The Talmud Sages do not value male virginity. Theirs is a culture of double standards. Do a search on "virgin" to see how many times "virgin" refers to a man. For a man, visiting a harlot and paying for her services was perfectly acceptable — even among rabbinical students. (See Really, *Really* Kosher Sex.)

Many bygone cultures and legal systems had sexual double standards, of course, in which women were treated very much like cows sold in a market place. We don't necessarily single out the Sages for blame. However, the Talmudic system is different from others; it forms the bedrock of the Judaic system that is being offered for future America.

America Is Rapidly Becoming Talmudized

In 1991, the US Congress declared the Talmudic Noahide Laws to be the basis "upon which our great Nation was founded" (see America's New Government Church). Under Noahide Law regulations, idolaters (which includes Christians by definition) are put to death.

In 1999, the Supreme Court agreed to consider an *amicus* brief based wholly on Talmudic law (see Sentence and Execution).

In November 2002, the American Orthodox Jewish community held a kosher dinner in the Supreme Court building to celebrate the establishment of the National Institute for Judaic Law. (6) The dinner was attended by 200 people, including three Supreme Court Justices. The purpose of the Institute is to introduce Talmudic laws into the US legal system and law schools.

It is thus the clear civic duty of every American to become intimately acquainted with the Talmud. Read articles at:
America's New Government Church: http://www.come-and-hear.com/editor/america_1.html
Death Penalty: http://www.come-and-hear.com/editor/capunish_1.html

Kosher Dinner: http://www.come-and-hear.com/editor/cp-jp-11-09-2002 and http://www.come-and-hear.com/editor/cp-jw-01-08-03

It therefore behooves us to examine Talmud laws concerning marriage and divorce very carefully and ask: Is this the direction in which we want to go?

We've seen how wives are acquired. Now let us look at how to get rid of a wife no longer wanted.

Thank you for your consideration of the above,
Carol A. Valentine, Ear@Come-and-Hear.com
July 14, 2003 (This article is on line at http://www.come-and-hear.com/editor/america_6.html)

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URL: *http://antimatrix.org/Convert/Books/Talmud/editor/america_6.html*
Version: *March 29, 2004*

Footnotes:
Full specifics for each of the printed sources are provided in the Bibliography. Outside URLs were valid at the time this article was written. However, be mindful that URLs do change.

894. *Babylonian Talmud*, "Foreword by the Very Rev. the Chief Rabbi," Seder Nashim, Vol. I, page xxiii available at http://www.come-and-hear.com/talmud/nashim_h.html#xxiii

895. Ibid, page xix available at http://www.come-and-hear.com/talmud/nashim_h.html#xix

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898. Ibid, page xxxiii available at http://www.come-and-hear.com/talmud/nashim.html#xxxiii

899. "Jewish law institute launched in DC," *Jerusalem Post*, November 9, 2002, http://www.jpost.com/servlet/Satellite?pagename=JPost/A/JPArticle/ShowFull&cid=1036830287246, now moved to

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Also: "Jewish Law Comes to D.C.," *The Jewish Week,* January 8, 2003, http://www.thejewishweek.com/news/newscontent.php3?artid=7074 cached as http://www.come-and-hear.com/editor/cp-jw-01-08-03

900. *Babylonian Talmud,* "Introduction," Tractate Kiddushin, page vi (not available at Come and Hear™)

901. Ibid, page v

902. *Babylonian Talmud,* "Introduction," Tractate Kethuboth, page xi available at http://www.come-and-hear.com/kethuboth/index.html#xi

903. *The Universal Jewish Encyclopedia, s.v.* "Kethubah," Vol. 6, page 368

904. *Everyman's Talmud*, pages 162, 163

905. Ibid, page 167

906. *Jew vs. Jew*, page 338

907. *Babylonian Talmud,* Tractate Kethuboth 102b, page 650, note 4; available in Come and Hear™ hypertext as Tractate Kethuboth 102b footnote 7 available at http://www.come-and-hear.com/kethuboth/kethuboth_102.html#102b_7

908. *The Essential Talmud,* page 144

909. *Babylonian Talmud*, Tractate Sotah 23a, page 115 available at sotah/sotah_14.html

910. "Jewish Feminists to be Honored at Dialogue 2000," *Office of Public Relations, American Jewish Congress* http://ajcongress.org/pages/RELS2000/JAN_2000/jan00_01.htm cached at http://www.come-and-hear.com/editor/ajc-01-10-2000

911. For an attestation to the usefulness of the Soncino Talmud General Index, see Dr. Israel Brodie's *Foreword by the Very Rev. the Chief Rabbi*, *Babylonian Talmud*, General Index Volume, page xi

912. On the Vatican's decision to partially open its wartime archives, Rabbi Rudin states: "… one thing is clear. Partial, incomplete or pre-selected archival records will not be enough in a world where transparency and full disclosure is now the norm if an institution — whether political, financial or spiritual — is to maintain its integrity. What is needed now is for the Vatican to fully open its World War II records." — Rabbi A. James Rudin, "While the Messiah Tarries," *Forward*, February 22, 2002: http://www.forward.com/issues/2002/02.02.22/oped2.html cached at: http://www.come-and-hear.com/editor/forward.

913. *Web home of writer Samuel G. Freedman*, http://www.samuelfreedman.com

914. *Babylonian Talmud*, "Foreword by the Very Rev. the Chief Rabbi," Seder Nashim, Vol. I, page xxiv available at http://www.come-and-hear.com/talmud/nashim_h.html#xxiv

915. *Babylonian Talmud*, "Introduction," Seder Nashim, Vol. I, page xxx available here at http://www.come-and-hear.com/talmud/nashim.html#xxx

916. Ibid, page xxxi available here at http://www.come-and-hear.com/talmud/nashim.html#xxxi

917. Ibid, page xxxiv available here at http://www.come-and-hear.com/talmud/nashim.html#xxxiv

918. "An Early Blow for Liberation," *Jewish Women's Archive* http://www.jwa.org/exhibits/abzug/

919. "Author Pages," *Hodder Systems* http://authorpages.hoddersystems.com/ShmuleyBoteach/biography.asp cached at http://www.come-and-hear.com/editor/boteach-cigar

920. "Lawyer Locator," *Martindale.com*, http://www.martindale.com/xp/Martindale/Lawyer_Locator/Search_Lawyer_Locator/search_result.xml?PG=0&STYPE=N&LNAME=holtzman&FNAME=elizabeth&FN=&CN=new+york&CTY=&STS=34&CRY=1&LSCH=

921. *Judaism for Everyone*, pages 24, 25

922. "It's a women's seder," *Jerusalem Post*, Passover 2000, http://info.jpost.com/2000/Supplements/Pessah/w1.html cached at http://www.come-and-hear.com/editor/na-jp-2000-supplement

923. "Jewish Fund for Justice, Inc., Basic Information," *Tzedakah Reports* http://www.just-tzedakah.org/reports/JewishFundforJustice/basicinfo.html

924. "Womens Conference: Mind, Body & Soul," *The Indiana University East Commission on the Status of Women* http://www.iue.edu/women/Gloria.html

925. "Books," *Phyllis Chesler*, http://phyllis-chesler.com/publications/wmadness.html

926. Ibid, "Claiming Sacred Ground: Women's eight-year struggle to pray out loud at 'the Wailing Wall'," http://phyllis-chesler.com/publications/claiming_sacred_ground.html

927. **Sex with Children by Talmud Rules** http://www.come-and-hear.com/editor/america_2.html

928. **Talmud Laws of Menstruation** http://www.come-and-hear.com/editor/america_3.html

929. **Jewish Harems in Talmud Law** http://www.come-and-hear.com/editor/america_4.html

930. **Really, *Really* Kosher Sex** http://www.come-and-hear.com/editor/america_5.html

931. **And So a Talmud Marriage Ends** http://www.come-and-hear.com/editor/america_7.html

932. "E. M. Broner Collection 1969-1997," *Brandeis University Libraries*, http://library.brandeis.edu/specialcollections/FindingGuides/special/Broner/broner_m.htm

933. *Babylonian Talmud,* Kethuboth 6b, page23, footnotes 12 and 13; available in Come and Hear™ hypertext as Kethuboth 6b, footnotes 37 and 38 http://www.come-and-hear.com/kethuboth/kethuboth_6.html#6b_37

934. Jews often call the Talmud "the Torah." According to many Rabbinical experts, the Talmud is the Word of God, the basic book of Jewish law, and the foundation of Jewish culture. See What Come-and-Hear™ Is About, Critical Words of Talmud Study, and More Critical Words of Talmud Study at http://www.come-and-hear.com/editor/about.html http://www.come-and-hear.com/editor/critwords_1.html and http://www.come-and-hear.com/editor/critwords_2.html respectively.

935. "The Feminine Mystique," *American Writers,* http://www.americanwriters.org/works/feminine.asp

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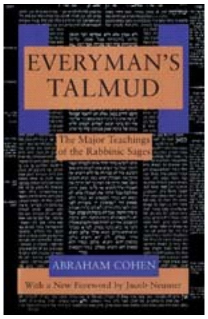
NEXT: New America 7: *And So a Talmud Marriage Ends*


EVERYMAN'S TALMUD
The Major Teachings of the Rabbinic Sages
ABRAHAM COHEN
With a New Foreword by Jacob Neusner

Rev. Dr. Abraham Cohen is the author of *Everyman's Talmud* and translator of Sotah and Abodah Zarah for the Soncino Edition of the Talmud. In *Everyman's Talmud*, Rev. Dr. Cohen writes:

"Especially in the early Talmudic period, when the Temple was still standing, the arrangement of marriages was not unattended by romance. There is a record which informs us: 'The Israelites had no happier days than the fifteenth of Ab and the Day of Atonement, when the sons of Jerusalem used to go out dressed in white garments which were borrowed, so as not to put to shame anybody who did not possess his own. The daughters of Jerusalem would go out and dance in the vineyards, crying, 'Young man, raise your eyes and see whom you will choose for your wife. Pay no attention to beauty, but rather to family.'" — Rev. Dr. Cohen (12)

A young man must surely have great discipline to put aside the notion of marrying a beautiful girl and focus instead on marrying into a particular family.

"… while the man might he trusted not to abuse his power, the woman, if virtuous, would only in the rarest circumstances actually desire a divorce." — Maurice Simon, translator of Tractate Gittin (20)

Ruth Bader Ginsburg received the American Jewish Committee Award for *Distinguished Jewish American and Israeli Feminists* in January 2000 at a ceremony in the Israeli Knesset. (17)

"Between 1972 and 1978, Ginsburg argued six cases before the United States Supreme Court involving gender-role stereotyping. She was victorious in five of those cases. She is credited with fundamentally altering the legal and social landscape, creating personal and professional opportunities for women where they previously never existed … In 1993, President Clinton … called Ginsburg 'the Thurgood Marshall of gender equality law.' … Justice Ginsburg is noted to be a moderate-liberal, who has worked toward ending institutionalized discrimination against women." (13)

Yet Ginsburg was one of the three Supreme Court judges who attended November 2000 the kosher dinner in the US Supreme Court Building to celebrate the establishment of the National Institute for Judaic Law (NIJL). The stated purpose of the NIJL is to introduce Talmud law into American courts and law schools. It would be surprising if a Supreme Court judge would give blind endorsement to a legal system she knows nothing about. See Sentence and Execution

Given that the dinner was attended by three Supreme Court judges, should we understand that at least one third of the Supreme Court is willing to discard the American Bill of Rights in favor of the Talmud's Noahide Laws (see America's New Government Church)?

Ruth Bader Ginsburg and her colleagues on the Supreme Court are sworn to uphold the Constitution of the United States. What was she doing, lending her prestige to the NIJL dinner in 2002. And why did she accept the AJC award in January 2000 in Israel's Knesset government? Who owns this woman?

The late Virginia Snitow received the American Jewish Committee Award for *Distinguished Jewish American and Israeli Feminists* in January 2000 at a ceremony in the Israeli Knesset. (17)

"In 1979 Virginia received a call for help from Israeli women for funds to pay the rent on the only shelter for abused women in Israel. 'Jewish men don't beat their wives,' said the incredulous Snitow. She soon learned how wrong she was … and a group called US/Israel Women to Women was born … Orthodox women face a different problem in Israel. Although it is ostensibly a secular state, Israeli law is interpreted by one stream of Judaism, the Orthodox. Getting a divorce in Israel is at the discretion of the husband. If the husband denies the divorce, then that ends the discussion. These women who are called *agunat*, are frequently compelled to remain in abusive situations. Some find refuge in shelters where WTW assists them through court proceedings." (27)

It is not at all clear whether Virginia Snitow knew that the issues she sought to change on behalf of women everywhere are close to the heart of Talmudic Judaism.

Letty Cottin Pogrebin received the American Jewish Committee Award for *Distinguished Jewish American and Israeli Feminists* in January 2000 at a ceremony in the Israeli Knesset. (17)

"Ms. Pogrebin was born in 1939 in Queens NY. She was raised in an observant Jewish home, and loved to studied Torah and Talmud diligently with her father, even beyond her Bat Mitzvah … Letty had the courage to be both a strong feminist and a strong observant Jewish woman, at a time when most Jewish women in the feminist movement denied their heritage." (13)

Being both a feminist and an "observant Jewish woman" would require more than courage. How can Pogrebin reconcile the liberation of women with the Talmud teaching that a woman is "unclean" for two weeks of every month, during which she contaminates everything and everybody she touches (see Talmud Laws of Menstruation)? Given her early education in the Talmud, Pogrebin must know the social burqa worn by Orthodox Jewish women. Where is her voice, warning America of the advancing Jewish Orthodoxy and its contradictions with Woman's Liberation?

Francine Klagsbrun received the American Jewish Committee Award for *Distinguished Jewish American and Israeli Feminists* in January 2000 at a ceremony in the Israeli Knesset. (17)

"The phrase *tikkun olam*, or 'repairing the world,' has become synonymous in Jewish life with acts of social justice, which, for many Jews have come to stand for all of Judaism. … Not that there's anything wrong with social justice. It is certainly a core Jewish value, emphasized in the Bible and at the heart of the message the ancient prophets delivered. But it is not the be-all and end-all of Jewish ethics … Contrary to what might be supposed, the term *tikkun olam* does not appear in the Bible, not even among the prophetic books. It is first mentioned in the Talmud, in a discussion about divorce, and relates there to upholding order in society." (26)

But how educated is Klagsbrun on the social justice of the Talmud? According to the law of the Talmud, a woman can be divorced at any time on the whim of her husband. And if she has a disease or any physical imperfection, she receives no financial settlement. In comparison, a wife cannot initiate divorce proceeding against her husband. A Beth din can order a divorce for only a few circumstances, and those circumstances do not include immorality, unfaithfulness, or cruelty of the husband. See discussion of Kethuboth 77a.

Is Klagsbrun working to alert American women to the pitfalls of justice within Judaic law, or does she just not know?

Lilly Rivlin co-founded Seder Sisters in 1976, a ceremony that mimics the Passover Seder with substitute words, events, and names chosen to highlight "women's issues."

"New York-based writer, activist, and filmmaker Lilly Rivlin (THE TRIBE, SFJFF 1983) records the final years of her parents' marriage revealing a loving and even flirtatious relationship. While this is an expected ending to a conventional marriage where the father has many mistresses and the mother patiently takes the abuse, Lilly probes further to see how this reality affected her and her sister and brother. The film presents a nuanced portrait of an all-American immigrant family where infidelity is hidden and accepted." (11)

That description comes from the web page for the "Jewish Film Festival," subtitled "Independent Filmmakers: Looking at Ourselves." Many Jewish women might wish this Jewish introspection went deeper. In Talmud law, infidelity of the husband is not actionable and is not grounds for a wife's complaint or divorce. Nor is cruelty to the wife in any form. However, infidelity of the wife is an offense punishable by strangulation — for both the wife and her lover.

Susan Weidman Schneider received the American Jewish Committee Award for *Distinguished Jewish American and Israeli Feminists* in January 2000 at a ceremony in the Israeli Knesset. (17)

Schneider is the founder and editor-in-chief of the non-profit magazine *Lilith* for Jewish women. In January 2001, Schneider wrote an editorial addressed to the incoming president, George Bush:

Schneider quotes the Talmud for the edification of the new president ("The Talmud instructs us not to question the validity of the need of a beggar"), and also urges this:

"To govern well you'll need to understand that women in this country face harder, sometimes crueler choices than men do — and more complex than the anti-choice vitriol admits. Women represent one more 'other,' a biologically vulnerable other, whose plight you might try to imagine as you watch over the public weal and ensure that a woman's right to choose is never compromised." — Schneider (15)

Biological vulnerability is indeed an woman's issue, but the Talmud does not offer the same solutions as Schneider. For example, the Talmud Sages rule that contraception is not permitted a wife under any circumstances, no matter if a pregnancy would endanger her life. Even abstinence to avoid pregnancy is denied her. *The Lord preserveth the simple*, they quote. (Yebamoth 12b) To study the Sages' rulings, see Really, *Really* Kosher Sex

How can Schneider endorse the Talmud and still promote a pro-choice agenda?

Rabbi Simeon J. Maslin served as served as President of the Central Conference of American Rabbis from 1995-1997. In a 1993 pamphlet, he wrote:

"… we must never forget that whether we are Reform, Conservative, Reconstructionist, or Orthodox, we are all an essential part of K'lal Yisrael — the worldwide community of Jewry. All Jews have an obligation to study the traditions that have been entrusted to us and to observe those mitzvot — those sacred and time-hallowed acts — that have meaning for us today and that can ennoble our lives, as well as those of our families and communities." — Rabbi Maslin (8)

Rabbi Amy Scheinerman

Rabbi Amy Scheinerman, of Bolton Street Synagogue in Baltimore, Maryland.

"For Orthodox Jews, the Hebrew Scriptures are a divinely authored text and therefore every commandment contained therein must be obeyed. The Mishnah and Talmud are considered to have virtually the same status and are called Oral Torah." — Rabbi Scheinerman (5)

Rabbi Noson Gurary is the Executor Director of the Hasidic Chabad of Buffalo, New York, and founder of the National Institute for Judaic Law, the purpose of which is to educate American courts and law schools about Judaic law.

"'It will be an eye opener for judges, scholars and law students,' he told The Jewish Week. 'Before you know where you're going, you have to know where you came from. And Jewish law is the basis of our legal system in America.'" (14)

Rabbi Gurary is also quoted by the Jerusalem Post: "By demonstrating the philosophy of Jewish law and its moral values, we can bring a little beacon of light to this world." (6)

You can help in the battle for Truth, Justice, and the American Way! Fight the forces of censorship and suppression of the Talmud, and bring about understanding between peoples of different faiths.

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Rabbi Dr. Isidore Epstein, editor of the Soncino Talmud, states:

"Thus the object of the legal system was not to preserve a particular dynasty or a certain form of government, but to establish social righteousness, and to *maintain* thereby a constant, close, inseparable connection between ethics and law, both flowing from the same Divine source … All laws, regulations and enactments had authority only in so far as they were able to stand the ethical test of the Torah … All laws, regulations and enactments had authority only in so far as they were able to stand the ethical test of the Torah.

"Once they passed this test they were no longer regarded as manmade, but became identified with the very law of God. And this it was which made the Jewish communities able to exhibit, even under the most trying circumstance and the most hostile environment, a moral enthusiasm and a passion for social justice in which even enlightened European states have often lamentably failed." (10)

This is the second in a two-part series on Talmud marriage and divorce laws. The first part is Talmud Daughters Become Talmud Wives. (1) We hope this introduction to Talmud divorce laws serves as an entry point for your own research.

In Talmud Daughters Become Talmud Wives, Rabbi Dr. Epstein, the editor of the Soncino Talmud, told us that the *kethubah* — the "deed of marriage settlement" instituted by the Sages — protected a wife against hasty divorce. Given the right of the husband to divorce the wife at will, the Sages felt that the *kethubah* safeguarded a woman's marital security (see Talmud Daughters Become Talmud Wives: "Protection of the Kethubah").

(*Note: In the following Talmud excerpts, we sometimes omit footnotes and non-germane text. Omissions of text are indicated by ellipses (...). The full text and all footnotes are available through the hot links that follow the excerpts, along with the text of the entire tractates. Now, at Come and Hear™, you can judge the Talmud fairly and in context.*)

No Kethubah for Bodily Defects

Despite the protection of the *kethubah*, it is relatively easy for a husband to get rid of a wife without paying. Physical defects can justify her being divorced without receiving *kethubah*.

> ***MISHNAH***. … [IF A WOMAN WAS BETROTHED] ON CONDITION THAT SHE HAS NO BODILY DEFECTS, AND SHE WAS FOUND TO HAVE SUCH DEFECTS, HER BETROTHAL IS INVALID. IF HE MARRIED HER WITHOUT MAKING ANY CONDITIONS AND SHE WAS FOUND TO HAVE BODILY DEFECTS, SHE MAY BE DIVORCED WITHOUT A KETHUBAH. ALL DEFECTS WHICH DISQUALIFY PRIESTS (1) DISQUALIFY WOMEN ALSO. (2)

— Babylonian Talmud, Tractate Kethuboth 72b
Soncino 1961 Edition, pages 453-454

Rev. Dr. Israel W. Slotki, Talmud scholar and translator of this section of the Tractate Kethuboth, amplifies the text with these footnotes:

936. From the Temple service (cf. Lev. XXI, 17ff).

937. From marriage. If such a woman married she may be divorced without a *kethubah*.

— Rev. Dr. Slotki

Blemishes Big and Small

Rev. Dr. Slotki refers us to Leviticus 21:17 for a description of defects which disqualify men from the priesthood, which same defects deprive a wife of her *kethubah*. For full context, we have begun our excerpt at Leviticus 21:16 and extended it to Leviticus 21:21.

938. And the LORD spake unto Moses, saying,

939. Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

940. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

941. Or a man that is brokenfooted, or brokenhanded,

942. Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

943. No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

— Leviticus 21:16-21

The New International Version renders the same passage as follows:

> 944. The LORD said to Moses,
>
> 945. "Say to Aaron: 'For the generations to come none of your descendants who has a defect may come near to offer the food of his God.
>
> 946. No man who has any defect may come near: no man who is blind or lame, disfigured or deformed;
>
> 947. no man with a crippled foot or hand,
>
> 948. or who is hunchbacked or dwarfed, or who has any eye defect, or who has festering or running sores or damaged testicles.
>
> 949. No descendant of Aaron the priest who has any defect is to come near to present the offerings made to the LORD by fire. He has a defect; he must not come near to offer the food of his God."

— Leviticus 21:16-21

So then, a woman who is hunchbacked, blind, lame, disfigured, deformed, or has a crippled foot or hand or an eye defect … or damaged sexual organs may be divorced without her *kethubah*.

— Bad Breath, Perspiration, Moles

The Sages go on to discuss this Mishnah in the following Gemara, and expand the legal rulings. Other physical defects that can deny a wife her *kethubah* include excessive perspiration and bad breath. We have omitted the footnotes in the following. To study them, please follow the link at the end of the excerpt.

> ***GEMARA***. … ALL DEFECTS WHICH DISQUALIFY etc. A Tanna taught: To these were added [excessive] perspiration, a mole and offensive breath. Do these, then, not cause a disqualification in respect of priests? Surely we have learned, 'The old, the sick and the filthy' and we have also learned, 'These defects whether permanent or transitory, render human beings unfit [for the Temple service]! — R. Jose b. Hanina replied: This is no contradiction. The former refers to perspiration that can be removed; the latter, to perspiration that cannot be removed.
>
> R. Ashi said [in reply]: You are pointing out a contradiction between 'perspiration' and 'one who is filthy' [which in fact are not alike, for] there, in the case of priests, it is possible to remove the perspiration by the aid of sour wine, and it is also possible [to remove] an offensive breath by holding pepper in one's mouth and thus performing the Temple service, but in the case of a wife [such devices are for all practical purposes] impossible.

> What kind of a mole is here meant? If one overgrown with hair, it would cause disqualification in both cases; if one with no hair, [then, again], if it is a large one it causes disqualification in both cases and if it is a small one it causes no disqualification in either; for it was taught: A mole which is overgrown with hair is regarded as a bodily defect; if with no hair it is only deemed to be a bodily defect when large but when small it is no defect; and what is meant by large? R. Simeon b. Gamaliel explained: The size of an Italian *issar*! — R. Jose the son of R. Hanina said: One which is situated on her forehead. [If it was on] her forehead he must have seen it and acquiesced! — R. Papa replied: It is one that was situated under her bonnet and is sometimes exposed and sometimes not.

— Babylonian Talmud, Tractate Kethuboth 75a
Soncino 1961 Edition, pages 470-471

— Scars from Dog Bites, a Harsh Voice

Scars from dog bites and a harsh voice can also trigger the divorce of a wife without her *kethubah*.

> ***GEMARA***. … R. Hisda said: I heard the following statement from a great man (And who is he? R. Shila). If a dog bit her and the spot of the bite turned into a scar [such a scar] is considered a bodily defect.
>
> R. Hisda further stated: A harsh voice in a woman is a bodily defect; since it is said in Scripture, *For sweet is thy voice, and thy countenance is comely*.

— Babylonian Talmud, Tractate Kethuboth 75a
Soncino 1961 Edition, pages 470-471

— Breasts Too Far Apart

Having breasts too far apart can trigger the divorce of a woman without her *kethubah*.

> ***GEMARA***. … R. Nathan of Bira learnt: [The space] of one handbreadth between a woman's breasts. R. Aha the son of Raba intended to explain in the presence of R. Ashi [that this statement meant that '[the space of] a handbreadth' is to [a woman's] advantage, but R. Ashi said to him: This was taught in connection with bodily defects. And what space [is deemed normal]? Abaye replied: [A space of] three fingers.
>
> It was taught: R. Nathan said, It is a bodily defect if a woman's breasts are bigger than those of others. By how much? — R. Meyasha the grandson of R. Joshua b. Levi replied in the name of R. Joshua b. Levi: By one handbreadth. Is such a deformity, however, possible? — Yes; for Rabbah b. Bar Hana related, I saw an Arab woman who flung her breasts over her back and nursed her child.

— Babylonian Talmud, Tractate Kethuboth 75a
Soncino 1961 Edition, pages 471-472

— Groom Should Have Inspected

The Sages argue about the relative responsibilities of the father and the groom for a bride's imperfections. Some argue he should have had his female relatives inspect the betrothed woman's body in a local bath-house before he made his deal with the father. The woman's body is compared to a "field that was inundated."

> ***MISHNAH***. IF SHE WAS AFFLICTED WITH BODILY DEFECTS WHILE SHE WAS STILL IN HER FATHER'S HOUSE, HER FATHER MUST PRODUCE PROOF THAT THESE DEFECTS AROSE AFTER SHE HAD BEEN BETROTHED AND [THAT, CONSEQUENTLY, IT WAS THE] HUSBAND'S FIELD THAT WAS INUNDATED. IF SHE CAME UNDER THE AUTHORITY OF HER HUSBAND, THE HUSBAND MUST PRODUCE PROOF THAT THESE DEFECTS WERE UPON HER BEFORE SHE HAD BEEN BETROTHED AND [THAT CONSEQUENTLY] HIS BARGAIN WAS MADE IN ERROR. THIS IS THE RULING OF R. MEIR. THE SAGES, HOWEVER, RULED: THIS APPLIES ONLY TO CONCEALED BODILY DEFECTS; [75b] BUT IN RESPECT OF DEFECTS THAT ARE EXPOSED HE CANNOT ADVANCE ANY VALID PLEA. AND IF THERE WAS A BATH-HOUSE IN THE TOWN HE CANNOT ADVANCE ANY VALID PLEA EVEN AGAINST CONCEALED BODILY DEFECTS, BECAUSE HE [IS ASSUMED TO HAVE HAD HER] EXAMINED BY HIS WOMEN RELATIVES.

— Babylonian Talmud, Tractate Kethuboth 75a-75b
Soncino 1961 Edition, page 472-472

None of this quite fits into our current concept of prenuptial romance in America. Currently, bride and groom vow to love each other "for better or worse, in sickness and in health." The Talmudic concept might take some getting used to.

No Kethubah for Behavioral Problems

A wife who speaks too loudly inside her own home, who has intercourse with her husband when she is menstruating, who feeds her husband the wrong food or commits other religious-culinary offenses, who goes out with head uncovered, who curses her husband's parents in his presence — these wives may be divorced without a *kethubah*.

> ***MISHNAH***. THESE ARE TO BE DIVORCED WITHOUT RECEIVING THEIR KETHUBAH: A WIFE WHO TRANSGRESSES THE LAW OF MOSES OR [ONE WHO TRANSGRESSES] JEWISH PRACTICE. AND WHAT IS [REGARDED AS A WIFE'S TRANSGRESSION AGAINST] THE LAW OF MOSES? FEEDING HER HUSBAND WITH UNTITHED FOOD, HAVING INTERCOURSE WITH HIM DURING THE PERIOD OF HER MENSTRUATION, NOT SETTING APART HER DOUGH OFFERING, OR MAKING VOWS AND NOT FULFILLING THEM. AND WHAT [IS DEEMED TO BE A WIFE'S TRANSGRESSION AGAINST] JEWISH PRACTICE? GOING OUT WITH UNCOVERED HEAD, SPINNING IN THE STREET OR CONVERSING WITH EVERY MAN. ABBA SAUL SAID: [SUCH

> TRANSGRESSIONS INCLUDE] ALSO THAT OF A WIFE WHO CURSES HER HUSBAND'S PARENTS IN HIS PRESENCE. R. TARFON SAID: ALSO ONE WHO SCREAMS. AND WHO IS REGARDED A SCREAMER? A WOMAN WHOSE VOICE CAN BE HEARD BY HER NEIGHBOURS WHEN SHE SPEAKS INSIDE HER HOUSE.

— Babylonian Talmud, Tractate Kethuboth 72a
Soncino 1961 Edition, pages 448-449

The Screamer

The Sages discuss that Mishnah in the following Gemara. What is meant by "one who screams?"

> ***GEMARA***. … R. TARFON SAID: ALSO ONE WHO SCREAMS. What is meant by a screamer? — Rab Judah replied in the name of Samuel: One who speaks aloud (10) on marital matters. In a Baraitha it was taught: [By screams was meant a wife] whose voice (11) during her intercourse in one court can be heard in another court. But should not this, then, (12) have been taught in the Mishnah (13) among defects? (14) — Clearly we must revert to the original explanation. (15)

— Babylonian Talmud, Tractate Kethuboth 72b
Soncino 1961 Edition, page 453

Rev. Dr. Israel W. Slotki, Talmud scholar and translator of this section of the Tractate Kethuboth, amplifies the text with these footnotes:

> 950. Lit., 'makes her voice heard'.
>
> 951. Her screams of pain caused by the copulation.
>
> 952. Since her screaming is due to a bodily defect.
>
> 953. Infra 77a.
>
> 954. Of course it should. Such a case in our Mishnah is out of place.
>
> 955. That given in the name of Samuel.

— Rev. Dr. Slotki

So then, Rab Judah is of the opinion that a woman who expresses herself "aloud" on matters that pertain to the family could trigger divorce without *kethubah*. She is distinguished from the woman who screams in pain during intercourse. That woman is presumed to have a physical defect, and may be divorced without *kethubah* on that account. For further discussion of such women, see Really, *Really*, Kosher Sex.

Divorce and Virtue

Tractate Gittin contains the laws of divorce. In his Introduction to the Tractate, Talmud scholar and Talmud translator Maurice Simon states:

> One more point will probably strike the modern reader — the apparent unfairness of the Talmudic law of divorce towards the woman. The husband can practically at any time get rid of the wife against her will; the wife cannot release herself from the husband against his will except under certain conditions when the Beth din can compel him to give her a *Get*. This is certainly the theory, but in practice this inequality was, in the view of the Rabbis, more apparent than real. They assumed, and rightly so, that both for a man and a woman married life was under almost any conditions preferable to single, and therefore while the man might he trusted not to abuse his power, the woman, if virtuous, would only in the rarest circumstances actually desire a divorce.

— Maurice Simon (20)

If Mr. Simon is correct, that "both for a man and a woman married life was under almost any conditions preferable to single," we might expect the divorce law to reflect that parity of interest. Instead, the ability of a man to unilaterally divorce his wife is clearly to his advantage. Mr. Simon infers that only a lack of virtue in a woman would lead her to want a divorce, but that leaves an open question: What would lead a man to want a divorce — and would that indicate personal virtue, or lack thereof?

Delivery of the Get

When a husband wishes to divorce his wife, he must serve her with a document called a *Get*. The Tractate Gittin enumerates unusual but legitimate methods for delivering the *Get*.

— The *Get* may be delivered by surprise

> ***MISHNAH***. IF HE SAID TO HER, TAKE THAT BOND, OR IF SHE FOUND IT BEHIND HIM AND READ IT AND IT TURNED OUT TO BE HER GET, IT IS NO GET, UNTIL HE SAYS TO HER, THERE IS YOUR GET. IF HE PUT IT INTO HER HAND WHILE SHE WAS ASLEEP AND WHEN SHE WOKE UP SHE READ IT AND FOUND IT WAS HER GET, IT IS NO GET UNTIL HE SAYS TO HER, THAT IS YOUR GET.

— Babylonian Talmud, Tractate Gittin 78a
Soncino 1961 Edition, page 374

— The Get May Be Delivered Air Mail

> ***MISHNAH***. IF SHE WAS STANDING ON A ROOF AND HE THREW IT UP TO HER, AS SOON AS IT REACHES THE AIRSPACE OF THE ROOF, SHE IS DIVORCED. IF HE WAS ABOVE AND SHE BELOW AND HE THREW IT

> TO HER, ONCE IT HAS LEFT THE SPACE OF THE ROOF, EVEN THOUGH [IMMEDIATELY AFTERWARDS] THE WRITING WAS EFFACED1 OR IT WAS BURNT,2 SHE IS DIVORCED.

— Babylonian Talmud, Tractate Gittin 79a
Soncino 1961 Edition, page 378

— A Get May Be Thrown

A man may throw the *Get* at his wife. Depending on where it lands, the couple may or may not be divorced. If it lands nearer to her, they are divorced. If it lands nearer to him, they are not divorced. If it lands half way between them, they are both divorced and not divorced.

> ***MISHNAH***. IF SHE WAS STANDING ON PUBLIC GROUND AND HE THREW IT TO HER, IF IT LANDS NEARER TO HER SHE IS DIVORCED, BUT IF IT LANDS NEARER TO HIM SHE IS NOT DIVORCED. IF IT LANDS MIDWAY, SHE IS DIVORCED AND NOT DIVORCED.

— Babylonian Talmud, Tractate Gittin 78a
Soncino 1961 Edition, page 375

In the Gemara, the Sages discuss the possibility of a dog running off with the *Get*, and the legal implications such an event would have:

> ***GEMARA***. … R. Eliezer says: Even though it is nearer to her than to him and a dog came and ran off with it, she is not divorced.' She is not divorced, you say? How long is she to go on keeping it? No; what he means to say is this: If it is nearer to her than to him, yet so placed that if a dog came and tried to make off with it he could save it but she could not, she is not divorced. Samuel said to Rab Judah: Shinena, it must be so near that she can stoop down and pick it up, but do you not actually [declare it valid] until it comes into her hand.

— Babylonian Talmud, Tractate Gittin 78b
Soncino 1961 Edition, page 376

Possible Scenario

Consider this scenario made possible by Talmud divorce law: The husband notifies his wife that he is divorcing her by throwing the decree at her. The woman retrieves the *Get* from the ground where it has landed. By the time she can read it and determine its content, her former husband may be returning to his home, where she no longer lives. If she is lucky, or if her husband is feeling generous, she has a *kethubah*; otherwise he may use any of a dozen loopholes to deny it to her. Any money or property she has found or earned during her marriage now belongs to him.

Is this the direction in which American women want to go?

Beth Din May Enforce Divorce

There are some conditions under which a Beth din may force a husband to divorce his wife. These conditions are debatable, and indeed, were hotly debated at the time of the Sages. The first Mishnah of Kethuboth 77a opens the subject.

> ***MISHNAH***. A MAN IN WHOM BODILY DEFECTS HAVE ARISEN CANNOT BE COMPELLED TO DIVORCE [HIS WIFE]. R. SIMEON B. GAMALIEL SAID: THIS APPLIES ONLY TO MINOR DEFECTS, BUT IN RESPECT OF MAJOR DEFECTS HE CAN BE COMPELLED TO DIVORCE HER.

— Babylonian Talmud, Tractate Kethuboth 77a
Soncino 1961 Edition, page 481

Now comes a second Mishnah:

> ***MISHNAH***. THE FOLLOWING ARE COMPELLED TO DIVORCE [THEIR WIVES]: A MAN WHO IS AFFLICTED WITH BOILS, OR HAS A POLYPUS, OR GATHERS [OBJECTIONABLE MATTER] OR IS A COPPERSMITH OR A TANNER, WHETHER THEY WERE [IN SUCH CONDITIONS OR POSITIONS] BEFORE THEY MARRIED OR WHETHER THEY AROSE AFTER THEY HAD MARRIED. AND CONCERNING ALL THESE R. MEIR SAID: ALTHOUGH THE MAN MADE A CONDITION WITH HER [THAT SHE ACQUIESCES IN HIS DEFECTS] SHE MAY NEVERTHELESS PLEAD, 'I THOUGHT I COULD ENDURE HIM, BUT NOW I CANNOT ENDURE HIM.' THE SAGES, HOWEVER, SAID: SHE MUST ENDURE [ANY SUCH PERSON] DESPITE HER WISHES, THE ONLY EXCEPTION BEING A MAN AFFLICTED WITH BOILS, BECAUSE SHE [BY HER INTERCOURSE] WILL ENERVATE HIM.
>
> IT ONCE HAPPENED AT ZIDON THAT THERE DIED A TANNER WHO HAD A BROTHER WHO WAS ALSO A TANNER. THE SAGES RULED: SHE MAY SAY, 'I WAS ABLE TO ENDURE YOUR BROTHER BUT I CANNOT ENDURE YOU'.

— Babylonian Talmud, Tractate Kethuboth 77a
Soncino 1961 Edition, pages 482-483

The Sages explain the meaning of "who gathers" in the following Gemara. The Mishnah refers to a husband who collects dog manure for use in his tanning business.

> ***GEMARA***. … WHO GATHERS. What [is meant by one] WHO GATHERS? — Rab Judah replied: One who gathers dogs' excrements.
>
> An objection was raised: 'One who gathers' means a tanner!

— Babylonian Talmud, Tractate Kethuboth 77a

Soncino 1961 Edition, page 483

The discussion is continued through to folio 78a. Some of the issues not discussed are immorality of the husband, infidelity of the husband, and cruelty to the wife. Please study the Come and Hear™ hypertext and draw your own conclusions.

The Suspected Woman

Under Talmud law, if a man suspects his wife has been unfaithful but has no hard evidence of her infidelity, the wife may clear herself by submitting to a trial by ordeal. This trial consists of drinking "bitter water." If she is innocent, the drink is harmless; but if she is guilty, it kills her in a horrible fashion.

For the trial, the suspected woman (the *sotah*) is brought to the Temple. The priest asks her how she pleads. If she says, "Guilty" or refuses the trial, she is divorced without her *kethubah*.

> ***MISHNAH***. … THE FOLLOWING DO NOT DRINK AND DO NOT RECEIVE THE MARRIAGE SETTLEMENT: SHE WHO SAYS 'I AM UNCLEAN', WHEN WITNESSES CAME [AND TESTIFIED] THAT SHE HAD MISCONDUCTED HERSELF, AND SHE WHO SAYS 'I REFUSE TO DRINK'.

— Babylonian Talmud, Tractate Sotah 24a
Soncino 1961 Edition, page 119

If she says, "Innocent," the priest strips her to the waist, puts her on public display, and holds her up to public ridicule. She is then given "bitter water" to drink, which consists (allegedly) of Temple dust and water. If the *sotah* is guilty of infidelity, her belly swells, her face turns green, her eyes protrude, etc., and she dies. See Introduction to the Tractate Sotah. See also Sentence and Execution: "Poisoning With 'Bitter Water'" and Accusation and Trial: "Women Stripped to the Waist And Publicly Displayed."

Given the details of this trial by ordeal, we suspect many women would just plead guilty and go away quietly without their *kethuboth*, regardless of the truth. Accusing one's wife of infidelity appears to be another mechanism at the disposal of a man who wants to get rid of a wife without paying the *kethubah*.

Legal Limbo for Wives

An article carried by the *Jewish Bulletin of Northern California* in 2002 tells how the Talmud divorce laws are playing out in contemporary America. As you read, remember that the women who suffer live on American soil.

> NEW YORK — An international grass-roots organization has won the backing of major Orthodox rabbis and organizations around the world to help ease the plight of women whose husbands refuse them a Jewish divorce.
>
> Jews who live according to *halachah* (Jewish law) require a get to dissolve their

> marriages.
>
> Only a man can give a get, and some husbands withhold them out of vindictiveness or to extort financial or custody settlements.
>
> The issue has long-rankled many in the Orthodox world because of the impact on women, some of whom are trying to escape abusive relationships.
>
> Women denied gets are forbidden from remarrying or even dating, and are called *agunot*, which means "chained women."

— Jewish Bulletin of Northern California (25)

Some husbands use a legal device that enables them to be remarried, while holding their wives in a marital limbo.

> One of the biggest loopholes that has been used recently to block women from obtaining gets is the *heter me'ah rabbonim*, which literally means "exception of 100 rabbis."
>
> Under the *heter*, a man who obtains 100 signatures from rabbis can withhold a get from his wife, but still remarry.
>
> Initially intended to be used when a wife is incapacitated, the practice has been widely abused in recent years, Klein said.
>
> "There are people who are selling *heter meah rabbonim* and women who are not being given the right of getting this get."
>
> People have been known to obtain the signatures by going to yeshivas in Israel, where no one knows the parties involved, and misleading young rabbis into believing the *heter* is justified.
>
> "The bottom line is they're keeping a wife chained as an *agunah* while freeing the husband," Klein said.

— Jewish Bulletin of Northern California (25)

Why don't these women, these *agunot*, go to an American court to settle the question? Because these women are Orthodox Jews, and they are using rabbinical courts to settle their legal disputes. They are living on American soil, but not under American law. See The Talmud Lives for Jews; they may be excommunicated if they take their husbands to Gentile court.

Talmud Divorce in Israel

In Israel, jurisdiction over divorce is effectively in the hands of rabbinical courts. The Israel Religious Action Center (IRAC) reports:

> Israeli society has given the monopoly in matters involving marriage and divorce to the halacha (Jewish law) and the activities of the rabbinical courts in these matters are a multi-disciplinary laboratory that studies various crucial questions.

— Israel Religious Action Center (24)

The IRAC report validates another from the late Virginia Snitow's group, Women to Women. WTW tells us the divorce courts are not just rabbinical courts — they are *Orthodox* rabbinical courts.

> In 1979 Virginia received a call for help from Israeli women for funds to pay the rent on the only shelter for abused women in Israel. "Jewish men don't beat their wives" said the incredulous Snitow. She soon learned how wrong she was … and a group called US/Israel Women to Women was born … Orthodox women face a different problem in Israel. Although it is ostensibly a secular state, Israeli law is interpreted by one stream of Judaism, the Orthodox. Getting a divorce in Israel is at the discretion of the husband. If the husband denies the divorce, then that ends the discussion. These women who are called *agunat*, are frequently compelled to remain in abusive situations. Some find refuge in shelters where WTW assists them through court proceedings.

— WomensNewsOnline.com (27)

This from the Jerusalem Post:

> Although state courts can determine custody and property division, rabbinical courts have sole jurisdiction over divorce for all Jewish Israelis, religious or not.

— *Jerusalem Post*, reprinted by Max Morrison Legal Aid (3)

Case Histories

The plight of wives living under Jewish law is publicized from time to time in Israeli newspapers. Many cases concern women whose husbands refuse to give them a divorce. Here is a case publicized in *The Jerusalem Post* in 1999. *The Jerusalem Post* reporter gives the wife the pseudonym "H".

> Technically, H., 43 and a mother of two, is a *mesurevet get*, a woman whose husband refuses to give her a divorce, and not an *aguna*. In modern parlance, *aguna* has come to include all women who can't get a religious divorce, not just a woman whose husband has disappeared. H.'s husband lives in Israel, but you wouldn't know it from his absence from their court hearings …
>
> "My husband controlled everything I did," she said. "If I wanted to buy a sweater,

> I needed permission, so I stopped buying clothing. Instead, I wore rags. If I needed to have my teeth filled, he said it was too expensive. When I inherited money, he took it and spent it."
>
> Unable to endure the daily oppression, she tried to kill herself, first with drugs and vodka, then by lying in the road, hoping to be hit by a car.
>
> H.'s attorney warned her that this last act might weigh heavily against her in a custody hearing. But after she was examined by a psychologist the civil court determined that H.'s desperate state was a result of her living conditions. They saw the suicide attempt as a cry for help and awarded her custody. A settlement was negotiated to divide the property.

— The Jerusalem Post (3)

H.'s rabbinical court advocate presented her case, and for thirteen months she waited for the rabbis to reach a decision. Finally the court issued a declaration stating the man should divorce his wife. *The Jerusalem Post* tells us the man simply ignored the order, and the wife "waits on." (3)

Haaretz carried the story of another woman whose husband refused her a divorce. The woman was eventually helped by attorney Susan Weiss. Weiss tells us about her client's case. In the following, "Y.S." are the reporter's initials.

> "It was one of the most shocking rulings I'd ever heard. They claimed I hadn't proved that he was unfaithful, although we had a tape of him confessing. The court said the confession was not a statement but a question ("I cheated on my wife?"). They also ruled that even if he had been unfaithful or violent, they couldn't force him to give a get because he had not been forewarned [according to Jewish law, a person can be punished only if he has been warned by two witnesses - Y.S.]. Since we were talking about the High Rabbinical Court, there was no other forum for me to appeal to. The woman petitioned the High Court, but the justices said they couldn't interfere in the decisions of the rabbinical court."

— Haaretz.com (4)

Not a Victory

A May 2001 Jerusalem family court decision has been represented as a big breakthrough for women under Jewish law; but to us, it seems more like business as usual. The case involved a husband who refused to give his wife a divorce (*Get*) after a decade of living apart. The husband had been ordered by a rabbinical court to grant the divorce, but he ignored the order. The wife filed a civil lawsuit arguing that she should be granted damages because the husband was withholding her right to remarry, have children, and determine her own destiny. Judge Ben Zion Greenberger ruled that the wife could claim damages. After the judge's ruling, the husband agreed to give his wife the divorce if she withdrew her damages case against him. (28)

This, of course, is judicially blessed extortion. While the husband no doubt deserved rough treatment, the court in no way recognized the wife's standing to originate a divorce, and did not recognize that she was an equal partner in the marriage contract.

Yet Another Solution

Many Jews in Europe, Israel, and the United States are familiar with the equity of modern Gentile divorce laws, whereby either husband or wife can originate the action and the wife is treated equitably. To the modern mind, that aspect of Gentile law appears inarguably superior to *halachic* law, where women have virtually no rights in divorce.

How can Orthodox Judaism maintain its image as the superior religion with answers to all of life's problems? To many people it appears that the rules were made "close to two thousand years ago by people living in cultures radically different from our own," as the ADL's Abraham Foxman puts it. (30)

In June, 2003, several Orthodox organizations issued a press release endorsing a new Binding Arbitration Agreement, claiming it "would go a long way toward the goal of eliminating the scourge of *iggun* [delayed divorce] from our community once and for all." Note the language in the press release: a Talmudic "delayed" divorce is a "scourge." (31)

In the "new" Agreement, (32) the husband and wife sign away their rights to initiate a divorce in American courts. Instead, they commit themselves to binding arbitration by the Beth Din of America; the decision of the Beth Din thereafter becomes legally enforceable through the American court system.

Recall from The Talmud Lives for Jews that Orthodox Judaism already forbids Jews to seek justice from Gentile (secular) courts. The pre-nuptial agreement makes that religious prohibition a legally enforceable contract.

As we might expect, there is no indication that wives have an equal right to initiate a divorce. The Beth Din of America acknowledges that a husband has "the *halachic* right" to his wife's earnings (see Talmud Daughters Become Talmud Wives), but demands that the husband give up that right and pay the wife $150 should disputes between them result in their living separately (Section VII). Arguably, this arrangement would continue in perpetuity, until he gave his wife the *Get*, granting the divorce. Here is the making of legally blessed extortion, *a la* Justice Greenberger (see "Not a Victory," above) — for poor husbands. On the other hand, for many rich Jewish husbands, $150 per day ($54,750 per year) would be a trifle. An rich unwilling husband could comfortably forestall forever the divorce, and the resultant division of property.

What of the substantive matters concerning sufficiency of grounds for a divorce? *Halacha* allows a man to divorce his wife without *kethubah* if her breasts are too far apart, if she has bad breath or a mole, or if she is a "screamer," etc. Indeed, if American civil law were to be used, there would be no purpose in using *halachah*.

Once she signs the Binding Arbitration Agreement, the American Jewish woman has no protection against *halachah*. It's hard to see how the new Beth Din of America Binding Arbitration Agreement is a great leap forward.

Coming Soon to Your Town

Let us also reflect that in November 2002, three Supreme Court judges, including the putative feminist Ruth Bader Ginsburg, attended a Kosher dinner in the Supreme Court Building to celebrate the establishment of the National Institute for Judaic Law. The purpose of the Institute is to teach Talmud-based law in the US, and to integrate Talmud-based law into US society.

One does not invite Supreme court judges for dinner to celebrate a purely academic curiosity. Law is ultimately useless unless it is enforceable. The Supreme Court judges were invited to dinner because of the office they hold and the power they wield over the American judicial system. Washington attorney Alyza Lewin, daughter of the famous Orthodox advocate, Nathan Lewin, is helping to set up the Institute. She says, "The idea is to make Jewish law more accessible to everyone." But Jewish law is already accessible to those who wish to live by it voluntarily; Lewin's target is clearly those who have *not* yet embraced Talmud law, and for whom Talmud law must be made mandatory.

Lewin looks forward to the enforcement of Jewish law on everyone, and anticipates the Supreme Court will help to achieve this goal.

The Institute will not be injecting Talmud-based law into Rabbinical courts (which already have it), but into Gentile courts. If the Orthodox Jewish advocates have their way, both Jewish and Gentile courts will be operating according to Talmud law.

America Is Rapidly Becoming Talmudized

In 1991, the US Congress declared the Talmudic Noahide Laws to be the basis "upon which our great Nation was founded" (see America's New Government Church). Under Noahide Law regulations, idolaters (which includes Christians by definition) are put to death.

In 1999, the Supreme Court agreed to consider an *amicus* brief based wholly on Talmudic law (see Sentence and Execution).

In November 2002, the American Orthodox Jewish community held a kosher dinner in the Supreme Court building to celebrate the establishment of the National Institute for Judaic Law. (6) The dinner was attended by 200 people, including three Supreme Court Justices. The purpose of the Institute is to introduce Talmudic laws into the US legal system and law schools.

It is thus the clear civic duty of every American to become intimately acquainted with the Talmud. Read articles at:
America's New Government Church: http://www.come-and-

hear.com/editor/america_1.html
Death Penalty: http://www.come-and-hear.com/editor/capunish_1.html
Kosher Dinner: http://www.come-and-hear.com/editor/cp-jp-11-09-2002 and
http://www.come-and-hear.com/editor/cp-jw-01-08-03

God vs. Maimonides

In his "Foreword" to the Seder Nashim, Rabbi Dr. Hertz tells us that Jewish divorce laws have changed for the better since Talmud times:

> The uniform aim of the Rabbis throughout the succeeding centuries was to develop the law in the direction of greater equality between the man and the woman. At last, in the year 1000, Rabbenu Gershom decreed that the wife, unless she was unfaithful, could not be divorced except of her free will. Maimonides went even further: 'If a woman says, "My husband is repulsive to me, and I cannot live with him," the husband is compelled to divorce her, because she is not like a captive woman that she should be forced to consort with a man whom she hates.'

— Rabbi Dr. Hertz (2)

But wait! We have been told the Talmud is the word of God, Oral Law handed down by God through Moses. Now Rabbi Dr. Hertz tells us Gershom and Maimonides improved on God's system, developing "law in the direction of greater equality between the man and the woman." Maimonides' suggestion — that if a woman finds her husband "repulsive," she can divorce him — sounds like divorce on demand to us. Were Gershom and Maimonides God made flesh? Or were they just human beings, altering God's blueprint?

If Talmud law can be rightly set aside, superseded, or improved by man-made law, Talmud law is not Divine. Talmud law must be in fact just man-made law. It has no claims to special consideration, and should be compared on its merits with other man-made law.

Women's Rytes?

Where are the Jewish feminists as all of this unfolds? In January 2000, the American Jewish Committee (AJC) sponsored *Dialogue 2000: 'Woman as Jew, Jew as Woman: Taking Stock at the Millennium'* (17) in Israel. As part of the symposium, leading American and Israeli feminists received the *Women Who Made a Difference Award*. The awards were made on January 26 in the Israeli parliament, the Knesset, in Jerusalem. The American women honored were:

956. Bella Abzug, former member of the United States Congress (In Memoriam)
957. Leona Chanin, Jewish communal leader
958. Betty Friedan, Author, The Feminine Mystique; Founder, National

Organization for Women

959. Ruth Bader Ginsburg, Justice, United States Supreme Court
960. Blu Greenberg, Orthodox feminist author and lecturer
961. Elizabeth Holtzman, former member of the United States Congress
962. Francine Klagsbrun, author and lecturer
963. Jacqueline Levine, Jewish communal leader
964. Letty Cottin Pogrebin, Author, Deborah, Golda and Me
965. Susan Weidman Schneider, Founder, Lilith
966. Virginia Snitow, Founder, U.S./Israel Women to Women

We were not able to find evidence that any of these women ever publicly took issue with the Talmud laws on women. How could women so self-consciously Jewish be so incurious about Jewish law?

Consider also the "Seder Sisters." The Seder Sisterhood was established in 1976 by Gloria Steinem and a number of other Jewish feminists. (16) The women designed their own Passover celebration, preserving the traditional form, substituting their own words and legends. In 2000, the Jerusalem Post issued a Women's Seder supplement. In part, it said:

> In the traditional Haggada, women are not mentioned, so the women's Seders use specially written Haggadot that focus on the role of Jewish women in the Exodus and in Jewish history, and adapt rituals to be specifically meaningful to women. In this Exodus tale, Miriam, the sister of Moses, is more significant than her brother. Special versions of "Dayenu" address women's concerns. The ritual four cups of wine honor four Jewish women.
>
> In lieu of the questions from the four sons, there are questions from four daughters. And the plagues, from which women are spared, include poverty, homophobia, infertility, breast cancer, domestic violence, and recalcitrant husbands who refuse to give their wives a religious divorce. Instead of a cup for Elijah, each Seder table features Miriam's cup in recognition of Miriam and her well. Miriam is the "symbol of our redemption," says the Bergen Haggada, and her cup "can also anticipate the time when all people will be cherished as equals, a time when no one shall oppress another."

— Jerusalem Post (18)

The Seder Sisters would have served Jewish women better by directing attention to the Talmud. As Rabbi Rodkinson writes under the editorship of Rabbi Dr. I. M. Wise:

> … the Talmud is one of the wonders of the world … **It still dominates the minds**

> **of a whole people**, who venerate its contents as divine truth …

— Rabbi Michael L. Rodkinson (23) (emphasis added)

One does not have to come from an *Orthodox* Jewish background to be affected by the Talmud. Rabbi Dr. I. M. Wise was a pioneer of Reform Judaism and founder of three of its greatest institutions. Since he edited Rabbi Rodkinson's Talmud, it is very likely he shared Rabbi Rodkinson's opinion of the importance of the Talmud.

The Universal Jewish Encyclopedia tells us:

> As a repository of the Oral Law, the Talmud's authority is regarded as divine by Orthodox Jews, and hence it is held to be binding and immutable. **Conservative and Reform Jews**, however, do not recognize the absolute binding power of the Talmud, although they **acknowledge the great part it has played in determining Jewish religious ideas and observances**.

— Herschel Revel, for *The Universal Jewish Encyclopedia* (22) (emphasis added)

> The Bavli [Babylonian Talmud] has formed the definitive statement of Judaism **from the time of its closure to the present day**.

— Rabbi Dr. Jacob Neusner (21) (emphasis added)

> If the Bible is the cornerstone of Judaism, then the Talmud is the central pillar, soaring up from the foundations and supporting the entire spiritual and intellectual edifice. **In many ways the Talmud is the most important book in Jewish culture**, the backbone of creativity and of national life. **No other work has had a comparable influence on the theory and practice of Jewish life, shaping spiritual content and serving as a guide to conduct**.

— Rabbi Adin Steinsaltz. (19) (emphasis added)

So … Jews from across the spectrum acknowledge the great part the Talmud plays in determining Jewish culture. Could Jewish women who feel badly used by men be reacting to their own culture and upbringing? Jewish feminists are also silent.

Social reformers should select the right target. *If the tire is flat, don't kick the cat.* Those who propose to reform society should identify the source of the doctrines they oppose.

Conclusion

Consider what we now know about Talmud law on women. Review Sex with Children by Talmud Rules, Talmud Laws of Menstruation, Jewish Harems in Talmud Law, Really *Really* Kosher Sex, and Talmud Daughters Become Talmud Wives. Do we really want to use Talmud-based law in America?

* * *

Further reading:

- *Kabbalah: An Archetypal Interpretation Jung and Kabbalah*: http://www.newkabbalah.com/Jung3.html cached at http://www.come-and-hear.com/editor/freuds-gold-mine

Thank you for your consideration of the above,
Carol A. Valentine, Ear@Come-and-Hear.com
July 14, 2003 (This article is on line at http://www.come-and-hear.com/editor/america_7.html)

Endnotes:

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Tractate Baba Mezi'a: http://www.come-and-hear.com/babamezia

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Title: *And So a Talmud Marriage Ends*
URL: *http://antimatrix.org/Convert/Books/Talmud/editor/america_7.html*
Version: *March 13, 2004*

Footnotes: Full specifics for each of the printed sources are provided in the Bibliography. Outside URLs were valid at the time this article was written. However, be mindful that URLs do change.

967. Talmud Daughters Become Talmud Wives can be found at http://www.come-and-hear.com/editor/america_6.html

968. *Babylonian Talmud,* "Foreword by the Very Rev. the Chief Rabbi," page xix available at http://www.come-and-hear.com/talmud/nashim_h.html#xix

969. "The Happy Aguna," *The Jerusalem Post*, December 24, 1999, republished by *Max Morrison Legal Aid* http://www.letalid.org.il/happy.htm cached at http://www.come-and-hear.com/editor/agunot/legalaid9
Other cached stories of the *Agunot* women in Israel:

- Haaretz.com: Give and take - and finally, get
- Jerusalem Post: 'Agunot' protest for the right to get a get
- The Max Morrison Legal Aid Center: Can a husband retroactively void a get which was given in the rabbinical court, in front of the rabbis, on grounds of duress?
- The Max Morrison Legal Aid Center: A dramatization raises funds for Advocates to help women free themselves from bad marriages.
- The Max Morrison Legal Aid Center: "HaDin VeHadayan" - the Law and it's Decisor
- The Max Morrison Legal Aid Center: Jerusalem Family Court Case 00/3950
- The Max Morrison Legal Aid Center: The Jerusalem Report: Sue the....

- The Max Morrison Legal Aid Center: Newsflash, October 2002: Ohr Torah Stone's Legal Aid Center and Hotline has just wrapped up a case that had been mired in the courts for over seven years
- The Max Morrison Legal Aid Center: No Exit: Jerusalem organizations are working to ease the plight of "agunot", women denied divorce.
- The Max Morrison Legal Aid Center: To Break the Chains: A dramatization raises funds for Advocates to help women free themselves from bad marriages
- The Max Morrison Legal Aid Center: YAD L'ISHA: Legal Aid Center and Hotline for Women
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We now recommend New America 8: *Life under the Rabbis*

Rabbi Dr. Isidore Epstein describes life under Rabbis, ruled by Talmud Law. It is a fascinating picture of Jewish society during the first centuries of the Christian Era, and an intriguing projection of the New America under the Talmud.

INTRODUCTORY ESSAY
by
THE EDITOR

Social Legislation in the Talmud

[page i] This essay, which appeared originally as a *Torah Va'Avodah* publication, first in 1946 and then in a revised and enlarged form in 1947, has now been again revised and enlarged and, by reason of the relevance of much of its subject matter to the tractate Baba Mezia, has been included in this volume. The Publishers wish to record their appreciation to the Bachad Fellowship for their kind co-operation.

[NB: This essay is contained in the prefatory pages of the 1962 printing of the Soncino Hebrew-English Edition of the Tractate Baba Mezi'a]

THE RELIGION OF ISRAEL

In the earliest accounts of Israel and Judah, when yet the twelve tribes were warring with each other, we find leaders who proclaimed that God is and must remain the sole ruler of the tribes and that through the government of the Lord, Who is One and Everlasting. the unity of the individual and the nation must be found.

This only God and Supreme King had spoken to them at Sinai through the Law and continued to speak to them through priest and prophet. What He said and commanded was gathered up in books, which became the Book—the Bible—by which their individual and corporate life was to be guided. Thus arose and developed the religion of Israel. Grounded on the Book and centred in God, it was not like the Roman religion, the creature of the State, nor was it ever to derive its inspiration from political feeling. For the Jews, religion itself was to be an independent and positive source of inspiration and its acceptance the chief foundation upon which the Jewish state was to rear itself.[1]

THE WRITTEN AND UNWRITTEN LAW

But surrounding nations surged against them. Conquering Empires rose and fell. Israel was taken captive and disappeared from history as a separate whole. Judah too fell a prey to Babylonia, but was restored after Babylon fell to the Medes and Persians. Thus began within Judah a centuries long struggle for the inviolability of the Book. Its laws, precepts and ordinances had to be interpreted both literally and spiritually. The change in their environment could not be neglected. Beside the Written Law, there had been from the first, from the divine commandments to Moses onward, an unwritten Law which lawgiver and prophet sought to engrave on the hearts of the people. The Written and Unwritten both must co-operate in the guidance of Jewish people struggling against the inrolling civilisations of Greece and Rome, the unwritten being the dynamic factor of change, the written the abiding fundamental factor.

THE TALMUD

Thus began the Talmud, mainly oral at first. Teacher succeeded teacher in synagogue and school. Their sayings and rulings based on the Book were treasured. The Sadducees, representing the extreme latitudinarians in life, opposed the continuous interpretation and reinterpretation of the Law to meet changing circumstances. They failed and disappeared. The Pharisees who provided the chief teachers of the Law succeeded and remained, and the Talmud is not the least of their achievements.

Then came to the Jewish people with the year 70 the most severe blow of all. Jerusalem was captured by the Romans, the Temple razed to the ground, and the Jews were dispersed throughout the world. Their surroundings had indeed changed—fundamentally changed—but their conception of God as sole ruler had not changed; and although the state had been annihilated and the people had often to flee from one place to another, they continued to cherish with increasing tenacity the Book and the traditions which past centuries had shaped, and which had as goal the realization of the divine will through the singleness and unity of all powers of the common life.

With the transformations in their surroundings and conditions, they were confronted with new dangers, new problems and new difficulties. Re-adaptation and re-interpretation of the Book to meet the kaleidoscopic changes in their situation, became more necessary than ever, and leaders arose to continue the work of past generations. Thus the Talmud, the written story of interpretation; of making of by-laws, and of adding to the store of Jewish legislation, grew rapidly during the early centuries of the Christian era. Babylonia was playing its part during this growth as well as Palestine where Jewish teachers were yet able to find temporary shelter. Thus arose the two versions of the Talmud—the Babylonian and the Jerusalem—in which are chronicled the national experiences of the Jewish people extending over a period of several centuries; and the presentation of some aspects of the social legislation enacted during that period is the attempt made within the restricted limit of these pages.

SOCIAL RIGHTEOUSNESS AS AIM OF COMMUNAL ORGANIZATION

As preliminary to the main subject, it is necessary to sketch briefly the constitution and organization of the Jewish communities in respect of whose needs the talmudic social legislation was enacted. With the Torah as supreme guide in communal life, the primary end and aim of communal organization had moral and religious purposes. This does not mean that the economic and social functions of organized society were ignored. But it does mean that all was looked upon as subordinate to the moral functions. In other words, morality was made the dominating factor of communal life, and the underlying principle of all legislation regulating social and economic relations. This will be particularly seen in the personal responsibility which the community enforced on each of its members in matters of social righteousness. With the result that the Jewish communities were able to exhibit, even under the most untoward circumstances and environments, a moral enthusiasm and passion for social justice to which communities of enlightened European states but rarely testify.

THE COMMUNITY

A community has been defined as a collection of institutions rather than a collection of people occupying a more or less defined area. It is that which is final and decisive in distinguishing the community from other social constellations.

The same can be said to have been the distinctive feature of the [page ii] Jewish town. Before a locality could enjoy the status of a town, it had to possess at least ten institutions of social, cultural and occupational character. A Court of Justice, a Charity Organization, a Synagogue, a Public Bath, a sanitary convenience, a physician, a surgeon, a notary, a ritual slaughterer, and a school teacher.[2] Round the town were grouped the various suburbs and villages which were in all matters dependent on the town.

Residing in the town were its own citizens, people domiciled or possessed of land within its boundaries, and strangers who took up temporary residence and possessed no property. The qualification for citizenship was 12 months' residence. This was an easy qualification considering the importance of the rights and privileges of citizenship.

COMMUNAL ADMINISTRATION

The administration of the Community was generally in the hands of a Council, consisting of a minimum of seven officers *(shibe'ah tube ha-'Ir)* duly elected by the citizens *('aneshe ha-'Ir).* Where non-Jews formed part of the community, they were called upon to administer the affairs together with the Jewish representatives.[3] This Council constituted the Executive, who had charge of all the affairs of the Community, and without whose direction nothing could be done. They had also in a sense legislative power, with the right to enact, regulate and fix local customs, which in turn became part of the life and being of the Community. Their powers, though considerable, were circumscribed by the Torah. No law, regulation, or enactment of theirs had any authority save as being in accordance with the law of the Torah, and had no validity except in so far as it bore this character. This was guaranteed by the presence of the Rabbi appointed in Palestine by the *Nasi,* and by the *Resh Galutha,* the Exilarch, in Babylonia, who stood at the head of the Community and in whom was vested the power to veto any measure which he considered contrary to the law. This essential prerequisite authorization and sanction by the representative of the Torah impressed on all communal legislation a divine stamp, and all enactments passed by the Jewish Communities were no longer regarded as man-made, but became identified with the law of God—and thus secured the voluntary allegiance of all God-fearing men and women.

Although the constitution of the Community was, as will have been seen, essentially democratic, the minority could in certain matters, by appealing to a higher authority, secular or spiritual, force the majority to yield to their demands. Thus we read that the minority could compel the rest of the Community to share in the building of a wall for the town, in the erection of a synagogue, and in the purchase of scrolls of the Law and the Prophets.[4]

FUNCTIONS OF THE EXECUTIVE AND COUNCIL

The real Executive power, however, was vested in the hands generally of a triumvirate called 'parnasim', appointed for their learning and distinctive merits, rather than for their wealth. In order to avoid corruption, two brothers were not allowed to have seats on the Executive.[5] If by any chance, however, two brothers were elected they were allowed only one vote.[6]

Much honour and dignity was attached to the office of Parnas, and the Parnas was to avoid anything which might tend to lower his respect and prestige in the eyes of the members. Thus, no Parnas in office was permitted to do manual labour in public,[7] and in Palestine the Rabbi inducted the Parnasim into office by presenting them with a *Sefer Torah,* as a token of the Divine ideal that was to inspire and govern them in all their activities.[8]

The Council had multifarious duties, ranging over all kinds of communal service and endeavour. They administered the funds, apportioned taxation, supervised trade and commerce, disposed of communal property, fixed and controlled prices and weights and regulated wages of workers. They further enacted police regulations, provided for the administration of justice, enforced fines, applied the sanctions of the ban of excommunication, organised forces for the protection of the town, and attended to the spiritual needs of the people by arranging the statutory and special divine services and supervising the teaching of adults as well as children.

THE COMMUNAL OFFICERS

The council operated through a body of officers. There were the officers of weights and measures *('agardemim*[9]*, ba'al ha-shuk*[10]*)*, whose function it was to test and seal weights when found accurate. They also supervised and controlled the price of commodities as fixed by the Council. For this office only men of the highest probity and strictest integrity were appointed. Cases of attempts at bribery by unscrupulous and wealthy merchants were not unknown, and only men whose character was proof against all taint of corruption and graft were entrusted with this task.[11] These inspectors also examined the quality of the food for sale. In case of wine they would taste the liquor through a straw or tube, or from a cup.[12]

There were also field surveyors who supervised transactions in landed property. They had to see that the measuring rod was according to standard, and also that the boundary lines between neighbouring fields were kept intact.[13]

The Community also had house surveyors who were to advise householders to attend to repairs whenever considerations of public safety made this necessary,[14] as well as road surveyors who were required to attend to the roads and see whether they were in a fit condition, and to issue orders accordingly.[15]

For the protection of the town against assault there were provided special guards who had to keep vigilant watch and warn the residents against any impending dangers. Guards on horseback were continuously riding round the city to see that all was in order.'[16]

There was also a general police force which exercised rigid control over the moral, social and religious life of the people and maintained strict discipline within the community, and special elders were appointed to check frivolous behaviour at banqueting places.[17]
[page iii]

COMMON PROPERTY AND UNDERTAKINGS

The sense of solidarity in the life of the townsmen was expressed and strengthened by a number of common undertakings, including undertakings of a commercial character carried out on a co-operative basis with a pooling of resources and profit;[18] and by the possession of no little town property from which the great body of citizens derived considerable benefit. There were public fruit trees from which all citizens were allowed to pluck. They could even take them home and eat them, provided there was no hoarding nor conserving.[19] There were also common pasture grounds and woods on which citizens could send their cattle to graze.[20]

The common property was equally at the disposal of all citizens. There was no claim to priority, nor discrimination. The right to the use of the common well was likewise shared by all townsmen. It was, however, restricted to drinking purposes, but did not extend to the requirements of industry, such as washing and scouring wool. As to the needs of washing clothes and personal washing, these were provided for in special containers.[21]

The larger sense of humanity transcended the confines of the town and even strangers shared the use of the common property. This was particularly the case with the pastural grounds on which also outsiders were allowed to feed their cattle. All likewise were permitted to gather shrubs and grass in all places, by force of an ancient enactment ascribed to Joshua.[22]

All roads were, of course, included among the common property and open to the free common use of all; but the public had in addition the right to use paths leading through private fields before the seeds began to sprout;[23] and a private path in public use for some time could not be obstructed .[24]

The common property was the inalienable possession of the townsmen. To illustrate this principle, the Talmud relates the following incident. A certain *Hasid*[25]observed a man clearing stones from his own field and depositing them in the public road. 'Wherefore dost thou remove stones from a domain which is *not* thine to a domain which is *thine,'* the Rabbi asked. These words of reproof were greeted with scorn by the man, who failed to grasp their significance. After some time, this man, finding himself in financial difficulties, was obliged to sell his field, and, in search of a buyer, he happened to pass that same street and stumbled painfully over the very stones he had deposited. Then there dawned on him the meaning of the Rabbi's words with their full force and he exclaimed, 'How truthfully did the *Hasid* speak, when he said to me, "Wherefore dost thou remove stones from a domain that is not thine, to a domain that is thine."[26]

As inalienable public possession, the common property could be used by every individual, provided this did not involve any appropriation of, or interference with, public access. No one was therefore permitted to place or cause an obstruction in the street or act in a way that would cause inconvenience to those who use it. If anyone happened to place an object in the street and failed to remove at after due warning was given, he forfeited all claims to it.[27] If one had a tree on his private ground overhanging the street, he was required to cut the branches off at a height that would enable a camel and its rider to pass under it unmolested.[28] Threshing floors had likewise to be set up at a distance from the city so that the wind might not carry the stubble into the city to the annoyance of the residents.[29] Nor was any digging allowed even on private ground, where it extended under a public domain, without special permission from the authorities, who would, on granting, enforce the necessary regulations that would ensure the safety of the road to heavy traffic no less than to pedestrians.[30]

PRIVATE PROPERTY RIGHTS

Though the rabbis recognised private property rights, these were governed essentially by social considerations, and only in so far as it provided a basis for social peace and welfare, and for a better ordering of human affairs, was the claim of the possession of property justified; and when it was to serve the public interest this claim might, by the properly constituted authority, be modified or suspended altogether.[31]For a man to refuse to others the use of what he possessed, simply on the ground that what he held was his own, was a conduct for which the Rabbis of the Talmud could find no sanction. They considered that provided there was no loss, nor damage involved to the proprietor, others too were entitled to avail themselves of the advantages and benefits which private property could offer. 'Behold,' said they, 'if, at the end of the harvest season, when the field is cleared of all crops, the owner does not permit the public to enter his field, what do people say of him? "Look at the man, what benefit does he derive?"[30] Such a dog-in-the-manger attitude was regarded by the Rabbis as indefensible. They declared it typical of the people of Sodom who stood strictly by the principle of each for himself, and whose motto was 'What is mine is mine and what is thine is thine'. Against such an attitude. the court would not hesitate to resort to coercion;[31] and as is evidenced by the number of measures affecting the whole sphere of social and economic life, recorded in the Talmud, the Rabbis endeavoured to ensure not only the rights of the public in regard to private possessions, but also the social duties attached thereto.

THE BIBLICAL CONCEPTION OF PRIVATE PROPERTY

This rabbinic attitude to private property is based on the [page iv] fundamental biblical principle that whatever man has, he holds from God: ‘For all things come of Thee, and of thine own have we given Thee’ (I Chron. XXIX, 14). Such property is conceived in terms of a Divine trust, in which no man can claim exclusive rights. While those appointed by God as trustees have their own specific rights of use and enjoyment, there still remain common rights to be shared by others in virtue of the Divine ownership.

It was this principle of Divine ownership on which rested the biblical laws designed to ensure the common rights of the poor to the land. In ancient Israel, those who could not earn enough were provided for by the precepts of the Torah regarding the reaping of the harvest. The landowner, while enjoying the reward of his diligence, had to recognise that others too had a right to live and that he had duties towards them to enable them to live.

The ethical principle underlying these precepts is quite clear. Its meaning is that the earth created by God as well as all the gifts of nature can never become altogether private property. It is handed out in trust to man, who by the sweat of his brow, brings out its produce. The right and the duty to apply his diligence to the land is the only relationship permitted him by the spirit of the Torah. Beyond this relationship stands the eternal truth that ‘the earth is the Lord’s and the fulness thereof’ (Psalm XXIV, 1). It is from Him that man has received the land, and it is from Him that mankind derives common rights in the land; and in the olden days, the common property in the gathering of the harvest was an example of these common rights.

In the same spirit were the laws of the Sabbatical Year *(Shemittah)* ordained. Designed to confirm the landless poor in their right to live, ‘the Sabbath for the land unto the Lord’ (see Lev. XXV. 2) served to teach that the produce of the land must not be regarded as absolute private property of a select class, but was at least part of a common divine heritage in which the poor, the alien and the slave and even the criminal have a share.

This principle of the Divine ownership of the land was further enforced by the biblical law of the Jubilee. If a Jewish landowner sold his land, it came back to him or his heirs with the advent of the Jubilee Year. The object of this law was to prevent land from becoming concentrated in the hands of a few, to the impoverishment of the masses. But the underlying principle was that of the Divine ownership of the land. As the land did not actually belong to its human owner, it was not in his competence to sell it. This so-called owner of the land was given only the opportunity of putting it to good use. Having failed in his charge, he was obliged to surrender his function to another person, the original reservation ever remaining in force; and after the lapse of a certain number of years, with the advent of the Jubilee, his rights as first owner were automatically restored to him, and he was given a chance of cultivating his trust.

CONTROL OF PRICE

The Rabbis, actuated by the same ethical and religious motives governing private property rights, applied them to the whole range of social relations. This is particularly noticeable in the rigid control exercised over the price-fixing of commodities and the penalties attached in cases of contraventions. In Roman Law, price was entirely a matter to be determined by free contract. It was left to the two contracting parties, the buyer and the seller, to agree upon the price at their own risk, subject only to the limitation that the seller was bound to reveal faults and defects, interfering with the proper enjoyment of the things sold. Paulus, a legist of the third century, stated that, in buying and selling, a man has really a natural right to purchase for a small price that which is really valuable and to sell at a higher price that which is less valuable, and each may seek to over-reach the other.[34] What appeared to Roman Law natural and right was in the eyes of the Talmudic Law unethical and wrong. Basing themselves on the biblical law in Leviticus, ‘If thou sellest aught to thine neighbour, or buy of thy neighbour’s hand, ye shall not wrong one another’ (Lev. XXV, 14). Jewish magistrates regulated the relationship of buyer and seller on quite a different basis than that of contract. For them it was determined by social considerations and based on ethical principles; and thus they developed and enacted a number of legal provisions that safeguarded the interests of both parties. They not only limited all profits, but fixed the amount which constituted in each case, according to the nature and circumstances of the transaction, a charge of fraud and the penalties attached to it. In general cases the overcharge of more than one-sixth above the market price was considered sufficient to cancel the sale; where it was exactly one-sixth, the buyer could recover the excess; though an overcharge of less than a sixth was not actionable.[35] And not only was the buyer protected against fraud, the seller too could find a remedy where he had been through one cause or another cheated out of his wares at a lower price.[36]It becomes clear that in a system where such laws and regulations were in force, the ideas about rights, of property were quite different from those that predominate today.

SALE OF FOOD

In many communities, the prices were fixed not at individual discretion, but were corporately determined with a view to safeguarding the standards of life of the consumers; and while in some cases the profit of more than one-sixth of the cost price was permissible, in the case of eatables it could not exceed one-sixth.[37] For the same reason provision was made cutting out the middleman’s profit in the case of eggs which constituted one of the most important articles of food in Palestine.[38] The export trade was likewise regulated on the same principles, and no food on which the general livelihood of the community depended, such as wine, oil and fine flour, could be exported from Palestine; although it might be mentioned that one authority. Rabbi Jehudah ben Bathyra, would make an exception in favour of wine, because its export, he claimed, would diminish the resultant evils of intoxication.[39]

MEASURES AGAINST FORESTALLING

Rules of the most far-reaching consequences were likewise enacted to prohibit forestalling or any action which prevented goods from being brought by the producer to the open market. The forestaller, buying them wholesale outside the town or in the market itself, would by creating a corner, secure a monopoly and command a higher price than would otherwise have been paid. Such practices, though forbidden by means of an enactment, were not easily [page v] enforced. The Talmud mentioned with execration a certain Shabbatai who practised forestalling.[40]Such abuses must have been quite common; and public-spirited individuals would step in where the hand of the law could not reach. The father of Samuel, for instance, we are told, in order to defeat the scheme of forestallers, used to buy grain at the harvest time, thus preventing anyone else from securing a monopoly, and then resell the grain at the same price. Samuel, the son, on the other hand, used to store up the grain he bought at harvest time and keep it until the price became higher, when he would release the grain at the price of the harvest time and thus force prices down. And from Palestine a message was sent: ‘The action of the father is more meritorious than that of the son’. Whereas the action of the father prevented a rise in the prices altogether, those of the son did not have the same effect, as his act was not likely to bring the prices down after they had already attained their level in the market.[41]

CONTROL OF WEIGHTS AND MEASURES

In addition to controlling prices, the authorities controlled also the measures and weights. Numberless regulations were laid down to ensure that the buyer was not defrauded by any inaccurate measure or weight. All measures had to be cleaned periodically according to the purpose for which they were intended. Wholesalers had to clean their weights and measures once a month, shopkeepers twice a week. Provision was likewise made for the height at which the scales were to be suspended from the ground, as well as for the length of the cross-bit. The nature of the weights was similarly provided for. Weights were not to be made from metal, because they wore out easily, only from granite, stone and glass.[42] These measures, it might be mentioned, were made in the interests of justice, rather than for the sole interest of the citizens. This is clearly illustrated by the regulation that no weight could be enlarged by more than a sixth; and the reason suggested for this enactment was to protect merchants, coming from outside to dispose of their goods, against any loss. If, for instance, an outside seller, unaware of the increase in the capacity of the weights and measures, sold his wares at the fixed profit of one-sixth, he would still suffer no loss on the cost price, provided the change did not exceed one-sixth.[43]

QUALITY OF WARES

The authorities were not content with having to provide society with mere fitting instruments of trade. They felt bound to regulate every sort of economic transaction in which individual self-interest might lead to injustice, and they determined to see that only such articles were sold as were of good quality as well as of good measure. Store-keepers were not allowed to give their wares a delusive appearance by displaying the best quality on top and placing the inferior below. Nor was it permitted to renovate old furniture and sell it as new. Animals for sale were not to have their appearance improved by being brushed up or drugged so that they might appear young. [44] An in this connection an interesting story is told of a slave who dyed his hair and beard and offered himself to Raba for sale. Raba turned down his offer with the saying, ‘Let the poor be the members of thy household’, meaning I would rather have a poor person perform my household service. When he came to Raba Papa b. Samuel, he bought him. One day when ordered by his master to bring him a drink of water, the slave went and washed away all the dye of his hair and appearing before his master exclaimed: ‘See I am older than your father.’ Thereupon R. Papa applied to himself the verse in Proverbs (Xl, 8) ‘The righteous (meaning Raba) is delivered out of distress and another (namely, himself) cometh in his stead.”

A strong administrative system was created to assist the authorities in enforcing their regulations. There were special agents, *agoranomos,* market-commissioners, who supervised and tested the quality of the food, liquors and other articles offered for sale, and who controlled the measures and weights. As to prices, custom varied. Whilst in Babylonia they were fixed and controlled by the community,[46] in Palestine they were under no such control.[47]. They were rather allowed to find their own level, stimulating thereby—thus maintained these early economists—healthy competition. Rab on his arrival in the year 219 C.E. in Babylonia from Palestine was appointed by the Exilarch as market commissioner.[48] Clinging, however, to the practice in vogue in his homeland, he refused to supervise the prices and rather preferred to serve a sentence in prison, than to depart from his cherished economic principle. Samuel, his contemporary, on the other hand, fought against high prices; and on one occasion when dealers in earthenware took advantage of the adopted law disallowing the use of all *hametz* earthenware vessels that remained over the Passover, and charged exorbitant prices for their goods, Samuel threatened them that unless they reduced their prices, he would modify the law in favour of the opinion that declared the use of such utensils permissible after Passover.[49] He dealt in a like manner with dealers in myrtle for the *lulab,*[50] and cautioned them to make their charges reasonable, failing which, he would declare himself in favour of Rabbi Tarfon’s view that permitted, for the purpose of the ritual, myrtles which had their tips broken off, instead of the adopted practice that demanded the tips of the myrtles to be whole and unbroken.[51]

RESPECT FOR PRIVATE PROPERTY RIGHTS

But apart from the social considerations which, in Talmudic legislation, govern the property rights of individuals, man’s lawful possessions were safeguarded by a number of strict laws and regulations. This is particularly seen in the law which considers the unauthorised use of any property belonging to another to be the equivalent of robbery, rendering the offender liable as such for any loss or deterioration suffered by the property even through an unavoidable accident *(force majeure).*[52] Even more stringent is the law in the case of a bailee, in that he becomes liable for any loss or deterioration or destruction of the subject-matter of the bailment from the [page vi] moment he lifts it up with the intention of using it, even if he does not actually make use of it, because having undertaken a duty towards the owner of the property, he is guilty of a breach of trust which makes him more easily an offender than a non-bailee.[53] And not only is the bailee responsible for such an act, but even if he merely told another person to use it, he becomes responsible for any loss suffered by the bailment, notwithstanding the rule that no man can be made liable for an offence conamitted by another.[54]

Related to these regulations is the prohibition to deprive a man directly of a customer, or to buy what someone else is negotiating for. 'If a poor man (for example) is examining a cake (to buy it) and another man comes and buys it, he is called a wicked man.[55] Included in this prohibition is to interfere with another person's livelihood or encroach upon his trade;[56] and early Talmudic legislation forbade one who was not a resident of a street or alley to open up there a trade which was already exercised by a resident. Similar protection against competition was extended even to fishermen. Although they plied their trade in rivers, in which, as common property, all men had equal fishing rights, they were protected against the interference of each other with their respective catches. Fishermen were thus ordered to remove their nets for a certain distance from the spot where another fisherman had already spread his net, with a good chance of catching a fish which had been attracted by his bait. The only profession which was not thus protected was that of schoolmasters, competition in their case being considered very healthy because 'the rivalry of scholars increaseth wisdom.[57]

RIGHTS OF WORKERS

How little Jewish ethics were influenced from the earliest days by the idea of absolute property is already reflected in the position of the non-Jewish slave in ancient Israel. Even a slave was not recognised as an absolute possession. He was never to become a thing. The smallest injury to his body gave him his freedom. If he ran away, nobody was entitled to deliver him back. In Job the full right of the slave to the support of the law is upheld, and the moral basis of his liberation is laid: 'If I did despise the cause of my manservant (slave) or maidservant, when they contended with me: what then shall I do when God riseth up? and when He visiteth me, what shall I answer Him? Did not He that made me in the womb make him? And did not one fashion us in the womb?' (Job XXXI, 13-15). In an epoch when social conscience was yet unknown, even in those restricted parts of the world which represented a certain degree of civilisation, Jewish ethics proclaimed in no uncertain accents full equality of social standards even of slaves, embodying this principle in the various rules and regulations governing slaves and master. It was forbidden to let slaves perform any degrading work, or work which was not absolutely necessary.[58] How far ahead is such an attitude in comparison with that of employers of not long ago who opposed twelve- and ten-hour working days on the ground that less than fourteen or sixteen hours' work per day would mean too much liberty and unhealthy leisure. Social equality of the slave demanded that he should rest on the Sabbath day even as his master rests, and that if made captive he should be ransomed even as a freeman is.[59] And Jewish ethics as far back as eighteen centuries ago formulated a programme of social security which cared for the disabled slave.[60]

The same social conception of property governed the relations between employers and employees. Property did not give owners the right to hire workers on their own terms. The wages were fixed with a view to safeguarding the workers' standard of life by the authorities, who drew up regulations as to the wages and hours of labour and other rights of the workers. In some communities, all this was regulated by guilds of artisans; and workers were permitted to call a strike *(Regi'a)* in defence of their rights.[61] In many

Palestinian communities, the working hours were fixed from sunrise to sunset; that is, a maximum of twelve hours. But in any case it was a fixed regulation that the time taken up by the workman in going to the place of labour was included in the working hours belonging to the employer, whereas the time needed for the labourer to go back home from his work was part of his own time and could not be deducted from his working hours.[62] The employer had no right to make the employee work longer hours than was customary in that locality, unless specially agreed upon, even if he paid him more than the usual rate of wages, it being implied that he gave him such an increase for his skill in performing better work and not for the purpose of longer hours.[63]

In their solicitude for the welfare of the workman, the Jewish communities while protecting him against exploitation, sought at the same time to safeguard his dignity and honour. They held with the poet Schiller that 'Man is created free; and is free even though born in chains'. For freedom was a divine gift which no Jew was entitled to barter away. "For unto me the children of Israel are servants (Leviticus XXV, $_{55}$)—and not servants to servants" is an illuminating rabbinic comment reflecting its attitude to the question of human freedom;[64] and this attitude lies behind many of the regulations governing the relationship between employer and employee. Thus, the workman by hiring himself out for the day could retract before the work was completed, provided he could be replaced, and his retraction would not involve the master in a financial loss.[65] In some places the employer had to furnish the workman with meals, the menu of which was regulated and which included in many cases dainty dishes.[66] This was apart from the biblical law which entitles the labourer, to eat *ad lib.* of the produce on which he happens to be engaged, even to an amount exceeding his wages; though the Rabbis advised the workman not to be greedy and thus find the door of employers closed against him.[67] The employer, however, could not discharge his liability to the worker by making him accept, in lieu of his wages in money, a payment of equal value in kind.[68] The wages, being his living, the workman was permitted in case of the employer's default, to enter his house and seize an article as a pledge for his wages—something which, as will be seen anon, a creditor was not allowed to do.[69]

PAYMENT OF WAGES

The wages of the workmen had to be paid according to biblical law within a fixed time. 'There shall not abide with thee the wages of him that was hired, through the night until the morning.' thus runs the biblical command (Lev. XIX, 13). The purpose of this law, which is repeated with different wording in Deuteronomy XXIV, 14-15, is evidently to spare the workman, who waits for his earnings to buy food, the distress caused by any delay in the payment of his wages. This fact is recognised in modern business in which it has become the practice to pay employees every week, whilst casual labour is paid by the day; and the Talmud contains detailed provision as to what are the limits of time, according to circumstances and the nature of the work, at the end of which the owner, having failed to pay his workman, is guilty of violation of the command. If, for example, he is a day labourer, he must be paid during the night following the day of his employment; if he is a night worker, he must have his wages paid within the day following the night of his employment.[70] Within these limits of time, the labourer, in case of a dispute as to whether he has been paid, was entitled to collect his wages merely on oath, and had no need to produce any other evidence. But after the expiry of the time limit, he would have to bring definite evidence to prove his claim, because the presumption is raised that every employer is honest and would not defraud his workman, nor violate the command that enjoins payment within a fixed time.[71]

RIGHTS OF EMPLOYERS

The Talmud knows of no class legislation favouring one section at the expense of the other: all are alike in the eyes of the law, master as servant, employer or employee; and the interests of the masters receive as much consideration at the hands of the Talmudic legislators as those of the labourers. Though, as has been seen, there was no law compelling a worker to remain on his job, the interests of the employer were safeguarded by the provision that the workman had to find a substitute before he could leave his master's employment, or that the employer suffered no loss through the workman's retraction. Furthermore, even were the workman to have engaged himself to work for the employer by mere parole, if he retracts the employer may engage other workmen even at a higher wage than the one agreed upon, and charge the difference to the employee.[72] They further sought to impress on the worker the duty of serving his master with fidelity and honesty and of cherishing, on the principle 'time is money', every moment of his employment, which to waste would amount to robbery. Workers were thus declared exempt from the punctilious performance of certain religious exercises where this might tend to interfere with their work. They were for instance to curtail the Grace after meals,[73] and were not required on reciting the morning *Shema* to get down from a tree or scaffolding on which they happened to be working at the time, but could say it where they stood.[74] Stringent and minute regulations were likewise laid down as to the remnants of material the worker might retain for himself. Whilst he was allowed the shavings taken off with the plane, the appropriation of chips taken off with the hatchet was forbidden to him. Nor was the tailor permitted to retain a thread longer than the size of a needle's square, or a piece of cloth that exceeded the size of three handbreadths.[75]

DEBTORS AND CREDITORS

The conception of inviolability of personal rights which, as we have seen, governed the relations of the workers and employers, is further illustrated by the legislation designed to protect debtors against grasping and oppressive measures on the part of their creditors; and a mere comparison with the Roman system in this connection leaves no doubt as to the highly ethical principle which determined the treatment of the debtor in the Talmudic system. In Roman law the borrower was bound hand and foot to the lender, if he failed to repay him the money lent; and where the debtor could not repay his debts, the creditor could, by applying the praetor, obtain full powers over the person of the debtor by forcing him into slavery either for his own use, or for sale in the market; and despite some later laws that mitigated the plight of the debtor, his enslavement to the creditor was in practice right down to the age of Justinian.[76] Now, such rights over the person of the debtor were never recognised in Jewish law. Not only could the creditor not force his debtor into slavery but even his right of taking a pledge was restricted. He could not deprive the debtor of any implements which he required for earning a livelihood, or of any household utensils needed for the preparation of food or his bedding, and in no case would he take in pledge anything belonging to his wife or children. Nor was the creditor, out of consideration for the feelings and sense of self-respect of the debtor, ever allowed to go himself into the house of the debtor and take a pledge; and what is more, even the Court officer was not permitted to enter the debtor's house to take a pledge, but had to wait for the debtor to bring out as pledge any article he chose.[77]

BUSINESS LOANS

On the other hand, in order not to discourage through these restrictions people from advancing loans to those in need of money, a number of adjustments in the then existing law were made in favour of creditors. Thus it was enacted that creditors in collecting their debts from landed property, could insist on being paid out of the medium quality, despite the implied Biblical law that entitled the debtor to discharge his liability by referring the creditor to the poorest quality.[78] Again, whereas witnesses in all other monetary cases were subjected by the court to a thorough cross-examination and investigation' *(derisha wa-hakirah),* in cases-of indebtedness they were spared this ordeal.[79] It was, moreover, ordained that even laymen were competent to try cases of indebtedness, as against other monetary cases which required for their adjudication the presence of a qualified judge.[80] All these innovations and departures from the old law were prompted by the desire to facilitate creditors in the recovery of their debts so that, in the words of the Talmud, "prospective borrowers should not find the doors of the lenders locked before them."[81] Indeed, so much importance was attached to this consideration, that it was responsible for the institution of the *Prozbul* by Hillel which saved debts from the operation of the laws of the year of release, *Shemittah.*[82]

These enactments, though they served to safeguard to a certain extent the interests of creditors, were felt not to go far enough. In the absence of any measures to overcome the Biblical prohibition of interest which made money lending a non-lucrative proposition, lenders were not likely to advance money with all the risks attached thereto. But that is not all. The law of interest had from the earliest days been extended and made to apply to ordinary trading transactions. Thus all payment of money in return for the giving of credit, all bargains in which goods were sold at a higher price, higher than the real value, in consideration for the seller having to [page viii] wait some time before he was paid, were considered usurious. For it was regarded the same as if the seller were to charge usury for lending the goods themselves, or the amount of money which was just the price of the goods, to the buyer for the period during which the seller waited for payment. This extension of the law tended to check trading enterprises and commercial operations, no less than money lending transactions. Alive to the commercial needs of the community, the Rabbis evolved an instrument designated *Iska,* in virtue of which, broadly speaking, every sum involved in a loan, particularly when advanced for trading purposes, was treated half as a loan and half as a trust, on which the lender was entitled to the larger share of the profits.[83]

SOME LAWS OF ‘UPRIGHTNESS’

In case of a bankrupt whose property was sold by order of the court, the buyer of the property had to return the bankrupt his property whenever he was in a position to buy it back again. This enactment was based solely on the ethical principle, laid down in the Bible, in virtue of which the Jew is bid to do what is ‘upright and good in the eyes of the Lord’ (Deut. VI, 18).[84] Grounded on the same ethical principle of ‘uprightness’ is the rule which, in the case of the sale of landed property, gives the *Bar Misra,* the ‘abutting neighbour’ the option of the first refusal, as it is considered to the advantage of a person to have all his property adjacent to each other.[85] Akin to this and what is known as the rule of *Bar Misra* and determined by the same ethical principle is the rule of *god ‘o agod* (‘You cut or I cut’), which is applied to a partnership in a property, whether movable or immovable, which is too small to admit of partition. In such a case either partner can compel the other to sell his portion or to buy it from him, saying, ‘Either you buy from me my share, or I will buy from you your share,’ so that the whole will be in one ownership.[86] A number of regulations were also made to safeguard the interests of the trading community. Thus anyone who made purchase in the open market of an article which turned out to be stolen was entitled, on returning the property to its rightful owner, to recover from him the money he had paid for it, and the owner would then have to sue the thief for that amount. This might appear to have been hard on the aggrieved owner. Yet this ordinance, included among those known as *Takkanath ha-Shuk,* was most necessary, if the trading wheels were to run smoothly, as otherwise people would be loth to buy things for fear the objects offered for sale were stolen.[87]

WAYS OF PEACE

There were also a number of rules laid down in the interests of peace. If several people had cisterns along a watercourse, the owner of the cistern nearest to the river which fed the watercourse had the right to dam the flow so that his cistern be filled first. The catch of beasts, birds and fish was to be treated as property held in the valid ownership of those who set the traps even before they had actually come into their possession, and for anyone else to take the catch is accounted as robbery; and to take away anything found by a deaf mute, imbecile, or a minor, although these cannot legally acquire things, is accounted as robbery. All these and other similar rules were enjoined for the maintenance and promotion of public peace, in keeping with the spirit of the Torah, of which it is written ‘Her ways are the ways of pleasantness and all her paths are peace.’[88]

WITHIN THE LINE OF LEGAL JUSTICE

Akin to the ethical principle of ‘uprightness’ which, as we have seen, had in some respects the force of a written law, was the principle of *lifenim mi-shurath ha-Din,* which urged a man to act ‘within the line of justice’ and to forego his legal rights in favour of his fellow man on whom the application of legal justice would inflict undue hardship.

An early example of the operation of this ethical ideal is told in the Talmud: ‘Rabbah, the son of Hunah, engaged certain carriers to transport barrels of wine from one place to another. In handling the barrels, the carriers broke one barrel, spilling the wine. Their employer, Rabbah, seized their coats in order to secure for himself the payment of the damage. The carriers thereupon summoned him before Abba Arika who ordered him to return them their coats. “Is this the law?” asked Rabbah. “Yes”, answered Abba. “In order that you may walk in the ways of good men” (Proverbs II, 20). The carriers then said: “We are poor labourers, we have spent the whole day on this work and now we are hungry and have nothing to eat.” Abba Arika then ordered Rabbah to pay them their full wages. “Is this the law? asked Rabbah again. “Yes”, answered Abba, quoting the concluding part of the cited verse, “and keep the path of the righteous”[89] Thus, though the law gave the employer the right to make the labourers pay for the damage caused by their carelessness, Abba ordered Rabbah to follow the rule of acting ‘within the line of justice’, and thus forego his claim in favour of the poor workmen.

Another Talmudic example which shows us clearly the meaning of acting ‘within the line of justice’ concerns the rule of lost property. Where such property was not reclaimed for some time, it fell, according to the law, to the finder. We are told however of a righteous man who declined to take advantage of this rule, but, acting within the line of justice, returned the find to the person who claimed it;[90] for though it did not legally belong to him any longer, he was still obviously in need of it.

PROTECTION OF TENANTS

Talmudic legislation also provided for the protection of tenants against the hardship of eviction. It insisted that no landlord could dispossess a tenant who rented a house for an unspecified length of tenure unless he gave him thirty days’ notice in advance so as to enable him to find alternative accommodation. This applies only in the summer, but during the winter season—i.e., from the Feast of Tabernacles until the Feast of Passover—when it was extremely difficult to obtain vacant premises, the landlord could on no account dispossess the tenant, but had to allow him to continue to occupy the premises under the original terms of the tenancy. If, however, there had been an increase in house rents all over, the landlord might claim the higher rental; on the other hand, if there had been a decrease, the tenant could insist upon paying the lower rental. In large cities where it was difficult to obtain premises at all times, the minimum period of notice was twelve months. In the case of shops, whether in small towns or large cities, the period was likewise twelve months, in order to give ample time to the shop-keeper to collect his debts from his customers. For shops occupied by bakers or barbers, the period of notice was three years, since such tradesmen were accustomed to grant credit for long terms. At the same time, anxious to protect the landlord against an inconsiderate tenant, it was ruled that the tenant must give notice of his intention to terminate [page ix] the tenancy on the same terms as he himself would expect—thirty days in small towns and twelve months in the large cities—so as to enable the landlord to find another tenant, and that if he fails to give such notice he must pay the rent.[91]

DISTINCTIVE FEATURES OF JEWISH CHARITY

Among no people in ancient history was there applied to the problem of poor relief, principles at once so humanizing and judicious as those that obtained in the Jewish communities of old. In charity work it is well to remember there is always a danger that, instead of alleviating distress, it might destroy the character of the recipient, and thus increase the misery which it was intended to alleviate. In order that charity should prove useful and beneficial, it is essential that benefit to the sufferer should be the real object of the donor. It is for this reason that the poor, in accordance with the Biblical law, had themselves to come and gather from the corners of the field or that which had been dropped in the course of the harvesting, and did not have the food doled out to them. They had, in other words, to work for what had been assigned to them as their share, and thus maintain their sense of independence and self respect. But this was studied neither by Rome, nor by the early Christian Church. In Rome there was, it is true, a good deal of gratuitous distribution by the state of corn and other necessities of life among the poor. But this charity was dictated by policy, rather than by benevolence. It lacked accordingly the fine discriminating sense between the really deserving and the greedy beggar. With the result that it became a direct encouragement to idleness and finally, as has been recognised, one of the chief demoralizing influences that led to the decay and the fall of the Empire. Nor was the blind and promiscuous alms-giving encouraged by the early Catholic church calculated to mitigate the worst effects of pauperization. By extolling the mere giving of charity into a source whence there flowed gifts of heavenly grace to the donor, irrespective of the needs and character of the recipient, it made charity a selfish acquisition of merit, with a more than common indifference to its results, withdrew multitudes from productive labour to a life of beggary and mendicancy, and produced poverty exceeding in a great measure the poverty it relieved.[92] Considering the system of poor relief that obtained in the Jewish communities, we find that in their administration and distribution of charity they sailed clear of the evils inherent in the Roman as well as in the early Catholic system. Though organised by the community, Jewish charity was inspired and dictated by humanitarian and social motives, regulated by the character of the recipient and determined by his needs. All relief was essentially looked upon as having for its object the alleviation of distress, without encouraging idleness and loafing. Applicants for relief, except in the case of food,[93] had their cases investigated, and due discrimination was exercised between the genuine poor and the professional beggar and impostor.[94] Judged by this aspect alone, the difference between Jewish poor relief and others is profound. But there is an additional aspect. The conception of charity as a contribution from every citizen towards the fulfilment of a common obligation, instead of a conception of alms given by one individual to another, is another distinguishing feature of the provision made by the Jewish community for the relief of the poor; and the compulsory assessment for their relief which was introduced in Europe as late as the sixteenth century[95] was already in force in the Jewish communities as far back as the early centuries of the Christian era, if not earlier.

CHARITY ORGANIZATION AND DISTRIBUTION

Every community had a well organized charity institution in charge of specially appointed officers, collecting, administering and dispensing relief of different kinds. There was (1) the *Kuppah* (basket), the communal money-box, the contents of which were distributed every Friday among the local poor; (2) the *Tamhui,*[96] containing victuals for general distribution daily among strangers no less than the local poor;[97] (3) the clothing fund; (4) the burial fund that furnished the burial expenses of the poor. The qualifying period for compulsory contribution varied in each case, apparently in accordance with the scope and extent of the calls made on each fund. With the general fund, the *Kuppah,* the period was three months, the soup kitchen fund, thirty days; the clothing fund six months; and the burial fund nine months.[98]By these means the degrading system of house-to-house visitation was considerably obviated.

The administration of all the various funds was in the hands of charity overseers, three in number, two of whom acted as collectors and treasurers. The distribution, however, had to be supervised by all the three.[99] Detailed regulations were made for the distribution of the contents of the various funds. Only those who did not have sufficient means of subsistence for a week were entitled to receive support from the *Kuppah;* and from the *Tamhui,* only those who lacked food for the day. A poor stranger passing through the town would receive from the *Tamhui* food for at least two meals, with an extra meal for Sabbath. Where he happened to stay overnight, he would be provided with sleeping accommodation.[100] Monies from one fund could be transferred to another fund when necessity arose, subject to the approval of the general council.[101]

CHARITY OVERSEERS

A number of rules were laid down regulating the collection of monies for charitable purposes. The officers in charge of the collection were not to separate themselves from each other while engaged in the collection, to obviate suspicion. Where one of them happened to find money in the street whilst on his round, he was not allowed to place it in his private purse, so as not to arouse any doubt, but he had to deposit the money in the special charity box *(arneke shel zedakah),* which he carried about with him, and on getting home he would be allowed to take it out. For the same reason if a debtor of his happened to pay him in the street the money he owed him, he was not allowed to put it in his own purse; nor were the treasurers permitted to buy for themselves any surplus in the supply of victuals of the *Tamhui* that was for sale, in order to avoid any charge of unfair dealings against them. Nevertheless, they were much trusted, implicitly so, and they were not expected to furnish a detailed account of the funds they administered, for to them applied the words of the Biblical text, ‘they deal truthfully’ (II Kings XII, 16). [102]

REDEMPTION OF CAPTIVES

Closely related to the general charitable work of the community was its endeavours on behalf of captives. This was regarded as the [page x] greatest service a Jew could render to his fellow man and to God, as the agonies involved in captivity were, as the Talmud points out, the most distressing and protracted of all human sufferings.[103] And however impoverished a Jewish community might have been, it never shirked its duty towards captives, but always bestirred itself to secure their release and freedom. To meet such terrible exigencies, which were, alas! but too frequent, there was a special fund allocated, and, whenever a situation arose for which the available funds were not adequate, a levy would be imposed on the members.[104] But the readiness of the Jewish Communities to pay any price for the ransom of their brethren only served to encourage the men-stealers in their sinister activities, and to further extortions. The Rabbis in their desire to protect the communities ruled accordingly that no captive should be redeemed at a price that was too high;[105] and similarly from the same motives an enactment was passed forbidding the purchase, at an excessive price, of sacred scrolls and other religious appurtenances from non-Jews who found the theft of such sacred articles quite a profitable occupation.[106]

LOST PROPERTY

Corresponding to the duty of redeeming captives is the duty of saving another's property. If one comes across what seems to be lost property, Talmudic legislation insists that it is not enough for him simply to take it into custody in fulfilment of the letter of the Biblical law (Exodus XXIII, 4; Deuteronomy XXII, 1-4) but that he is bound to look after it during the period it is in his keeping until it is eventually restored to its owner. Detailed rules are given in the Talmud in this connection, rules varying with the nature of the found property. In general, he who finds lost property must attend to it whilst it is in his custody in the same way as if it were his own, but he must not make use of it, except in so far as it will help to preserve the property in good condition.[107]

An extension of the obligation to restore lost property is the duty of saving another's property from destruction. If, therefore, one sees water flooding and threatening destruction to another's building or field, he must make every effort, such as erecting a barrier, to stop the flood. Similarly, if one sees an animal running among vineyards and damaging plants, he must take the animal out so as to prevent destruction of his fellow's property.[108]

PROTECTION OF THE WEAK AND HELPLESS

The protective hand of Jewish legislation extended to all the weak, the helpless, and the fallen in society. The interests of the fatherless were looked after by the court and special enactments were made in their favour. One of the laws in this connection is that of exempting loans advanced by orphans from cancellation in the Sabbatical year, even if no prozbul had been made out for them.[109] The Rabbinic law of interest was relaxed in favour of orphans, and if they had idle funds the court could hand these over for investment to a person of good substance and repute on the advantageous terms whereby the orphans were to share in the profits but not in the loss, although such arrangements were, as already previously mentioned, normally forbidden as coming under the Rabbinic prohibition of indirect interest.[110]

Another law is that no debt incurred by the father could be recovered from the children, whether minors or adults, except from the poorest quality of landed property.[111] Nor could the court distrain upon the estate of the debtor’s heirs who were minors, unless the debt had been contracted of a non-Jew on interest which, if allowed to run on, must by reason of its mounting nature consume in the end the estate.[112] It was, however, considered expedient in the interests of the orphans not to impose an oath on the trustee as to the administration of their property entrusted to him, lest such a course would prevent people from agreeing to undertake the responsibility of the trust.[113]

The minors and mentally defectives were, also protected. In order to enable them to eke out a living, it was ruled that any transaction in movable property made by minors or mentally defectives was valid.[114] On them was also conferred the power of acquisition; and no one had the right to deprive them of anything which they had acquired.’[115]

Special enactments were also made to protect the ignorant against abasement. It was, for instance, ordained that the special prayers on offering the first fruit should be recited by the priest instead of, as originally prescribed, by the farmer, so as not to put the ignorant to shame.[116]

SYMPATHY FOR SINNERS

And even sinners were not excluded from the all-embracing sympathy and protective arm of the Jewish legislators. They sought to remove all obstacles from the penitent sinner and to make his path of reconciliation with his fellow-man and with God smooth and easy. It was enacted that thieves who converted timber into buildings were not required to pull down the buildings, as the Biblical law demanded, in order to restore the timber to the owner, but could make restitution in money, so as to assist them in their repentance.[117] And this remarkable concern for the erring and fallen reaches its culminating point in the Talmudic statement, which expresses disapproval of any owner who accepts from a repentant sinner money which he had taken from him by violence. The mere quotation of the relevant passage is eloquent enough: “Monies restored by robbers and usurers should not be accepted by the owners, and the owner who does accept it incurs the disfavour of the sages.” This Mishnah, says Rabbi Johanan, originated in the days of Rabbi, as a result of the following incident. A robber once felt the urge to reform and make amends. Thereupon his wife said to him, “*Raka* (you fool)! if you will carry out your intention, then even your girdle will not remain yours.” This argument of the wife had its effect and restrained him from repenting. There and then it was declared that monies restored by robbers and usurers should not be accepted by the owners, and the owner who does accept them incurs the disfavour of the sages.[118] [page xii]

TO SUM UP

To sum up this rapid sketch. What impresses most in this study is the governing force which the religion of Israel supplied, and the remarkable humanizing influence it exerted on the dispersed Jewish communities during the centuries when Roman civilization was being shattered. These communities were able to acquire in most countries a large measure of self-government and independent municipal rights. They were in fact little empires within an empire, theocratic empires, in which the One and Only ruled supreme. To interpret His will, there was the Torah—the Written Law, and the ever expanding and adapting oral tradition by which the Law was amplified and adjusted, so as to bring the details of social life into subjection to the Divine will and at the same time into harmony with the changing environment and conditions.

Living amidst a mixed and unfriendly population, subject to violent currents of hate and persecution, the Jewish communities had a severe struggle to maintain the ideals of justice and mercy, righteousness and equity, which they drew from the Bible. It was not always possible for them to regulate the social relations of rich and poor, employer and employed, debtor and creditor, rulers and ruled, buyer and seller, sinner and saint, on the lines they desired. But the Jewish leaders, undaunted by all obstacles and difficulties, struggled bravely on, and thus kept their people from being submerged; and in what they accomplished they not only anticipated much that is best in the social ethics of modern civilization, but what is more, have provided the Jewish state of the future with valuable material for setting up on earth a Kingdom of God.

ISIDORE EPSTEIN

FOOTNOTES

999. See Heinemann I., *Die griekische Weltanschauungslehre bei Juden und Roemern* pp. 14-15.

1000. ‘A scholar may not reside in a city where the following ten things cannot be found: a court of justice that imposes penalties and fines; a charity fund that is collected by two and distributed by three; a Synagogue; a public bath; a convenience; a physician; a surgeon; a notary; a slaughterer (Shochet); and a schoolteacher.’ Sanhedrin 17b.

1001. In a city wherein there are gentiles and Israelites, they appoint gentile treasurers and Israelite treasurers (Yerushalmi, Gittin 5, 9). The reference is to charity-treasurers, but there is no reason to assume that the appointment of non-Jews was limited to the field of charitable endeavour.

1002. Baba Bathra 7b, and Tosefta Baba Mezi‘a XI, 23.

1003. ‘R. Jose (said) in the name of Rabbi Johanan: Two brothers are not appointed as *Parnasim.* R. Jose removed (from the *Parnas* office) one of two brothers. He thereupon entered (the academy) and declared: Nothing blameworthy was found in that man; but two brothers may not be appointed as *Parnasim*'. Yerushalmi, Pe'ah VII, 8.

1004. See Rashi, Baba Bathra 8b. 'Two brothers in respect of reliability are both regarded as one."

1005. 'Once a man is appointed as *Parnas* over the congregation, he is forbidden to perform work in the presence of three.' Kiddushin 70a.

1006. 'R. Hagi when he appointed *Parnasim* would present them with a (Scroll of) the Law, as if to say that every office that is given, derives its authority from the Torah.' Yerushalmi, Pe'ah VIII, 7.

1007. Greek *agoranomos,* market commissioner. See Tosefta Kelim, Baba Kamma, VI, 19, and Baba Mezi'a (Nezikin), VI, 14.

1008. See next note.

1009. See Midrash Bamidbar Rabbah XX, 15.

1010. See Tosefta Kelim, Baba Kamma VI, 19 and Abodah Zarah VIII, 6.

1011. See Baba Mezi'a 107b-108a.

1012. See Ta'anith 10b.

1013. See Shekalim I, 1 and Mo'ed Katan 2a.

1014. See Baba Bathra 8a.

1015. Yerushalmi Kethuboth I, i.

1016. Tosefta Baba Mezi'a XI, 24: 'Wool dressers and dyers may declare, "Any wares that are brought into the city shall be shared by all of us as partners.''

1017. See Tosefta Baba Mezi'a XI. 28.

1018. See Baba Kamma 81a.

1019. See Tosefta Baba Mezi'a XI, 30 ff.

1020. See Baba Kamma 81a: Joshua (on his entry into Eretz Israel) laid down ten stipulations: That cattle be permitted to pasture in woods; that wood may be gathered (by all) in private fields; that herbs may similarly be gathered (by all) in all places, etc.

1021. See Baba Kamma 81a: 'It is permitted to use the paths in private fields until the season of the second rain' (i.e., the seventeenth of Marcheshvan, when the seeds begin to sprout; see Rashi). This too is included among the ten stipulations made by Joshua.

1022. Baba Bathra 12a.

1023. The designation *Hasid,* unless defined, stands for either Rabbi Judah b. Baba or Rabbi Judah b. Ila'i. See Baba Kamma 103b.

1024. See Baba Kamma 50b: 'A story (is told) of a certain man who was removing stones from his ground on to the public ground when a pious man found him (doing so) and said to him "*Raka* (Fool)! Why do you remove stones from ground which is not yours to ground which is yours?" The man laughed at him. Some days (later) he had to sell his field and when he was walking on that public ground he stumbled over those stones. He then said: How well did that pious man say to me, 'Why do you remove stones from ground which is not yours to ground which is yours?"'

1025. See Tosefta Baba Kamma II, 4: 'If one places stones or luggage on public ground, and they tell him "Remove them," and he says. "I do not wish to," then anyone who is first (to take possession of them) acquires them.'

1026. See Baba Bathra 27b: 'If a tree stretches into the public domain, the owner must cut away enough to allow a camel and its rider to pass by.'

1027. See Baba Bathra 24b: 'A permanent threshing floor must be kept fifty cubits distant from the town.'

1028. See Baba Bathra 60a: 'One may not make a cavity underneath a public domain (such as) cisterns, trenches and vaults. Rabbi Eliezer permits it if it is such that a waggon with stones can (safely) go over it.' See also *Maggid Mishneh* on Maimonides, *Yad, Nizke Mamon* XIII, 23.

1029. See Yebamoth 89b and Gittin 36b. See also Maimonides, *Yad. Sanhedrin* XXIV, 6.

1030. 'If a man's produce has already been removed entirely from the field, and nevertheless he does not allow persons to enter his field, what do people say of him? What (real) benefit has the owner (from his field)? In what way would people do him harm? It is regarding such a person that the verse says: 'While you can be good, do not call yourself bad'. (There is actually, such verse in Scripture, but as the Talmud points out, it is a paraphrase of Proverbs III, 27 — Baba Kamma 81b.

1031. Baba Bathra 12b.

1032. This view, which is based on the dictum of Pomponius, has been incorporated as authoritative in Justinian's Digest XIX, ii.ii (j): 'quaemadmodum in emendo et vendendo naturalitcr concessum eat quad pluris sit minoris emerc, quad minoris sit pluris vendere, et its invicem se circumscribere, it in locationibus quoque et conductionibus juris est.'

1033. Baba Mezi‘a 50b.

1034. Baba Mezi‘a 51a: ‘The buyer and seller alike are subject to the law of defrauding.’

1035. Baba Bathra 90a: The reference is apparently to eatables, see Rashbam *ad loc.* and Rashi on parallel passage in Baba Mezi‘a 40b. and Maimonides, *Yad, Mekirah* XIV, 2 and *Maggid Mishnah, ad loc.*

1036. ‘Our Rabbis taught: In Palestine, it is not permitted to make a profit on eggs twice … (twice meaning) a dealer (selling to a dealer.’ Baba Bathra 91a. The prohibition applies apparently to all foodstuffs as is evidenced from the following passage: ‘Our Rabbis taught: in Palestine, it is not permitted to make a profit in things which are life’s necessities, such as for instance, wines, oils and various kinds of flours.’ Baba Bathra 91a. The reference is to middleman’s profit, see Rashbam and Maimonides ad. Mekirah XIV,4, unless it implies a nationalisation by the State of all foodstuffs in times of scarcity.

1037. See Baba Bathra 90b: ‘R. Judah ben Bathyra permits (the export of wine) because it diminishes levity.’

1038. See Baba Bathra 90b and Yoma 83a.

1039. See Baba Bathra 90b: ‘They sent from there (Palestine): (The action) of the father is better than that of the son. What is the reason? (Because) a price that has been eased (and brought down to a low level) is eased (and remains so).’

1040. See Baba Bathra 89a-b.

1041. See Baba Bathra 90a.

1042. See Baba Mezi‘a 6oa: One must not bedizen either human beings, or cattle, or utensils (which are for sale).

1043. See Baba Mezi‘a 6ob: ‘As was the case of a certain slave who went and had his head and beard dyed, and came before Raba saying to him: “Buy me.” He replied: “Let the poor be the children of thy house.” So he went to Rab Papa ben Samuel who bought him. One day, he said to him, “Give me some water to drink.” Thereupon he went and washed his head and beard white again, and said to him, “See I am older than your father”. At that he applied to himself to the verse, “The righteous is delivered out of trouble, and another cometh in his stead.” (The actual verse reads, ‘and the wicked etc.’ but Rab Papa probably substituted ‘another’, intentionally, as he did not wish to have himself described as ‘wicked’.

1044. See Baba Bathra 89a.

1045. Tosefta Baba Mezi‘a VI, 14. There were market-commissioners in Jerusalem, but they were not appointed over the prices, but only over the (weights and) measures. See S. Klein, *Ma’amarim Shinim la-Hakirath Eretz Yisrael.*

1046. Yerushalmi Baba Bathra V, 11.

1047. See Pesahim 30a. ‘Samuel said to those who sell (hardware) pots: Charge an equitable price for your pots, if not I will publicly lecture (that the law is) in accordance with Rabbi Simeon (that leaven pots kept over Passover are not forbidden).’

1048. The Palm branches used on the Festival of Tabernacles in accordance with Leviticus XXIII, 40.

1049. See Sukkah 34b: ‘Samuel said to those that sold myrtles: “Charge an equitable price, else I would publicly lecture (that the law is) in accordance with Rabbi Tarfon.” ’

1050. Baba Mezi‘a 41a.

1051. Baba Mezi‘a 44a.

1052. Baba Mezi‘a 44a.

1053. Kiddushin 59a.

1054. Sanhedrin 81a.

1055. Baba Bathra 21b-22a.

1056. See Niddah 47a: ‘Scripture has only designed the (Canaanite slave) for work, but not for indignity.’ See Maimonides, *Yad, Abadim* IX, 8.

1057. See Gittin 37b: ‘As it is a religious duty to redeem freemen, so it is a religious duty to redeem slaves.’

1058. See Yerushalmi Baba Kamma VIII, 4: ‘Israelites are commanded to maintain incapacitated (maimed) slaves more than able (sound) ones.’

1059. See Tosefta Baba Mezi‘a Xl, 25: ‘Bakers are permitted to arrange among themselves for a (period of) rest (from work).’ See also Babe Mezi‘a 77a.

1060. See Baba Mezi‘a 83b: ‘A labourer’s entry (to town) is in his own time, but his going forth (to the field) is in his employer’s.’ See, however, Tosafoth in the name of Rabbenu Hananeel who reverses the explanation.

1061. See Baba Mezi‘a 83a.

1062. Baba Mezi‘a 10a.

1063. See Boba Mei’a 77a-b.

1064. See Baba Mezi‘a 83a-b.

1065. See Baba Mezi‘a 92a: ‘Yet a man should be taught not to be gluttonous and so close the door against himself.’

1066. See Baba Mezi‘a 118a.

1067. See Baba Mezi‘a 115a.

1068. See Baba Mezi‘a 110b.

1069. See Baba Mezi‘a 112a.

1070. See Baba Mezi‘a 75b.

1071. See Berakoth 46a.

1072. See Berakoth 16a.

1073. Baba Kamma 119a-b.

1074. See M. Neumann, *Geschichte des Wuchers,* pp. 132 ff.

1075. See Baba Mezi‘a 113a ff.

1076. See Gittin 49b.

1077. Sanhedrin 3a.

1078. Sanhedrin 2b-3a.

1079. See notes 74-76.

1080. See Gittin 36a and *Kesef Mishneh* on Maimonides, *Yod, Hilchoth, Mamerim* II, 2. The principle underlying the *Prozbul* is founded on the passage ‘that which is thine with thy brother, thine hand shall release.’ (Deut. XV, 2). From this has been derived the law that the operation of the year of release does not affect debts of which the bonds had been delivered to the Court before the intervention of the year of release (See Sifre *ad loc.),* such debts being regarded as virtually ‘exacted’, and hence not coming under the prohibition ‘he shall not exact.’ By a slight extension of this precedent, Hillel instituted the *Prozbul,* which in effect amounted to entrusting the Court with the collection of the debt. Without actually handing over the bond to the Court, as required by the existing law, the creditor could secure his debt against forfeiture by appearing in person before the Beth Din and making the prescribed declaration, viz: ‘I hand over to you so-and-so, the judges in such a place (my bonds), so that I may be able to recover any money owing to me from so and so at any time I shall desire.’ The meaning of the term *Prozbul* is a matter of dispute. It is generally explained from the Greek [Greek text] (declaration) before the Council.

1081. See Baba Mezi‘a 104b. The *Iska* (lit. ‘occupation’; ‘business’) was a business arrangement whereby one invests a sum of money with a trader, half of which is advanced to him as a pure loan, for which the trader bears full responsibility, and the other half deposited with him as a surety with all the risks of depreciation falling on the investor. To avoid the prohibition of usury, the investor takes a greater share of the risk than of the profit: he receives, for example, either half of the profit but bears two-thirds of the loss, or a third of the profit but bearing half the loss. This arrangement was designed by Rabbis to satisfy the needs both of the debtor and the creditor.

1082. See Baba Mezi‘a 16b.

1083. See Baba Mezi‘a 108b.

1084. See Baba Bathra 13a. See Responsa Solomon Adreth I, 957.

1085. See Baba Kamma 115a. A similar principle of *market overt* is recognised in English Law. See M. Jung, *The Jewish Law of Theft*, (Philadelphia, 1929), p. 94.

1086. Gittin 59b.

1087. See Baba Mezi‘a 83a.

1088. See Baba Mezi‘a 24b.

1089. See Baba Mezi‘a 101b.

1090. See W. E. H. Lecky, *History of European Morals,* pp. 75 ff.

1091. See Baba Bathra 9a (according to the view of Rab Judah which is accepted in the codes): ‘(Applicants) for clothes are examined, but not (applicants) for food; see *Shulchan Aruch, Yoreh De'ah,* 151, 10.

1092. See Baba Bathra 9a.

1093. See W. J. Ashley, *English Economic History and Theory,* II, p. 360.

1094. A tray or shallow dish with compartments for different kinds of food.

1095. The *Tamhui* was the forerunner of the soup-kitchen with which civilised Europe first became acquainted in the middle of the nineteenth century. See M. Lazarus, *The Ethics of Judaism,* I, p. 47.

1096. See Baba Bathra 8a. For variants see parallel passage, Yerushalmi Pe'ah VIII, 16 and Tosefta Pe'ah IV, 9.

1097. See Baba Bathra 8b.

1098. See Mishnah Pe'ah VIII, 7.

1099. See Baba Bathra 8b and Tosafoth *ad loc.*

1100. See Baba Bathra 8a-9a.

1101. See Baba Bathra 8b: ‘Captivity is harder than all, for all sufferings are included in it.’

1102. See Baba Bathra 8a-b.

1103. See Gittin 45a: ‘Captives should not be ransomed for more than their value as a precaution for the general good (literally “for the well ordering of the world”).’

1104. ‘And none should buy scrolls (of the Law), *Tefillin* and *Mezuzahs* from gentiles for more than their value, as a precaution for the general good.’

1105. See Baba Mezia 28b-31b.

1106. See Baba Mezia 31a.

1107. See Gittin 37a and Baba Kamma 37a: ‘Orphans do not require a *prozbul.’* See note 82, p. 7.

1108. See Gittin 52a; see above note 103, p.8.

1109. See Gittin 48b.

1110. See ‘Arakin 22a.

1111. See Gittin 52b.

1112. See Gittin 59a. ‘As to children (above six years of age), a purchase or sale affected by them in movable property is valid.’

1113. See Gittin 59b.

1114. Mishnah Bikkurim 111, 7.

1115. Mishnah ‘Eduyyoth VII, 9 and Baba Kamma 66b: If a man built a stolen beam into a structure, he need only repay its value, for the benefit of the penitent. See also A. Büchler, *Studies in Sin and Atonement,* p. 387. M. Jung, *op. cit.,* p. 78, points out that Roman law has the same provision, but gives another reason for it, namely, ‘in order that buildings should not be torn dawn, under the pretence of recovering the stolen timber, nor the culture of vineyards be destroyed, *but against the one convicted of the “joining” the law grants an action for double the amount.*’ The words here italicised show how far was the concern for penitents from the mind of the Roman legislators.

1116. See Baba Kamma 94b, and Buechler, *op. cit.,* p. 394.

1. The nativity of the Sun, the birth of Tammuz Dec. 25 The nativity of Jesus, or "Christmas" is held on December 25

2. The Midsummer festival of the Sun Worship was held on June 24 of each year
The Nativity of St. John is held every year on June 24

3. The assumption of Semiramus who became the mother godess of all Sun Worship
The assumption of Mary, who became the mother of God to all Catholics

4. The mother goddess was given the title, and worshipped as the Queen of Heaven. Jer. 7:18 The Virgin Mary is given the title, and worshipped as the Queen of Heaven by all Catholics.

4.a "Queen of Heaven" is wrath subduer of the Sun worship god Mary, "Queen of Heaven" subdues the wrath of Christ and His Father against sinners.

5. Cakes decorated to the goddess with a "+" drawn on it. Jer. 44:17,19 Hot cross buns are backed for Mary in most Roman Catholic churches

6. 40 days fasting before Easter for Tammuz, Ezek. 8:14 Catholics fast 40 days (Lent) before Easter

7. Sexual festival of Easter. Ezek 8:16 The Roman Catholic church initiated the sexual festival of Easter first in Christiandom

7a. Gathering at sunrise for worship Catholic church stated Easter sunrise services first in Christiandom

8. The resurrection of Tammuz on Easter, and the procession of graven images during Easter holy week All Roman Catholic churches parade partake in processions of graven images of Jesus, Mary, and Peter, and of the saints during Easter week

9. Veneration of graven images of Baal, Ishtar, Tammuz and lesser gods in the heavens
All Roman Catholic churches venerate graven images of Jesus, Mary, Peter, and of the "lesser" saints in the heavens

10. The belief of the constant immortality of the soul, and burning place of eternal torment Rome teaches the belief of immortality of the soul and a burning place of eternal torment

11. Sun Worship believed in the doctrine of purgatory Rome teaches the doctrine of purgatory

12. The belief of the dead visiting the living on a certain day each year. A feast is then held for all the dead on first day of November. (Called all souls day) Rome teaches they must hold a festival for the dead on all souls day held Nov. 2, and all saints day held Nov. 1 of each year

13. Burning incense and candles Jer 11:17; Ezek 8:11 Rome, as well as every Satanic church burns incense and candles in their "masses"

14. Chants and repetitive prayers. Beaded prayer chains. Rome as well as Satanists use chants and the beaded prayer chains. (Rome calls the chant "Gregorian chant" and the beaded chained "Rosary")

15. Symbol of the cross as symbol of Sun worship. Mesopotamian cylinder seals of old have been found that depicted the "cross in the sky" as a symbol of sun worship. Ancient carvings of an Assyrian kings have also had huge crosses carved on their chest. The oldest pictures in the world from Mesopotamia has text with is explaining the "cross" in the sky as the symbol for the sun. This particular archeological find is on display at the University Museum in Philadelphia PA. The Roman Catholic church displays a plus sign "+" cross symbol not only on the walls, paintings, windows, and roofs of their churches. Their priests also have these crosses on their clothing. Many other churches also use them and even place them inside a circle as a double symbol of Baal. The crucifix itself is an elongated version of the cross of Baal as well. Pagan Rome of old offered human sacrifices to Baal on these crosses as well.

16. Sun Worship wear amulets and idols to scare away evil spirits Roman Catholicism teaches the wearing of crucifixes and medals as a method of protection. The scapular is proof of that fact.

17. The round disk "sun" wafer with the IHS symbol for Isis, Horus & Seb, was eaten as food for the soul and worshipped as Baal incarnate The Roman Catholic Eucharist / wafer also has the IHS carvings on it for Isis, Horus, and Seb. And it is also given as food for the soul, and is worshipped as god incarnate.

18. Sun Worshiper's would paint the child Tammuz and his mother Semiramus with the glory of the Sun around their heads Rome paints the child Jesus and his mother Mary with halos of the Sun around their heads

19. Sun Worshiper's performed infant baptism, and the sprinkling of holy water Rome practices infant baptism, as well as the sprinkling of holy water

20. Pagans taught Necromancy (Talking to the dead) Rome teaches Mysticism (Novenas/prayers to the dead)

21. The first day of the week kept sacred to honor the Persian sun god Mithra. The name of the day was changed to "SUN"day Rome admitted they changed the Sabbath from day 7 to day one in honor of "SUN"day

22. The title Pontifex Maximus was given to the chief head of the Sun Worship Babylonian system of idolatry The title Pontifex Maximus is the main title of the Popes of Rome

23. Pagan gods (Janus and Cybele) were believed to be holders of the keys to Heaven

and Hell The pope claims to have the keys of Peter within his clutches

24. The highest Sun Worship priest kings was carried on a throne to the to the Temple of his god in special ceremony The Pope is carried on a portable throne to the Basilica of St. Peter (Sedia Gestoria) in special ceremony

25. The Sun Worship high priest king is believed to be the incarnate of the Sun god The Pope proclaims to be Jesus Christ in the flesh on Earth

26. Sun Worship are taught to perform offerings of "good works" to appease the gods Catholics are required to do penance, purchase indulgences, and perform many good works to gain salvation

27. Sun Worship had special houses for the virgin priestesses to be employed at Pagan temples. Some of these women were used as prostitutes for the heterosexual priests The Roman Catholic church has Nuns

28. Sun Worship often had human sacrifices burned by fire as an offering to appease the sun god Many millions of opposers of Roman Catholic doctrines were burned at the stake

29. Sun Worship believed that gold was the flesh of the "Sungod" and would fill their temples of worship with as much as possible The Vatican is literally drenched in gold throughout, as are numerous cathedrals the world over

30. Sun Worship often placed stone carving of Gargoils upon their roofs as a Sun Worship god of protection The Vatican as well as thousands of Catholic churches across the globe have gargoils on their roofs

31. Phallic symbol of the male sex organ were placed on the roofs, or in courtyards of pagan templesThe Vatican has the largest phallic symbol in the middle of St Peter's square. Plus all Roman Catholic churches have them on their roofs. Today, we call them steeples.

32. The Solar wheel is a symbol for Baal and was given reverence by the Sun Worship of old. This wheel can be found carved into ancient as well as modern Buddhist temples and carved into ancient ornamental form representing Osiris. St Peter's square has largest solar wheel on the planet. ALL Catholic churches have numerous solar wheels in stain glass windows as well as many other areas of the church. Notre Dame Cathedral in Paris sports a very huge one on it's face. There is a great one in ceiling as well as the floor tiles of the monastery of St. Ignatius Loyola in Spain. Numerous paintings, statues, ornaments, and letterheads of all Catholic churches have one or more "solar wheels" depicted upon them. And the ONE WORLD CHURCH that started on June 26, 2000 uses the solar wheel as its official logo on their letterhead

33. Archeologists have found numerous carvings of the serpent on Sun Worship Rome bath houses The symbol of serpent can also be found on numerous Catholic churches

in door handles, Papal crests, etc.

34. Sun Worship have depicted "Atlas" as carrying the universe on his shoulders. They would place a large globe upon his shoulders. Numerous Popes have been depicted in paintings in the exact same manner. There are also some paintings and statues of Mary doing same

35. Sun Worship used the symbols of the "Unicorn, Peacock, and Phoenix" to signify some of their sun gods Symbols of the "Unicorn, Peacock, and Phoenix" used to symbolize the "communion" of Christ are found carved in gold in many churches on doors or chapels as well as the small sanctuary buildings housing the Eucharist or wafer god of Rome

36. Crescent moon used to signify moon goddess "Nanna" was depicted in numerous paintings, etchings, carvings and statues. It was also used to cradle the sun god in wafer form before the people for worship The crescent is also used to cradle Eucharist in the Monstrance of the Roman Catholic church, and is paraded before the people for worship. It is also seen in countless paintings, etchings, carvings, and sculptures

37. The three letters "S.F.S" within a small blaze was used to represent the universal mystery for the number "6" in the Sun Worship mysteries S.F.S in a small blaze is boldly carved into the Vatican Monstrance for all to see in the Vatican museum as well as many monstrance's in churches the world over

38. Alternating rays of the sun burst used to represent unity of "man and woman" common in all aspects of Sun Worship. (Curved ray = female "yonic" Straight ray = male "phallic") The monstrance of Catholicism, as well as many paintings and sculptures all depict same rays of both the "phallic and yonic" symbol can be found literally all over the Roman Catholic churches.

39. Carvings of "nature spirits" (fauns or satyrs) depicting a horned, hoofed-god were a common feature in all Sun Worship churches Carvings of "nature spirits" (fauns or satyrs) depicting a horned, hoofed-god are found all over the Treasury of the Vatican beneath St Peters square as well as many Cathedrals around the world

40. The statues of a "Madonna" can be found in all Sun Worship churches as well as the Egyptian Madonna, Isis, with her son Horus, or Hindu churches with Divaki and her son Krishna Mary is found in all Catholic churches holding baby Jesus wearing the same clothing, as well as Jesus making the same hand signals

41. The statue of Zeus holds symbol of thunder and a lightening bolt Pagans taught symbolised his position as a god. Mary has been depicted in many statues in same manner all throughout the Vatican as well as many churches

42. Sun Worship have demi-gods holding crooked diving staffs that represent the serpent as well as the lightening bolt The Pope himself carries the exact same staff today. (serpent crosiers) He is photographed often with it as well

43. In Sun Worship Rome you would find, Adad, Enlil, Baal, Neptune, Poseidon and other "gods" of storm and sea being depicted as carrying tridents in their hands Crosses as well as statues of Jesus and Mary in Cathedrals all over the world carved with tridents on them. There is even a gold statue of baby Jesus in the Vatican with three tridents coming out of his head. All three tridents also depict the phallic and yonic symbolism as well in that statue. They even curved the forks to make that fact known.

44. Hand gestures in the form of a trident can be found depicted in Sun Worship gods such as Jupiter, Buddah, Appollo, and Hindu diety's as well. They are called "votive hands" in pagan temples Statue of St. Peter (Originally the old Jupiter statue of Rome) as well as millions of other statues, paintings, photos, and videos of everyone from Jesus and Mary to priests, cardinals,bishops, all the Popes, Vatican guards, and even lay people themselves in the Catholic church can be seen holding up the three finger trident salute of pagan Rome. (Now called the salute to the Trinity)

45. Pine cones used to represent the deity of a solar god Osiris, Bacchus, Dionysus, as well as Mexican gods, Hindu gods, and Assyrian gods can be found all throughout Sun Worship Rome The largest pine cone sculpture in the world is found in the "Court of the pine cone" at the Vatican. The pine cone is also found carved into the crooked pagan staff (serpent crosier) of the Popes of Rome. In fact the pine cone is found all throughout the Vatican as well as Cathedrals as decoration. The staff the pope holds with the deformed Jesus and crooked cross on it has a pine cone under the base of the cross.

46. Oanne, the Babylonian fish-god (half man half fish) was depicted by Sun Worship high priests by wearing a fish head mitre (head dress) upon a mans head to symbolize man and fish joining when the "sun god" set into the ocean. (Neptune = case in point. Half man half fish) One particular Biblical deity that confirms this is "Dagon" found in 1Samuel. (Dag=fish On=sun) Mitres or head dresses that are worn by all Popes of Catholicism are an exact duplicate of these Dagon head dresses.

47. The Roman sun-god face with the alternating yonic and phallic symbols surrounding his head was found carved in excavated Roman bath houses in England. It is also found as "Apollo" on the facade of the Pergamum Museum in East Berlin. Almost all Catholic churches have the exact same carving above their pulpits, pillars, on statues, as well as carved into ceilings above altars. Some Catholic churches actually have it carved into the Eucharist itself. There is also a statue in Rome of Mary cradling the face within a blaze in her arms as if he is her child. Plus, many Weather reporters use this face inside a solar blaze as a graphic for their weather reports

48. Statues of the Romanized Egyptians Isis with globes in her hand, Hercules as a solar deity carried the very same globe in his hand, and the Persian sun-god Mithra is also depicted with the globe in his hand as a sign he is ruler of the Universe. The Vatican has a solid gold statue of Jesus with the globe in hand, a black marble statue called "the

black virgin of Montserrat" and a statue of a "child Jesus" with globe in hand as well as countless other statues all over the world with Mary and others holding the globe

49. Coptic shells were carved to symbolize the Universe as well. Roman grave stones used them to represent the Heavens. Statues of Atlas can be found carrying the "universe" shell upon his shoulders. Sun Worship Rome carved Poseidon with the shell as part of his head. Venus was said to be born from within a Coptic shell. St. Peter's Basilica in the Vatican has this Pagan symbol within the papal crest upon the wall. The Coptic shell is also found over the crypt of St. Paul's Cathedral in London. This cosmic symbol is often used as a font for holding holy water in Catholic churches the world over. They even have statues of angels holding this pagan symbol filled with holy water

50. The large evil eye can be found carved on a Roman sarcophagus in the National Archaeological Museum in Rome Italy. Masonic pendants have them as well. Hathor, the "eye of Osiris" can be found all over Egyptian temple. It was commonly used as protection against evil magic This very same evil eye within the pyramid is found on Roman Catholic pulpits, ceilings, altars, doors, pendants, medals, etc. It is also on the back of the dollar bill of the USA on the left side floating above an unfinished pyramid.

51. The multi-level crown of the high Pagan priest was first worn by old Babylonian gods in 1800BC. The horned tiara was carved atop Assyrian winged-bull cherubims as well. The Jewish Kabbalistic solar deity wore this very same tiara, as did Krishna. The bronze tomb of Pope Sixtus depicts his dead body in bronze with this three ringed tiara on his head. On that tiara you can also see 6 serpents upon it. All the Popes have worn the tiara as a symbol of their authority as "gods of the earth, heaven, and hell." Hence, the "three rings" upon it. The Vatican has a solid gold tiara on display in the Vatican treasury at all times. This is the very crown of the Pope Antichrist when he arrives to impersonate Jesus Christ in the days ahead.

52. Quetzalcoatl, "the lord of life and death" in the Aztec and Toltec cultures of 1000 AD had an opened chest with an exposed heart displayed in his statues. This was believed to be nourishment offered to the sun gods. Literally hundreds of thousands of statues, paintings, posters, lithographs, rings, medals, and icons have Jesus as well as Mary depicted in the exact same manner with what the Catholic church calls "The sacred heart." Notice that these "sacred hearts" also have the symbols of the sun god Mithra glowing rather boldly behind them at all times.

53. Assyrian carvings show eagles as genies hovering over the dead. Their "book of the dead" depicts just such a picture on its cover. Eagles are used as symbols all over the Roman Catholic church. See Rev 18:2 for it speaks of the Vatican as the "hold of ever foul spirit, and a cage of ever unclean and hateful bird."